

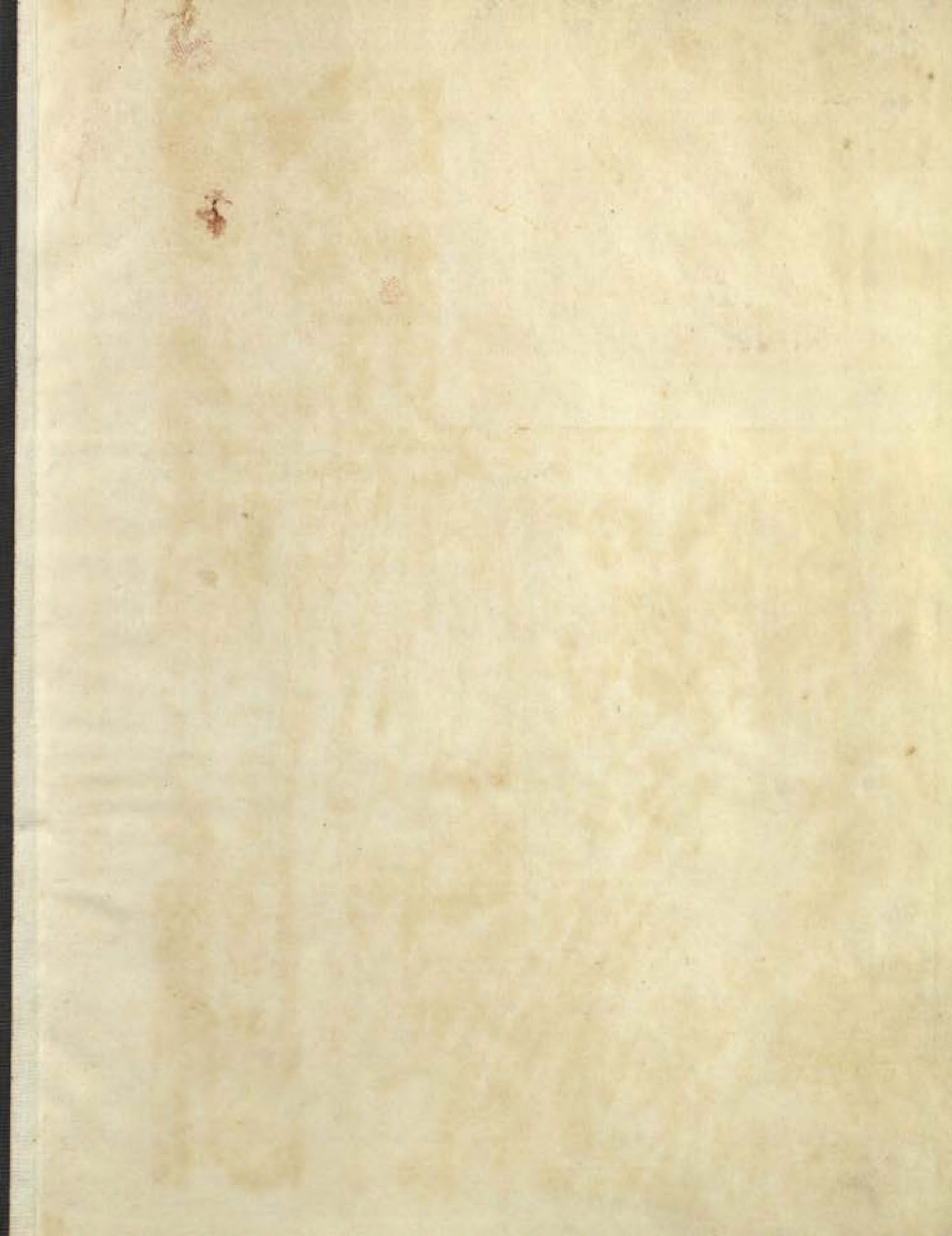
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EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

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ADDITIONS AND CORRECTIONS.

A.—VOLUME III.

Page 226.—When publishing the Ālampūṇḍi plate of Virūpāksha, I had to suspect its genuineness, owing partly to the numerous mistakes which it contains, and mainly owing to the absence of any reference to this son of Harihara II. in the published records of the first Vijayanagara dynasty. The historical information conveyed by the plate is, however, confirmed now from an unexpected source. In his *Report on a Search for Sanskrit and Tamil Manuscripts* (p. 90), Mr. Seshagiri Sastri, Professor of Sanskrit at the Madras Presidency College, has published extracts from a Sanskrit drama entitled *Nārāyaṇīlāsa*. This drama was composed by a royal author named Virūpāksha, who was the son's son (here the published reading *putrô*, 'son,' has to be corrected into *pautrô*, 'son's son') of king Bukka, the daughter's son of king Rāma, and the son of king Harihara. Of Virūpāksha it is further said that he was the lord of the Karpāṭa, Tuṇḍīra, Chōḷa and Pāṇḍya countries, that he planted a pillar of victory in the island of Siṃhala (Ceylon), and that he was devoted to the performance of the 'sixteen great gifts.' In describing the genealogy of Virūpāksha and his conquests, the Ālampūṇḍi grant and the drama *Nārāyaṇīlāsa* are practically at one with each other. The performance of the 'sixteen great gifts,' which is mentioned in the latter in connection with Virūpāksha, is attributed in the former to his father. There is no doubt whatever as to the identity of the author of the Sanskrit drama in question with prince Virūpāksha of the Ālampūṇḍi grant. The former is more explicit in describing his relationship to king Rāma, inasmuch as he is there called 'the daughter's son' of king Rāma, while the latter simply says that his mother Mallādēvī belonged to 'the family of Rāmadēva.' It may therefore be concluded that Rāmadēva, whom I proposed to identify with the Yādava king Rāmachandra (above, Vol. III. p. 225), had a daughter named Mallādēvī, who married Harihara II. of the first Vijayanagara dynasty, and that prince Virūpāksha, who was born of this marriage, made extensive conquests in Southern India.—V. Venkayya.

Page 362, article 'Ariya-Pillai,' for *m.*, read *queen*.

" 372, line 14, for *Jina-kalpa*, read *Jina-kalpa*.

" " " 13 from the bottom, read 'Kaṇḍamba, s. a. Kadamba.'

B.—VOLUME IV.

Page 195, l. 10 ff.—Mr. Ramayya has kindly informed me (through Dr. Hultzsch), that the correct spelling of the modern name of the village is **Dendulūru**, not **Deṇḍalūru**, as given in Mr. Sewell's *Lists of Antiquities*.—As regards the identification of other localities mentioned in the Chikkulla plates, Mr. Sewell has been the first to write to me that **Rāvīrēva** (in line 20) might be the village of 'Raverālah' (Rāvīrēla) on the north bank of the river Kṛishṇā, just at the top of its great bend, long. 80° 10' E., lat. 16° 50' N. The same identification was afterwards suggested by Dr. Fleet and by Mr. Ramayya. Mr. Ramayya further writes that about six miles to the east of Rāvīrēla there is the village of Navābupēṭa, with a temple of Sōmanāthasvāmin which may be the Sōmagirīśvaranātha temple in line 23 of the inscription. The country in which the villages were situated is called **Nat[ri]paṭi**

(.a line 19). This Mr. Ramayya believes to be the more modern *Nātavāḍa*, "which is mentioned in an inscription of Śaka 1123 at Bezvāḍa, in which the donor is described as *Nātavāḍi Rudradēvarājulu*, i.e. Rudradēvarāja of Nātavāḍa. The capital of this chief was Maḍapalla or Maḍapalli, and there is a village of this name, reported to contain the ruins of an old fort, close to the west of Madhira, a station of H. H. the Nizam's State Railway, and not far from Kopḍapalli."—F. Kielhorn.

Page 206, line 8 of the text.—I have altered the original reading *-Pāṇḍy-Ūtpaḷa-mahipatayō* to *-Pāṇḍy-Ūtkala-mahipatayō*, which on page 207 I have translated by "the Pāṇḍya and Utkala kings;" but I was wrong. The original reading *Pāṇḍy-Ūtpaḷa* is correct, and the translation should have been "the Pāṇḍya and king Utpaḷa." *Utpala* is another name of the Paramāra king Muṇja, who is mentioned under that name also in line 42 of the Kanṭhēṃ plates of Vikramāditya V. (*Ind. Ant.* Vol. XVI. p. 23, where he is described as *kaṇṭhīśā*, i.e. *kaṇṭhīśa*), and in the Miraj plates of Jayasīṃha II. and the Yēūr inscription of Vikramāditya VI. (*ibid.* Vol. VIII. p. 15, where the text has *Utkala* with the various reading *Utpala*).—F. Kielhorn.

- „ 342, text line 43, for *-bhāra-bhār*, read *-bhāra-bhar*.
- „ 350, last line, for *son*, read *grandson*.
- „ 361, line 3, for *Abhaṭa*, read *Ābhaṭa*.
- „ 368, article 'Digambara,' for 286, read 28n.
- „ 377, line 9, after *Kulōttuṅga-Rājendra-Chōḍarāja*, add *do*.
- „ 384, „ 13, for *Oḍu-nāḍu*, read *Oḍu-nāḍu*.
- „ 386, „ 7, for *Pratipa*, read *Pratipa*.

C.—VOLUME V.

Page 1 and *passim*.—For *Paḍeria*, read *Paḍariā*; see *J. R. A. S.* 1898, pp. 526 and 580.

- „ 15, line 5 from the bottom, for *full-moon* read *new-moon*.
- „ 20, line 12 from the bottom, for *Vikramāditya (V.)*, read *Vikramāditya (IV.)*.
- „ 22, line 17, for *Śaraḍādēvi*, read *Śaraḍādēvi*.
- „ 28, line 16, after 'the eleventh tithi,' insert 'of the bright fortnight.'
- „ 37, line 15 from the bottom, for *Saṅkhīḍā*, read *Saṅkhēḍā*.
- „ 47, text of H., line 7, for *ervippār*, read *erivippār*.
- „ 56, footnote 12, for p. 311, read p. 319.
- „ 64, text line 141, read *बहू कोनि*.
- „ 68, line 6, for *Adavani*, read *Ādavani*.
- „ 91, text line 232, read *वीलसुन*.
- „ 120, footnote 6, line 2, for 'goddess at fortune,' read 'goddess of fortune.'
- „ 168, note 4.—As regards the Nandīśvara day or *tithi*, Mr. Rice has drawn my attention to a note by him, overlooked by me, in his *Inscr. at Śrav.-Deś*. Introd. p. 20 (note 3). From the information given by him there, it appears that, in a Jain record, any such expression as "the first Nandīśvara day, or the first day of the Nandīśvara," would denote the day of the eighth *tithi* of the bright fortnight of the month Āshāḍha, Kārtika, or Phālguna, as the case may be, but that any such expression as "the chief Nandīśvara day, or the chief day of the Nandīśvara," might, perhaps, rather denote the day of the full-moon *tithi* if the *Nandīśvara-pūjā* ended with any very special observances on that day.—J. F. F.
- „ 189, line 2 from the bottom, for *inscriptions*, read *inscription*.
- „ 189, line 11, for *Rishiappa*, read *Rishiyappa*.
- „ 229, lines 26, 27.—It may be noted that the words in the original, which have been rendered by "a very Dīlpa in generosity, a very Champāpati (Karṇa) in truthfulness," are *audāryya-Dīlpaśa satya-Champāpati*.

Page 233, the last line but one, for one thousand trees, read four thousand trees.

" 238, line 20, for 'in *kālacan*, line 19,' read 'in *dharmaśāstra*, line 93, as contrasted with *dharmaśāstra*, line 90.'

" 246, text lines 22, 23, for *Ādiy=ā gāhika*, read *Ādiy=āg=āhika*.

" 247, text line 32-33.—It was not noticed that *kurushvatha* is not a correct form or combination. If the *akshara* after *kurushva* is an imperfectly formed *tha*, as it seemed to be, we can only conclude that the composer was using *kurushva atha*, and, misled by the metre, carelessly combined them into *kurushvatha* instead of *kurushva=ātha*. But it now seems more likely that the composer wrote *kurushva vai*; that the writer wrote *kurushva vā*, omitting the subscript stroke which would turn *vā* into *vai*; and that the engraver did not complete the *v*, and did not cut clearly the superscript *ā*, of which some indications can be detected.

" " text line 37, for *mun-kott=it=āv[u*]d=āyudu*, read *mun-kottad=āvad=āyudu*.—Also, for *Bāpa-Dinīśāla*, read *Bāp-[ā*]dī-nikhiṣa*. I am indebted to the courtesy of Mr. H. Krishna Sastri for this, and for several other suggestions, some of which I find it most convenient to acknowledge by connecting with them his initials in brackets.—J. F. F.

" 248, text line 42, for *meṇi-gaydanā*, read *meṇi-g[e]ydanā*; and in note 5 substitute Read *meṇi-geydanā*, which seems to mean, somehow or other, "did he shrink?"

" " in the latter part of note 4, substitute In what follows, read *gay-gonḍane*, for *kay-gonḍane*, *key-gonḍane*, *key-konḍane*. Are is *are* (4), 'hesitation, doubt.'

" 249, text line 52, for *dōle(li)t-āsi*, read *dōr-lat-āsi*.—(H. K. S.)

" " text line 62.—It might perhaps be better to take *ākhyāna* as a mistake for *ākhyāta*, and, further on, to analyse the text into *dhātri par-dhri(hri)toy=āga*.—(H. K. S.)

" 250, note 14, for *jī-ṇṇ*, read *jīrṇ*.

" 252, text line 94, the correction of *vākyaṅgaḷum* into *vākyaṅgaḷam* is not necessary.—(H. K. S.)

" " text line 99, for *tavanidhiy=am=ām*, read *tavanidhiyam tām*.—(H. K. S.)

" " text line 100, for *idir-erdda*, read *idir-erdd[u*]*.—(H. K. S.)

" 253, line 1, "the congregation (of *Śāstras* on the earth) has been afflicted among the Jains and Buddhists." There is a difficulty here in connection with the word *utkaṣa*, qualifying *saṃaya*, which latter word may mean either 'congregation' or 'time.' Mr. H. Krishna Sastri considers that, instead of connecting *utkaṣa* with its meanings of 'uneven, difficult; intoxication, pride; affliction,' it is better to take it in its meaning of 'mad, furious.' In this case, the translation would be—"there became a mad or furious congregation or time among the Jains and Buddhists;" or freely, "an opportunity arose for the Jains and Buddhists to become furious (and aggressive)."

" 256, line 1, in accordance with the corrected reading in line 37 of the text, notified above, for the devout *Gaṇas* *Bāpa* and *Dinīśāla*, and so many others, read *Bāpa* and all the other numerous devout *Gaṇas*.

" " line 16 ff., "While the disciples were saying," etc. Mr. H. Krishna Sastri has sent an interpretation of the first part of this verse, which has given the clue to a better rendering of it. Regarding *are-gaṇi-gonḍane* and *meṇi-gaydanā*, see the corrections, notified above, for text line 42, and notes 4 and 5, on page 248. In *gonḍane*, *nōḍidane*, *geydanā*, and *pārdane*, the *e, ē*, is the particle of questioning, not of emphasis. It is better to take *kūrpa* in its meaning of 'sharpness,' than in its meaning of 'valour.' The proper nominative for *enutām* is, of course, *Rāmanā*.

And we must find the verb for *bhaktar* in *bālge*, which, therefore, is not the dative of *bāl*, 'a sword,' but is from *bāl*, as the later (and now customary) form of *bāl*, 'to live, to live prosperously, happily,' with *ge*, an optional affix for the third person of the imperative. The translation, then, will be:—Did he hesitate?; did he draw the sword simply to gaze at it?; fearing the sharpness of it, did he shrink?; did he look for calamity (i.e. did he anticipate evil in the shape of failure to win his wager)?; (No!; but), in the very act of saying "May (all) believers prosper!", Rāma, that man of ability, etc.

Page 256, note 4, *the following may be added*:—In line 24 of the Têrdāl record of A.D. 1123 (*Ind. Ant.* Vol. XIV. p. 17), mention is made of *kaṣaṅguva Māri*, "the raging Māri." And in line 48 of a Baḷagāmi inscription of some date after A.D. 1054 (*P. S. O.-C. Insors.* No. 158, and see *Mysore Insors.* p. 124), in a long and curious description of the five hundred *Sudmins* of Ayyāvoḷe, we have the phrase *hōha Māriya[m] challav-āḍuvaruṁ baha Māriyan-īdir-ggoḷuvaruṁ*,—"who make the departing Māri flee confusedly in all directions, and who confront the coming Māri."

" 257, line 10, *in accordance with the corrected reading in line 52 of the text, notified above*, for the friend of those who swing the sword in seizing the wives of inimical kings, read whose friend (assistant) in seizing the wives of inimical kings is the sword of his arm which is (as *līṭha*) as a creeper.

" " the last paragraph. If the alteration suggested for line 62 of the text, and noted above, is adopted,—(in favour of which it may be said that *dhātṛīpa*, with the long *ī*, would be a more correct word for 'king' than *dhātṛipa*, with the short *i*),—the translation would be:—"When (*many*) kings, who were possessed of glory and renowned fame and valour, and whose prowess has been recited in stories, had passed away in the lineage of the **Chalukya kings** which caused itself to be called the chief ornament of the Lunar Race, and when the earth had (*for a time*) been seized by others, then **Tailapa (II.)**, who may be called," etc. And, in that case, note 5, on page 257, should be cancelled. On the other hand, the actual reading is *ākhyāna*, not *ākhyāta*; and a **Tailapa**—(who, however, may be **Taila III.**)—was occasionally quoted as an instance; see the example given under *sūtra* 117 of *Kēśirāja's Śabdamanidarpaṇa*, p. 142,— "the sword of the arm of **Tailapa** caused itself to be called the **Rudra** who is the fire that is to destroy the world."

" 258, lines 14 to 16.—Mr. H. Krishna Sastri considers that, for "(to restrain him from altogether too excessive conquests)," we should adopt the explanation "(that is to say, was always holding him tight, clinging tightly to him, was always remaining with him)."

" 259, last line, and page 260, line 1, for and, to shew that there is no doubt about this, he¹ quotes the sayings of **Manu** of former times, read, *in accordance with the remark on line 94 of the text (see above)*, and the precepts of **Manu** have said, in former times, that there is no doubt about this being the case; and cancel note 1 on page 260.

" 260, line 16 f., for Saying "(As) I am thus (*notoriously*) a very treasury of austerities directed towards **Hara**, any small effort is not (*becoming to me*)," Rāma, etc., read Having acquired a very treasury of austerities in **Hara** (i.e., having practised great austerities in his devotion to **Hara**), and having (*done so in such a way that he*) caused it to be said that his zeal was not small, Rāma, etc.

" " line 19.—Mr. H. Krishna Sastri remarks that it would be no credit, from the stand-point of a **Hindū**, to build a temple with contributions from kings, and that the translation should be:—Not spending (*in vain*) even so much as a *hāga*² which the

devotees, standing in front (of Siva), gave with reverence for (the building of) the temple, and not going to the kings and with humility importuning them (for contributions), through the inexhaustible favour, etc.

Page 263, text line 6.—Mr. H. Krishna Sastri considers that it is not necessary to correct *dāna-vidan* into *dāna-vidhan*, which latter word assumes an adjective based upon *dāna* with *vidhā* in the sense of 'act, action.' And *dāna-vida*, with the meaning 'who has acquired (the habit of) giving' or 'who bestows gifts,' can be justified by the analogous words *kīrti-vida*, 'a man who has acquired fame,' and *surayā-vida*, 'one who has attained the prime of life' (for these two words, see Kittel's Kannada-English Dictionary,) and the Vedic *varied-vid*, 'bestowing freedom, repose, treasures' (see Monier-Williams' Sanskrit Dictionary).

" " text line 7, for *nōppada*¹³ *puratara*, read *nō[r*]ppad=ap[p*]=urutara*; and cancel note 13.—(H. K. S.).—It may be added that, as Kittel's Dictionary does not give any forms from *nōdu* or *nōl* introducing an *r*, perhaps we ought to consider that the text contains a mistake for *nōlpada*, rather than for *nōrpada*.

" 264, lines 18 to 21, in accordance with the corrected reading in line 7 of the text, notified above, read who is devoted to the water-lilies that are the feet of spiritual preceptors,—who is a man possessed of the very greatest resoluteness such as is not seen anywhere else.



EPIGRAPHIA INDICA.

VOLUME V.

No. 1.— THE ASOKA EDICTS OF PADERIA AND NIGLIVA.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

THE two new Asôka edicts of Paḍêria and Nigliva are edited here according to inked estampages, furnished by their discoverer, Dr. A. A. Führer, who found the second in March 1895 and the first in December 1896. Both come from the Nepal Terai, where Nigliva is situated 38 miles north-west of the Uka Bazar station of the Bengal and North-Western Railway, in the Nepalese tahsil Taulihvâ of the zillah Butaul.¹ Paḍêria lies two miles north of the Nepalese tahsil Bhagvânpur of the same zillah, and according to Dr. Führer's estimate about thirteen miles from Nigliva.² Both are incised on mutilated stone pillars, and the Paḍêria edict, which was found three feet below the surface of the ground, is in a state of perfect preservation, while that of Nigliva has suffered a great deal on the left side and has lost the first five letters of line 3 as well as the first seven of line 4.

The characters of the two edicts agree exactly with those of the north-eastern pillar-edicts of Radhia, Mathia and Râmpûrva.³ And their language is the Mâgadhi of the third century B.C., which is found also in the other pillar-edicts, in the Kâlsi, Dhauli and Jaugada versions of the rock-edicts, in the two Bairât and the Sahasrâm edicts, in the cave-inscriptions of Barâbar, and in the Sôhgaurâ copper-plate, and which may be recognised by the invariable substitution of *la* for *ra* and of *na* for *pa*, by the nominatives singular in *e*, and by the word *hida* for *idha*. A peculiarity which re-occurs only in the north-eastern pillar-edicts, is the comparatively frequent shortening of final *â* in *piyadasina*, *lâjina*, *atana* and *kâlâpita*. New words and forms, not found in the other Asôka edicts, are *aṣṭabhâgiye* (Paḍêria, l. 5), *âgâcha* (Paḍêria, l. 2; Nigliva, l. 3), *ubalike* (Paḍêria, l. 4), *usapâpita* (Paḍêria, l. 3; Nigliva, l. 4), *Bhagavan* (Paḍêria, l. 4), *mahiye* (Paḍêria, l. 2; Nigliva, l. 3) and *vigaḍabhi* (Paḍêria, l. 3), to which may be added the names of *Kondkamana* (Nigliva, l. 2), *Lumminigâma* (Paḍêria, l. 4) and *Sakyamuni* (Paḍêria, l. 2). The wording of the two inscriptions agrees very closely, and leaves no doubt that they were incised at the same time. It makes also the restoration of the lost portions of the Nigliva edict easy and absolutely certain.⁴

¹ See Dr. Führer's *Annual Progress Report* for 1894-95, paragraph 3.

² I take this and all other details about the localities from a memorandum, kindly furnished to me by Dr. Führer.

³ *Ep. Ind.* Vol. II. p. 245 ff.

⁴ See below, p. 6, notes 1 and 2.

The great importance of the Padêria inscription for the topography of ancient India and the sacred history of the Buddhists has been fully recognised by Dr. Führer, who has discussed it in an article in the *Pioneer* of December 1896.¹ It fixes with absolute certainty the situation of the garden of Lumbini where according to the Buddhist tradition prince Siddhârtha was born. No adverse criticism can shake the evidence of the repeated assertion: "Here Buddha Śākyamuni was born," and: "Here the worshipful one was born," as well as of the mention of *Luhminigāma*, the first part of which name agrees with *Lumbini* in accordance with the analogy of Pāli *amā* for *ambā* and *ārammana* for *ālambana*. Even the possible, but *a priori* improbable assumption that the pillar might have been brought to Padêria from some other place, is barred by the fact mentioned by Dr. Führer, that the site is still called *Rummin-dêi*, and by the evidence of Hiuen Tsiang. The Chinese pilgrim,² as Dr. Führer has duly noted, mentions the pillar as standing close to four Stûpas, the ruins of which are still extant. He further says that it was broken in the middle through the contrivance of a wicked dragon; and its upper part actually seems to have been shattered by lightning, which the Buddhists ascribe to the anger of the Nāgas, called 'dragons' by the Chinese. If Hiuen Tsiang omits to mention the inscription, the reason is no doubt, as Dr. Führer thinks, that it was covered at the time of his visit by an accumulation of *débris*. As stated already, it was found three feet below the ground, and the portion of the pillar which was visible on Dr. Führer's arrival, a piece only nine feet high, is covered with pilgrims' records, one of which was incised about A.D. 800. It is evident that the Aśoka inscription must have been covered at least at that date.

The Padêria edict, of course, fixes also the site of Kapilavastu and of the sanctuaries in its neighbourhood. Fâhien says³ that the Lumbini garden lies 50 *li* or, adopting Sir A. Cunningham's reckoning,⁴ 8½ miles east of the capital of the Śākyas, and Dr. Führer has found its extensive ruins eighteen miles north-west of Padêria "between the villages of Amanli and Bikuli (north-east) and Rāmghât on the Bangaṅgâ (south-west)," covering a space seven miles long and from three to four miles broad. The country of the Śākyas, it now appears, has been looked for too far south by Sir A. Cunningham and his assistants. Sir A. Cunningham's error has been caused by the vague statements of the Chinese pilgrims, who both say that in travelling from Śrāvastī to Kapilavastu they went south-east. As he had discovered by epigraphical evidence⁵ the identity of Śrāvastī with the modern Sêṭ or Sahêṭ-Mahêṭ between Akaona and Balrāmpur, it was but natural for him to infer that Kapilavastu must lie either in the Basti district or in Gōrākhpur. Nevertheless, the town lay much further north, and it may be pointed out that its real position agrees with the hints, given in the Ceylonese canonical books. According to the *Ambaṭṭha-Sutta*⁶ the banished sons of Ikshvāku or Okkāka settled *yattha Himavantapassā pōkharāṇiyā tirē mahā sākasaṇḍā*; "where there was a great grove of sāka trees (*Tectona grandis*) on the bank of a lake (situated) on the slopes of the Himālaya." This description fits the Nepalese Terai better than the absolutely flat districts of Basti and Gōrākhpur,⁷ which are still some distance from the hills. The fact that the Śākyas were real jungle-Rājputs is not without importance for their history and the explanation of their curious customs. It makes their assertion that their ancestors were forcibly

¹ Compare also my remarks in the *Anzeiger der phil.-hist. Classe der Wiener Akademie*, January 7, 1897, and M. Barth in the *Journal des Savants*, 1897, p. 65 ff.

² *Siyaki*, Vol. II. p. 25.

³ *Travels*, p. 67 (Legge).

⁴ *Ancient Geography*, p. 416.

⁵ *Arch. Survey Reports*, Vol. I. p. 359; compare also the second inscription, found by Dr. Hoey, *Ind. Ant.* Vol. XVIII. p. 61 ff.

⁶ *Digha-Nikāya*, iii. 1, 15 (Vol. I. p. 92, of Rhys Davids and E. Carpenter's edition).

⁷ *Imperial Gazetteer of India* (1st ed.), Vol. I. p. 493: "It (Basti) has a mean height of only 326 feet above the sea level and no natural elevations of any description diversify its surface." Vol. III. p. 449: "The district of Gōrākhpur lies immediately south of the lower Himālayan slopes, but forms itself a portion of the great alluvial plain No greater elevation than a few sand hills breaks the monotony of its level surface."

ejected from the more civilised districts in the south very credible, though the truth of the cause of their banishment, stated in the Buddhist work quoted above, may be doubted. Further, their isolation in the jungles may have led, as the canon alleges, to their custom of endogamy, so repugnant to all Rājputs and to all the higher castes in India. And this custom, — not their pride of race, as they themselves asserted, — was no doubt the reason why the other royal families of Northern India did not intermarry with them. This isolation and the consequent estrangement from the rest of the Hindū population probably accounts also for their disinclination, mentioned in the *Ambaṣṭha-Sutta*, to show hospitality to the Brāhmaṇs who came to their settlement from Śrāvastī or other parts of India. Their religion, however, was Śaivism and of the ordinary type of Hindūism. Hiuen Tsiang¹ was still shown near the eastern gate of Kapilavastu the old temple of Īśvara, where the infant Siddhārtha was taken by his father, because "the Śākya children who here seek divine protection always obtain what they ask." According to the legend the stone image then raised itself and saluted the prince. Mr. Beal has correctly recognised that the scene is represented on the Amarāvati Stūpa. The legend is therefore ancient and undoubtedly points to the conclusion that Śiva was the *kuladēvatā* of the Śākyas. Perhaps Dr. Führer will pay special attention to this temple, which certainly must be one of the oldest Śivite monuments of which we have knowledge and possesses great interest for the history of the Brāhmapical religions.

In addition to the ruins of Kapilavastu Dr. Führer has also succeeded in tracing the site of Napeikīa-Nābhika,² the supposed birth-place of the mythical Buddha Krakuchchanda, and of the Stūpa of his Nirvāṇa, which is still eighty feet high, exactly in the position indicated by Fabien,³ viz. one yōjana or "7 miles" south-west of Kapilavastu. The important sites of Rāmagrāma and of Kusinārā, where Aśoka's pillar with an undated record of Śākyamuni's Nirvāṇa existed in Hiuen Tsiang's time, will have to be looked for in the eastern portion of the Nepalese Terai. If the direction given by the Chinese, — east of Lumbini, — is correct, Kusinārā cannot be identical with Kasia in the Gōrākhpur district, where Sir A. Cunningham and Mr. Carlleyle believed to have found its ruins.

The value of the Nigliya edict for the history of Buddhism has been pointed out in my preliminary notice of the document.⁴ As the Stūpa of Kōṇākamana was "increased" or enlarged for the second time in Aśoka's fifteenth year, it would appear that the monument had been erected before the beginning of the king's reign, or before B.C. 259. Kōṇākamana or Kōpāgamana belongs to the long series of purely mythical predecessors of the historical founder of Buddhism. The mythology of Buddhism must not only have been developed, but the myths must have been fixed locally, before it could occur to the Faithful to build Stūpas in honour of their heroes. It seems difficult to believe that all these stages of the development could have been accomplished in a short time. As they had been completed in the first half of the third century B.C., it becomes probable that the origin of Buddhism lies very much earlier and that, therefore, it is impossible, as some scholars have done, to fix the Nirvāṇa in B.C. 350 or in B.C. 325. The remoter date, viz. B.C. 477, is, also on this consideration, the more probable one. I regret that, when writing my first notice, I overlooked that the Stūpa, the pillar and its inscription are mentioned by Hiuen Tsiang in the *Siyuki*, Vol. II. p. 19. If I had noticed this, I might have announced at once that the site of Kapilavastu must be looked for in its neighbourhood. Dr. Führer, who years ago had shown Mr. Carlleyle's identification of Bhulla with Kapilavastu to be erroneous, apparently found the passage and hence gave expression to the expectation of discovering the Śākya capital near Bhagvānpur in his

¹ *Siyuki*, Vol. II. p. 23.

² Regarding this identification see the number of the *Anzeiger der phil.-hist. Classe der Wiener Akademie*, quoted above.

³ *Travels*, p. 64 (Legge).

⁴ *Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. IX. p. 175 ff.; *Academy*, 1895, April 27.

Progress Report of 1895-96. According to an article in the *Calcutta Englishman* of June 1st and extracts in the *Journal of the Mahābōdhi Society*, Vol. V. pp. 82 and 83, Dr. L. Waddell made the same discovery in 1896, published it in the *Englishman*, and applied for permission to proceed to Nepal.

As regards Aśōka's history, the two edicts inform us that in the twenty-first year of his reign he went on a pilgrimage to the sacred places of the Buddhists situated in the extreme north. Very probably he visited on this occasion, as the legend in the *Dīvyāvadāna*, p. 386 ff. (Cowell and Neil), asserts, not only the Stūpa of Kōṇākamana and the Lumbini garden, but also further east the site of Buddha's Nirvāṇa and Rāmagrāma, and further west Kapilavastu, the Stūpas of Krakuchchhanda and the old town of Śrāvastī, in several of which localities, pillars with his inscriptions were extant in Hiuen Tsiang's times. The Archaeological exploration of the Nepalese Terai will bring certainty on this point. Aśōka's route from Pāṭaliputra towards the Terai is perhaps marked by the series of pillars extending from Bakhra near Vaiśālī through Radhia and Mathia to Rāmpūrva in the Champāran district, most of which were later on inscribed with the so-called pillar edicts. The fact that Aśōka undertook such a journey may be interpreted as indicating that he was at the time a believing Buddhist. But it may also be looked upon as one of the *dharma-yātrās* which, as the eighth rock-edict says, he undertook regularly since the eleventh year of his reign in order to obtain enlightenment.

The two edicts tend also to show that the Nepal Terai formed part of Aśōka's dominions. This is indisputable if the Padēria inscription declares that the king remitted the taxes of the village of Lūmmini. But even the mere fact that Aśōka planted his pillars all over the Terai favours the view that it was subject to his rule.

TEXT OF THE PADERIA EDICT.¹

1	Dovāna-piyena	Piyadasina	lājina-vīsativasābhisitena
2	atana-āgācha	mahiyite	hida-Budhe-jāte Sakyamuni-ti
3	silā-vigaḍabhi-cha	kālāpita	silāthabhe-cha usapāpīte
4	hida-Bhagavaṃ-jāte-ti	Lūmminigāme	ubalike-kaṭe
5	aṭhabhāgiye-cha [||*]		

TRANSLATION.

King Piyadasi, beloved of the gods, having been anointed twenty years, came [1]² himself and worshipped [2], saying [3]: "Here Buddha Śākyamuni was born." And he caused to be made a stone (*slab*) bearing a big sun (?) [4]; and he caused a stone pillar to be erected [5]. Because here the worshipful one was born, the village of Lūmmini has been made free of taxes and a recipient of wealth [6].

REMARKS.

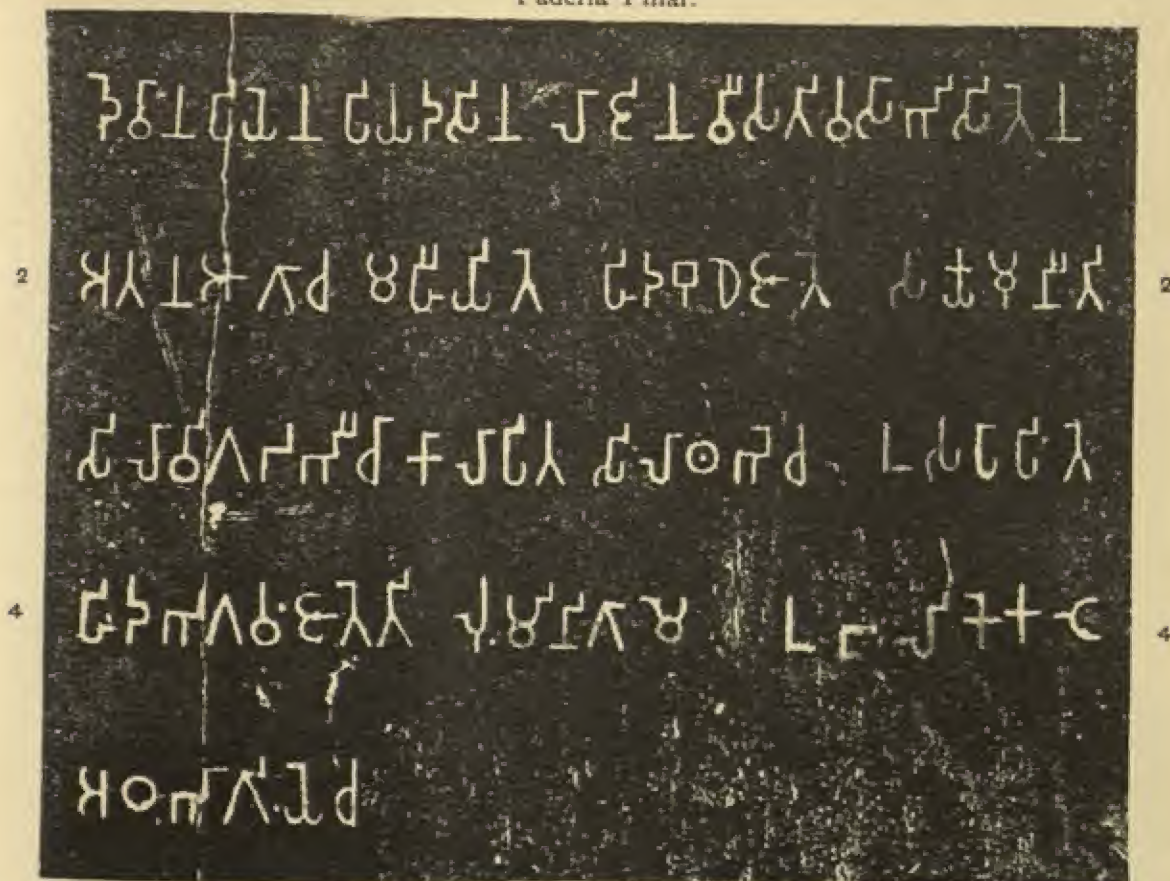
1. *Āgācha* stands for Pāli *āgaccha*, Sanskrit *āgāya*, and shows the substitution, frequent in the Prākṛits, of a single consonant for a double one as well as the then necessary lengthening of a preceding short vowel.

2. *Mahiyite* stands for *mahiyitam*. The construction is the *bhāṭ prayōga*, and the literal translation: "it has been worshipped," or "worship has been performed." The verb *mahiy* in the sense of 'to worship' occurs also in Sanskrit; see the larger *St. Petersburg Dictionary*, s. v.

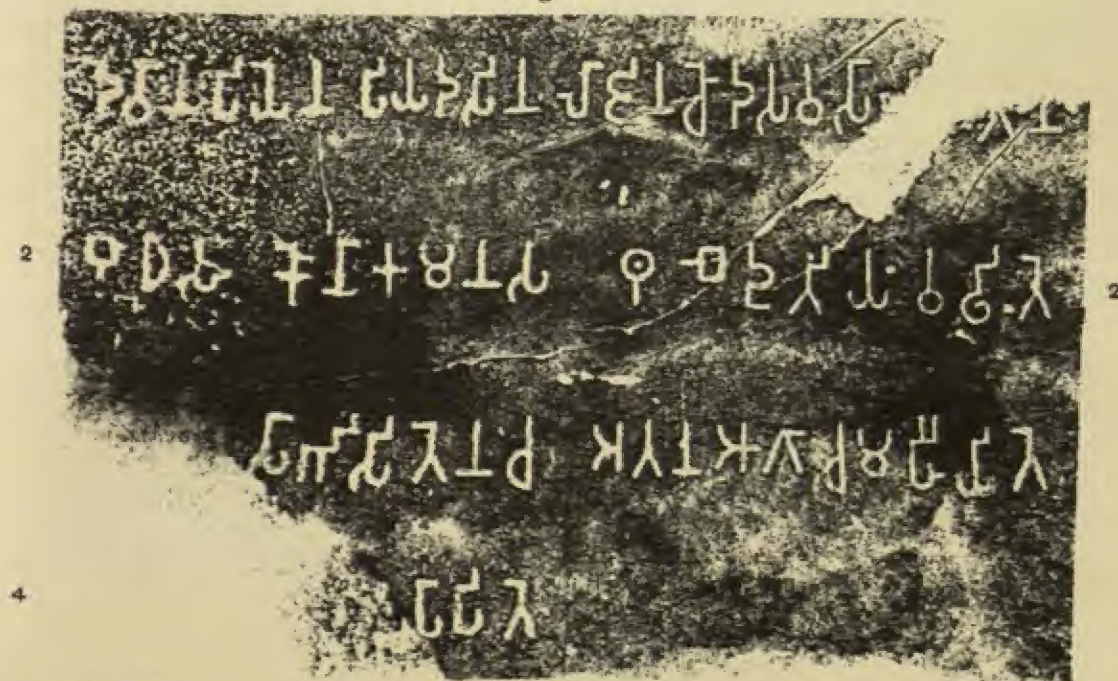
¹ The words connected by hyphens are written continuously in the text.

² The figures within crotchets refer to the remarks given below.

Paderia Pillar.



Nigliva Pillar.



3. *Ti*, rendered here by 'saying,' may of course also be translated by 'for' or 'because.'

4. The translation of *vigaḍabbhī* is not certain. It may be a word governing *sīlā*, and a technical term of unknown meaning. My translation is based on the supposition that it is a compound adjective, qualifying *sīlā* and equivalent to Sanskrit *vikaṣābhī*. *Vikaṣābhī* might be represented in a Prākṛit dialect of the Pāli type by *vigaḍabbhī*, which would become *vigaḍabbhī* according to the popular spelling of the edicts. For *ga* instead of *ka* occurs in *Amṭiyoga* (Kālsī edict ii. l. 5, ed. xiii. 2, l. 9) for *Amṭiyoka* (in the other versions), in *loga* (Jaugāḍa sep. ed. ii. l. 7) for *loka*, and in *adhigicha* (Bairāt i. l. 6) for *adhikṛitya*. And *ḍa* instead of *ḥa* is found in *ambavaḍikā* (Allahabad, queen's edict) and *ambāvaḍikā* (Delhi Sivalik pillar-edict vii. 2, l. 2) for Pāli *ambavāḍikā*, in *Bhasikaḍa* (Cunningham, *Sāñchi Stūpa*, i. No. 156) for **kaḥa*, and in *apaḍihata* on the Indo-Grecian coins for Pāli *apaḥihata* and Sanskrit *apratihata*. If my transliteration *vikaṣābhī* is correct, the second part of the word must be either *abhī* or *abhra*. The first will not do on account of its meaning, and the second will suit only if it is taken to mean 'the sun,' which meaning is assigned to *abhra* in the *Kōṭas*. A stone slab, bearing a large representation of the sun, might have been put up in the Lumbinī garden in order to indicate that Śākyamuni claims to be *arkabandhu* or *ādityabandhu*, a scion of the solar race of Ikahvāku. Professor Pischel, whom I consulted regarding the three difficult *hapax legomena* of this inscription, takes the word differently. He says: "I suspect that *vigaḍabbhī* is the Sanskrit *vigardabhi*. According to Hēmaṇḍra, ii. 37, *gardabha* becomes in Prākṛit *gaddha* or *gaḍḍha*. In Marāṭhī it becomes *gāḍhava* and is according to Molesworth also 'a term for a rude block or a rough stone.' Hence *vigaḍḍabbhī* might mean 'finely wrought, polished,' or something like it. Literally it would be 'not so uncouth as a donkey.'"

5. *Usapāpīte* is equivalent to Pāli *ussāpītā* and Sanskrit *uchchhrāpitaḥ*. For the double *pa* compare *likhāpāpītā*, Delhi Sivalik pillar-edict vii. 2, l. 10, and Pāli *viññāpāpēti*.

6. I here adopt M. Barth's rendering, published in the *Journal des Savants*, 1897, p. 73. M. Barth explains *ubalike*, in accordance with a suggestion of M. Senart, as equivalent to Sanskrit **udbalikaḥ* and derives *asthabhāgiye* from *arthabhāga*. The explanation of the second word is unobjectionable and is supported, as M. Barth points out, by the statement of the *Dīvyāvadāna* (p. 390), according to which Aśoka presented on his visit to Lumbinivāna one hundred thousand (*suvarṇas*) to the people of the country. The identification of *ubalike* with **udbalikaḥ*, which was suggested to me also by Professors Leumann and Oldenberg, offers some difficulties. Taken as a Bahuvrīhi compound, **udbalikaḥ* would mean *udbhūtaḥ* or *udastaḥ* *balih yasya saḥ*, 'rich in taxes' or 'with raised taxes,' in accordance with the analogy of *utpaksha*, *utpucchha*, *udagra*, *udambha*, etc. And as far as I know, there is no Bahuvrīhi in which *ut* is used in the sense of *mukta*. Taken as a Tatpuruṣa, irregularly enlarged by the addition of *ka*, **udbali(ka)* must stand, according to the *Kāśikā*, *loc. cit.*, for *balēḥ utkrāntaḥ*, 'one who has left the taxes;' compare also the numerous analogous compounds like *uchchhrīṣṭa-khala*, *utpucchha*, *utsūtra*, *udbīla*, *udvāsa*, *unnidra*, etc. The use of **udbalikaḥ* in the sense of 'exempt from taxes' would therefore be unidiomatic, and it is not supported by any analogies, as compounds like **utkara* for *akara* or *nishkara*, **udriṇa* for *anriṇa* or *nirriṇa*, and **uchchhulka* are not found. Perhaps it will be better to explain *ubalike*, as Mr. Tawney has suggested to me, by **avabalikaḥ* or **apabalikaḥ*; regarding the contraction of *ava* and *apa* to *o*, *ū* or *u* in Pāli, see E. Müller, *Simplified Pāli Grammar*, p. 42 f.

TEXT OF THE NIGLIVA EDICT.

1	Devānaṁ-piyena	Piyadasina	lājina-chodasavasā . . t . n. ²
2	Budhasa	Konākamanasa	thube-datiyaṁ vadhite

¹ See the *Kāśikā* on Pāṇini, vi. 2, 196.

² Restore *chodasavasthāritena*.

3	sābhisitena ¹ -cha	atana-āgācha-mahīyite
4		pāpita ² [H*]

TRANSLATION.

King Piyadasi, beloved of the gods, having been anointed fourteen years, increased for the second time the Stūpa of Buddha Kōṇākamana [1]; and having been anointed [twenty years], he came himself and worshipped; [and] he caused [a stone pillar to be erected].

REMARK.

1. With the form Kōṇākamana for Pāli Kōṇāgamana compare *Makā* (Kālsi edict xiii. 2, l. 7) and *Maka* (Shāhbāzgarhi edict xiii. 1. 10) for the Greek *Magas*, as well as *Amtekinā* (Girnār ed. xiii. l. 8), *Amṭikini* (Shāhbāzgarhi ed. xiii. l. 10) and *Amtekins* (Kālsi ed. xiii. 2, l. 7) for the Greek *Antigenes*.

No. 2.—YEKKERI ROCK INSCRIPTION OF THE TIME OF PULIKESIN II.

By J. F. FLEET, PR.D., C.I.E.

Yekkēri is a village about four miles towards the north by east from Saundatti, the chief town of the Parasgaḍ tāluka of the Belgaum district. The record is engraved on a rock in a glen, somewhere about a mile or a mile and a half to the north-east of the village. The existence of it was brought to my notice in December, 1894, by Venkangaṇḍa bin Yellapagaṇḍa, of the neighbouring village of Hūli. I edit it from ink-impressions which Dr. Hultzsch was kind enough to obtain for me.

The whole writing covers an area about 7' 2" broad by 3' 11" high. About two feet of the breadth, however, are occupied by the benedictive and imprecatory verses, which stand on the proper right of the essential part of the record: to avoid reducing the scale of the collotype too far, it has not been thought necessary to include them in the Plate; but the *mī* of *bhāmī*, line 13, is discernible just before the commencement of line 3; and the marks below it represent, imperfectly, parts of the word *phalaṁ*, line 14.—The characters are of the regular type, for the locality, of the period to which the record refers itself, viz. the first half of the seventh century A.D.; and they are boldly formed and well cut. They include numerical symbols in lines 5, 7, 8.³ The size of the ordinary letters ranges from $\frac{1}{8}$ "

¹ Restore *etrasitosaśbhisitena*. At the beginning of the line a remnant of the long *t* seems to be visible, and so is a portion of the fourth letter.

² Restore *siddhanta-cha asapāpita*, according to the Padṛia edict.

³ In line 5 we have, for 'four,' the symbol which Pandit Bhagwanlāl Indrajī has given in *Ind. Ant.* Vol. VI. p. 44, col. 4, from the Gupta records; but it seems pronounceable as *pta* or *ptra* rather than *aka*.—In the same line we have, for 'five,' the symbol which the Pandit has given in col. 5 of his Table (see the central one of the three forms) from the Valabhi plates; he admitted that it looks like *ai* (as it does here), but held that it is only a corruption of *trā*. It must be noted that, in the collotype published herewith, the symbol has not come out well from the ink-impression—(on the whole, the better of the two)—which I selected for reproduction; the lower side-stroke, to the right from the bottom part of the *akṣara*, shows only faintly: in the other impression, the *akṣara* is quite clear and unmistakable; and there it distinctly reads as *ai*.—In the same line, again, we have, for 'eight,' a symbol which, in the side-stroke to the left from the top of the *akṣara*, in the down-stroke on the right from the end of the top-stroke, and in the line across the centre of the body of the *akṣara*, differs a good deal from any of the forms given by the Pandit and interpreted by him as *āra* or *āra*.—In line 7 we have, for 'fifty,' a symbol from which the symbol given by the Pandit in col. 5 of his Table, from the Valabhi plates, may very easily have been derived by corruption. But, whereas he held that his symbol is a corrupted form of the *saundakā*, turned the wrong way, we seem to have here clearly the *akṣara* *ba*. And I notice that Mr. Bendall

(in the *pa* of *nrupa*, line 1) to 2½" (in the *bha* of *bhagavatā*, line 4). The *śrī* of *rājya-śrī*, line 2, is 5¼" high.—The language is Sanskrit; and, except for the two benedictive and imprecatory verses, the whole record is in prose. The record was composed, however, by someone who had a very imperfect knowledge of the language, and who could neither construct his sentences properly nor even spell correctly. I have noted, in and below the text, a few corrections of the more simple kind. But, from *udita*, line 1, to *rājyē*, line 4, the whole text requires emendation: either the whole must be turned into a compound,—in which case, we must read (line 2) *prithivī-svāmī*, and (line 3) *prithivy-apratiratha* and *śrīmat*; or else *mahārāja* (line 4) must be turned into the genitive, *mahārājasya*, and we must read (line 1) *prasūtasya* and *bhūtasya*, (line 2) *svāmīnaḥ* and *rājya-śrīyaḥ*, and (line 3) *maṇḍalasya*, *apratirathasya*, and *śrīmataḥ*.—In respect of orthography, the only point calling for special notice is the unnecessary insertion of the *anusvāra* before the nasals in *vaiśāṣa*, line 1 (twice), *sāmaṁta* and *maṇḍala*, line 3, *pañṇa*, lines 5 and 6, *pūṁyaṁ*, lines 6 and 9, *pañṇāśat*, line 7, and *vasuṁdharaśm*, line 16.

The inscription refers itself to the reign of the Western Chalukya king Pulikēśin II.¹ It is dated in one of his regnal years; but all that can be made out here is a numerical symbol which, if we contrast it with the symbol for 'eight' which we have in line 5, must, I suppose, be interpreted as meaning 'six': just before it, there is an illegible *akṣhara*, which may be either the syllable *nī* or *nām* of *samvatsardī* or *samvatsarāpām*, or a numerical symbol meaning 'ten,' 'twenty,' or some higher figure: the date mentions also the full-moon *tīthī* of the month Kārttika; but it does not include any details that admit of calculation. The object of the inscription was to record that certain lands, in certain towns, were the property of the god Mahādēva (Śiva).

Mention is made of villages or towns named Benira, Dhutipura, and Āgariyapura, and perhaps Kṛishṇapura; but these places cannot now be traced on the map.

About four feet away to the left of the above record, there is engraved on the rock, in similar characters, another inscription, of four short lines, covering an area about 2' 0" broad by 1' 10" high. The first line of it is illegible. The remainder speaks of four *nivartanas* of land at a place named, apparently, Sindavaḷaga.

TEXT.²

1 Om³ Svasti Anuruddha-shurit⁴-ōdita-nru(nṛi)pa-vaiśāṣa-prasūta sva-vaiśāṣa-
lla(la)lāma-bhūta dakṣiṇāpatha-

has found *ḥa* used to denote 'fifty' in a syllabic system in Malabar which has survived to even the present century (*Jour. R. A. Soc.*, 1896, p. 789 ff.).—In line 8 we have a symbol to which the closest resemblance that can be detected in the Pandit's Table is to be found in the centre one of the three symbols for 'eight' given in his col. 5, from the Valabhī plates (it must be noted that the faint line upwards from the right end of the lower part of the body of the *akṣhara*, which appears in the collotype published herewith, is due to a depression in the stone; it is not an engraved part of the *akṣhara*). But, in the face of the symbol for 'eight' which we have in line 5, it cannot be taken as meaning 'eight.' And I can only take it as a symbol for 'six,' approximating to the symbol for that numeral given by the Pandit in col. 3 of his Table, from the Kshatrapa coins and inscriptions. The Pandit considered that his forms of the symbol for 'eight' are the *akṣhara* *ḥra* or *ḥrd*; and that 'six' is *pāra* or *pārd*, or some other *akṣhara* containing *pā*. Here, in this record, the *akṣhara* closely resembles *ḥa*; as it also does, to my eyes, in the form given by the Pandit in his detailed account of the symbol for 'eight' (*loc. cit.* p. 46); and Mr. Bendall gives *ḥa* for 'six' in the syllabic system of Malabar described by him.

¹ That the king mentioned is Pulikēśin II.,—not his grandfather, of the same name,—is shown by, among other things, the use of the title *Mahārāja*.

² From the ink-impression.

³ Represented by a plain symbol.

⁴ Read *durit*.—As regards the following portion of the text, as far as *rājyē*, line 4, see the introductory remarks.

- 2 pri(pri)thivā[h*] svāmī chatur-udadhi-mēkhal-ōpārjjita-rājya-śrī pratāp-āttisay-
ōpanatah ||
- 3 samagra¹-sāmānta-mamāṇḍala pri(pri)thivāam=apratiratha śrīmām Satyāśraya-
Pulekēśi-vallabha-
- 4 mahārāja-rājyē varttamānē likhitam=iti [I*] Benirē bhagavatō Mahādēvasya
nivarattanāni
- 5 chatvāri 4h || Dhuti-purē nivarattanāni aṣṭa 8h || Āgariya-purē
niva[rttanā]ni pañcha 5²
- 6 panasa-vṛkṣa pañcha³ || Kṛishnē(śhṇē) Harasēna-mātāpitrō[h*] puṇḍy-ōpa-
chayāya Dē(?)varo(?)laka-
- 7 bhūmyānś=cha⁴ nivarattanāni pañchāśat 50 || Vinita-vidagdha-Vaiśikāchāryyēṇa
sthāpitā . . ghitā [I*]
- 8 Kārttikaśya pūnnimāsām⁵ likhitā praśast=iti⁶ || Samvatsarā . . 6⁷
rājya iti [I*]
- 9 Īś[ā*]nēna likhitā [I*] Yad=atra puṇḍyam [ta]d=bhavatu⁸
- 10 gapē [I*]
- 11 [Ba]hubhir⁹=vvasudhā bhuktā
12 na¹⁰ Sagar-ādibhi[h*]
13 [yas]y[a] yasya yadā bhūmi-
14 s=tasya tasya¹¹ tadā phalaṁ [I*]
15 Sva-dattām para-[dat]t[ām] vā
16 yō harēta va[su]rūndharāṁ
17 śhasṭi-varsha-sa[hasrā]ṇi
18 narakē paripachyatē ||
19 S[v]asty=a[stu] lōkhaka-vāchakasya¹² [I*]

TRANSLATION.

Om! Hail! The reign being current of the *Mahārāja*, the glorious *Satyāśraya-Pulekēśin* (II.), the favourite, who has been born in a race of princes who rose to the front by confronting difficulties, who has become the forehead-ornament of his race, who is the lord of the (whole) country of the region of the south, who has acquired the sovereignty over the (whole earth) girt about by the four oceans, who has bowed down the entire group of chieftains by the excess of (his) prowess, (and) who has no antagonist (of equal power) in the world,¹³— it is written as follows :—

To the divine (god) Mahādēva there belong four, (or in figures) 4, *nivartanas* (of land) at (the village of) Benira; eight, 8, *nivartanas* at the town of Dhutipura; five, 5, *nivartanas*,

¹ Read *attisay-ōpanata-samagra*.

² See page 6 above, note 3

³ Read *pañcha*.

⁴ Read *bhūmyānś*.

⁵ Read *pūnnimāsām*.

⁶ Read *praśastir=iti*.

⁷ See page 6 above, note 3.

⁸ The *ea* of this word was at first omitted, and then was inserted below the line.

⁹ Metre: Ślōka (Anuṣṭubh); and in the following verse.

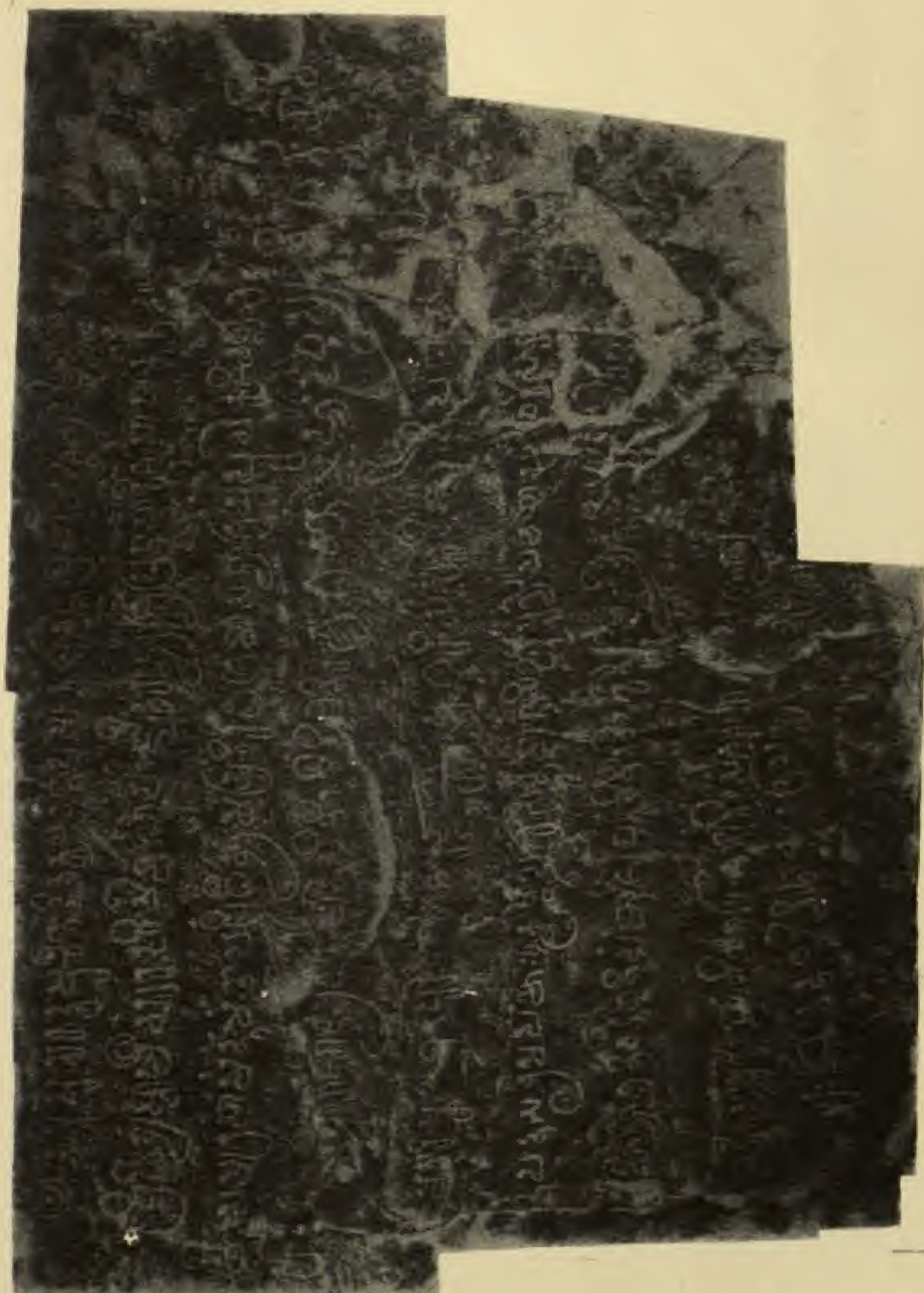
¹⁰ Perhaps *rājānāḥ*, by mistake for *rājābhīḥ*, was engraved here.

¹¹ There are two *akṣaras* below the *ta* of this word. The first of them is *sva*. What the other is, cannot be made out. They have no connection with the text.

¹² Read *lōkhaka-vāchakabhūḍā*.

¹³ This was an Early Gupta epithet; see, e.g., *Gupta Inscriptions*, p. 14, and note 4. In the Western Chalukya records, it occurs also in line 5 of the Kaira grant of Vijayavarmāṇa of A. D. 643 (*Ind. Ant.* Vol. VII. p. 248).

Yekkeri Rock Inscription of the time of Pulikesin II.



COLLOTYPE BY W. GRIGGS.

SCALE - 12

FROM AN INK-IMPRESSION SUPPLIED BY DR. HULTZSCH.

J. F. FLEET, I. C. S.

(and) five jack-fruit trees, at the town of Āgariyapura; and, at (P the town named) Kṛishṇa-(pura),¹ fifty, 50, *nivartanas* in the land called Dēvarolaka-bhūmi (P), (which were granted) for the accumulation of religious merit for the parents of Harasēna. (And) by the refined and clever Vaisikāchārya there has been set up

(Line 8.)—(This) *prastāvi* has been written on the full-moon tithi of (the month) Kār-tika; the year 8 in the reign.² Written by Īśāna. Whatever religious merit there is in this, let it be

(L. 11.)—The earth has been enjoyed by many [kings], commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making the grant that is now recorded if he continues it)! Whosoever confiscates land that has been given whether by himself or by another, he is cooked in hell for sixty thousand years! Hail to the writer and the reader!

No. 3.—INSCRIPTIONS AT MANAGOLI.

By J. F. FLEET, Ph.D., C.I.E.

Managōli³ is a village about eleven miles to the north-west of Bāgewādi, the chief town of the Bāgewādi tāluka of the Bijāpur district. With the difference of the lingual *g* for the dental *n*, its name occurs in the ancient records as Manigavaḷḷi (e.g., A. below, lines 18, 19) and Maniṃgavaḷḷi (e.g., *ibid.* line 17); and we also have the Sanskritised form Māṇikyavaḷḷi, "the village of rubies" (e.g., *ibid.* line 20). From A. below, lines 18, 24, we learn that it was in the group of towns and villages which was known as the Tardavādi thousand, and which took its name from a town that is now represented by the small village of Taddewādi,—the 'Tuddehwarree' and 'Tudewadee' of maps,—on the south bank of the Bhīmā, in the Inḍi tāluka, about thirty-seven miles to the north of Bijāpur.⁴ And line 54 of the same record mentions it as an *agrahāra*; in consequence of which we may perhaps reckon it among "the eighteen *agrahāras*" which are spoken of in other records.⁵

The records at Managōli are on stone tablets which have been built into the walls of a modern temple of Hanumaṭ. I edit them from ink-impressions made by my own man.

A.—Of the time of Bijjala; A.D. 1161.

The writing of this record covers an area about 2' 10" broad by 4' 6½" high. From the beginning of line 36 to the centre of the last line, there is a fissure by which the tablet has

¹ The word *Kṛishṇa*(*śāpā*) seems to stand by mistake or ellipsis for *Kṛishṇapura*.

² Or, perhaps, "the year 16, or 26," etc.; see page 7 above.

³ The 'Mungolee' of the Indian Atlas, sheet No. 57.

⁴ See *Ind. Ant.* Vol. XIX. p. 269.

⁵ e.g., *Ind. Ant.* Vol. X. p. 193, and Vol. XII. p. 47.—They appear to have been towns of religious importance, scattered over the Kanarese country. Hāli, in the Belgaum district, was one of them; and Nargund, in Dhārwar, was another. Others, perhaps, were Pambal in Dhārwar, Kurbet in Belgaum, and Honwād in Bijāpur.

been broken into two pieces: but even along this fissure there are but few letters that have been destroyed; and the rest of the record is in a state of very good preservation.—The sculptures above it, at the top of the tablet, are, in the centre, a *liṅga*, with the sun and moon above it; on the proper right, a seated figure; and, on the proper left, a crooked sword, dagger, or knife, and a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. They include decimal figures in lines 39, 43, 46, and 60, and the distinct form of the lingual *ḍ* all through: the *virāma* is represented sometimes by its own proper sign, as in *saligol*, line 4, *ādaḥ*, line 8, *tiṣṭear*, line 46, *naḍaṣaḥ*, line 64, *sthaḥaḍaḥ*, line 66, and *samayaṁgaḥ*, line 67, and sometimes by the sign for the letter *u*, as in *pogaḥaḥ*, line 17, *maḥaḥaḥ*, line 44, and *kayyaḥ*, line 52; cases in which the two methods of expressing it are pointedly contrasted, are, *enaḥ* and *enaḥ*, lines 24 and 30, and *paḍuḥaḥ*, *māḍaḥ*, *baḍagaḥ*, *paḍuḥaḥ*, *māḍaḥ*, and *baḍagaḥ*, lines 42, 47, and 48. The size of the letters ranges from about $\frac{3}{8}$ " to $\frac{5}{8}$ ".—The language is Kanarese.¹ There are ordinary verses in lines 1 to 35, and some of the customary benedictive and imprecatory verses in lines 55 to 59. We have the nominative plural ending in *u*, as in the modern or colloquial form of the language, in *ayṇārrevaru*, line 24, where the metre shews that the *u* is to be pronounced; and with this we have to contrast the archaic or stilted form *samayaṁgaḥ*, in line 67: cases in which it is not certain whether the *u* is to be pronounced, or whether it represents the *virāma*, are illustrated by *paṁḍitaru*, line 50, and *koffaru*, line 67, as contrasted with *paṁḍitar*, line 51, and *koffar*, line 67. The accusative singular neuter in *v* occurs in *gōkuḥavaṁ*, line 59; but, otherwise, the archaic form in *m* appears throughout, as in *jasaman*, line 27, *āpadamaṁ*, line 32, *kaumāramaṁ*, line 44, and *dharmaṁamaṁ*, line 54.—In respect of orthography, the only points that call for special notice are (1) the use of *ri* for *ṛi*, throughout, as in *āḥamkrīti*, line 3, and *nripatige*, line 7; (2) the use of *b* for *v* in *sḥyaṁ*, line 24, and *dībya*, line 31; and (3) an affected use of the Drāviḍian *ḷ* in *Chāḷukyar*, line 5, and *āḥamkārav*, line 24.

The inscription is a record of the time of the Kaḷachurya king Bijjala. Before, however, it proceeds to recite certain donations made in his reign, it makes reference, in lines 1 to 59, to certain events of the time of the Western Chālukya king Perma-Jagadēkamalla II. In that part of the record, after some introductory genealogical and historical matters, a register is made of certain grants which were bestowed by Perma-Jagadēkamalla II. himself, and by other people, on the god Śiva, in the form of the local god Kalidēvēśvara,—“the Siddhaliṅga of the south,”—of Maṇigavallī. The introductory part mentions a person named Śvaraghaḷisāsa, of the Harita *gōtra* (line 16), who, it asserts, was a *Jagadguru* or leading pontiff in the time of the Western Chālukya king Taila II., and was endowed by that king, at his coronation, with the town of Maṇigavallī; and in the lineage of this person it places a certain Mādhava (line 20), who is to be identified with the Mādirāja (line 37) who held the post of *Mahāprabhu* of the village at the time when the grants were made. It further tells us that the temple of Kalidēvēśvara had been built by a certain Basava (line 28) or Basavarasayya (line 30), son of Chandra or Chandirāja and Chandrāmbike (line 28), who belonged to the Kāśyapa *gōtra* (line 25) and was one of the five-hundred *Mahājanas* or Brāhmanas² of Maṇigavallī. And the occurrence of the names of Basava and Mādirāja in this Śaiva record from the neighbourhood of Bāgewāḍi, and in connection with the foundation and endowment of a *liṅga*-temple which was evidently of some considerable size and repute, is rather suggestive of our having at last met with an epigraphic mention of the

¹ From line 42 onwards, there occur various technical terms and other words (some of them to be found in other records also), which are not given in dictionaries, and the meanings of which cannot at present be made out.

² Comparison of the expressions *Mahājanaṁgaḥ* *ayṇārrevaru*, lines 20, 21, and *mahādearṭhaḥ* *ayṇārrevaru*, lines 23, 24, shews that the *Mahājanas* of a village—(a technical expression which occurs in many records)—were the collective body of the Brāhmanas of the village.

original of that Basava who, according to the Lingayat traditions as embodied in the *Basava-Purāṇa* and *Channabasava-Purāṇa*, was born at Bāgewādi to a Śaiva Brāhmaṇ named Mādirāja, and subsequently, becoming the prime-minister of the Kaṭachurya king Bijjala, overthrew the Jains, revived Śaivism, and established the sect of Vira-Śaivas or Lingayats. The remainder of the record, line 59 to the end, refers to the reign of the Kaṭachurya king Bijjala; and it registers a variety of grants made by various persons to the same god Kalidēvēśvara.

The record contains two dates. As the first date (lines 38-40), for the donations that were made before the time of Bijjala, it cites the tenth *tithi*, coupled with Thursday and the winter solstice, of the bright fortnight of the month Pauṣa of the Dandubhi *saṃvatsara*, which was the fifth year of the reign of Perma-Jagadēkamalla II. The given *saṃvatsara* was Śaka-Saṃvat 1065 current. And this date does not work out correctly. The *tithi* ended, at about 14 hrs. 2 min. after mean sunrise (for Bombay), not on a Thursday, but on Tuesday, 29th December, A.D. 1142; and this was four days after the winter solstice, which, as represented by the Makara-saṃkrānti or passage of the sun into Capricornus, occurred at about 3 hrs. 8 min., again not on a Thursday, but on Friday, 25th December. There must, therefore, have been some mistake made, either in taking the date from the archive from which the material for this part of the record was derived,— (the characters shew that the whole record was put on the stone at one and the same time, by one and the same hand),— or else in the original computation of the date.¹ The second date (lines 59, 60) is the sixth *tithi*, coupled with Tuesday, of the dark fortnight of the month Bhādrapada of the Vishu *saṃvatsara*,² which was the sixth year of the reign of Bijjala. The given *saṃvatsara* was Śaka-Saṃvat 1084 current. And the corresponding English date is Tuesday, 12th September, A.D. 1161, on which day the given *tithi*, of the *amānta* Bhādrapada, ended at about 18 hrs. 8 min. after mean sunrise. In line 64, the *tithi* is mentioned by the technical name of *kapila-chaṭṭi*.

In lines 67, 68, mention is made of a festival called *nāla-parvan*. The reference must be to the *nāla-huṇṇuve* or full-moon of the month Śrāvaṇa. And it may be useful to give here the Kanarese names of all the full-moons and new-moons, as given to me on three or four different occasions, with the explanations of them as far as they can be determined at present.³ As will be seen further on, there are references to some of these special names in other epigraphic records.

The month Chaitra; March-April.— The full-moon is called *davanada-huṇṇuve*;⁴ because, I am told, on this day the people place the fragrant leaves of the *davana*-plant on the images of the god Mallikārjuna of Śrīsaṭa.⁵— The new-moon is called *akṣatadigo-amavāse*; because

¹ The full descent of the reigning king is not given. But the use of the style *Pratāpa-Chakravartin* (line 36) stamps him as Perma-Jagadēkamalla II.— On the chance, however, that the record, which is not a contemporaneous one, makes a mistake between him and his ancestor who had the same *śirāda*, I have calculated the date for also Śaka-Saṃvat 945 current, in the reign of Jagadēkamalla-Jayasimha II. But here, again, the details do not work out correctly. In that year, the given *tithi* ended, not on a Thursday, but on Wednesday, 5th December, A.D. 1022, at about 18 hrs. 36 min. after mean sunrise; and this was eighteen days before the Makara-saṃkrānti, which occurred at about 1 hr. 55 min., again not on a Thursday, but on Monday, 24th December.

² The original has *Vīṣa*, by mistake for *Vīṣu*.— Monier-Williams' Sanskrit Dictionary does not recognise this name of the *saṃvatsara* (the fifteenth in the cycle), and gives only the name *Vṛiṣa*. But Kittel's Kannada-English Dictionary gives *Vīṣu* as the name current in Mysore; the same name is given by C. P. Brown in his *Carnatic Chronology*; and it occurs in other records also from the Kanarese country.

³ The line of inquiry is an interesting one. And I hope that, now that attention is drawn to it, other scholars may be able to throw more light on it.

⁴ Instead of *huṇṇuve* and *amavāse*, the rustics generally use the word *ḥaḍḍa*, 'festival.'

⁵ Reeves and Sanderson's Canarese Dictionary mentions (s.v. *davana*) the *davanada-ḥaḍḍa*, *davanada-huṇṇuve*, but, overlooking the reference to the full-moon, explains it as "a feast on the twelfth lunar day, when the above fragrant shrub is in perfection."

it is followed, on Vaiśākha śukla 3 (*tadige* = *trittiyā*), by the festival called *akṣa-tadige*, i.e. *akṣaya-trittiyā* or *akṣaya-trittiyā*.¹ This new-moon name occurs in records of A.D. 1054 and 1195 (see page 14 below).

Vaiśākha; April-May.—The full-moon is called *agi-huṇṇuve*; apparently because the time then arrives for transplanting the seedlings (*agi*) of rice, tobacco, pepper, etc.—The new-moon is called *bādami-amavāse*; because, it is suggested, worship is then done to the goddess Banasāmkari of the well-known temple two or three miles south of Bādāmi in the Bijāpur district.

Jyāishṭha; May-June.—The full-moon is called *kāra-huṇṇuve*; from *kāru*, "the rainy season," which commences in this month. On this full-moon day there is celebrated the festival called *kari hariṇuva haḍḍa*, when bullocks are raced,—the winner being the one that first reaches and breaks a string of leaves drawn across the course,—in order to obtain an augury as to the prospects of the season.²—The new-moon is called *mannettina-amavāse*; because the people then make clay images of bullocks (*mann-ettu*), and worship them.

Āshāḍha; June-July.—The full-moon is called *kaḍlegaḍabina-huṇṇuve*. Two explanations are suggested: one, that the people then make cakes (*kaḍaba*) of grain (*kaḍle*, *kaḍula*) and offer them to the goddess Yellamma; the other, that the cultivators then decorate the necks of their bullocks with strings of such cakes.—The new-moon is usually called *vāgara-amavāse*; because it is followed, on Śrāvāṇa śukla 5, by the *nāga-pañchamī*, when worship is done to the cobra (*nāga*, *nāgara-hāru*). But it appears to be also sometimes known as *Divaṣi-amavāse*; because, it is said, girls, after marriage, then worship images of a goddess named *Divaṣi*.

Śrāvāṇa; July-August.—The full-moon is called *nūla-huṇṇuve*; because on this day the ceremony is annually performed of renewing the sacred thread (*nūlu*, otherwise called *janīdāra*, and in Sanskrit *yajñōparīta*).—The new-moon is called *chauti-amavāse*; because it is followed, on Bhādrapada śukla 4 (*chauti*, *chavuti*, = *chaturthī*), by the *Gapēśa-chaturthī*, when worship is done to the god Gapēśa. For the same reason, it is sometimes called *benakana-amavāse*; Benaka being a corruption of *Vināyaka*, one of the names of Gapēśa.

Bhādrapada; August-September.—The full-moon is usually called *anantana-huṇṇuve*; because the preceding day is the *ananta-chaturdaśī*, which, Molesworth's Marāṭhī Dictionary says, is sacred to the god Viṣṇu, in the form of Ananta. It seems to be sometimes also called

¹ Kittel's Kannada-English Dictionary explains the *akṣa-trittiyā*, as it is there called, as a Śaiva feast on *Chaitra* śukla 3. But Ganpat Krishnaji's *Pañchāṅg* and the *Pañchāṅg* place the feast on Vaiśākha śukla 3; so, also, Monier-Williams' Sanskrit Dictionary, which explains it (s.v. *akṣaya*) as "a festival, the third day of the bright half of Vaiśākha, which is the first day of the Satya-yuga, and secures permanency to actions then performed;" so, also, Reeve and Sanderson's Canarese Dictionary, which explains it (s.v. *akṣa-tadige*) as "a ceremony, in the second Hindū month, on the third lunar day, of married women, who bathe, present to each other turmeric, betel nut and fruit, and then make an offering of flowers, etc., to Gauri."

² This festival is described in the *Basava-Purāṇa* (see the Rev. G. Wüth's translation, *Jour. As. Br. R. As. Soc.*, Vol. VIII. pp. 90, 91): it is there placed on the full-moon of the third month of the Hindū year (i.e. *Jyāishṭha*); and we are told that, if a black bullock breaks the string, all sorts of leguminous fruits will succeed, while, if a white bullock breaks the string, the white millet will thrive.—Kittel, also, in his Kannada-English Dictionary, s.v. *kāru*, places it on the *kāra-huṇṇuve* in the third month. Under the word *kari* (3), 'unpropitiousness,' he explains that *kari hari* means "to tear, i.e. do away with, unpropitiousness; an act that, on a certain day (*kāra-huṇṇuve*) is represented by throwing an iron ball, that is attached to a rope, over a *tōraṇa*, and thus pulling down the *tōraṇa*, when the ornamented bullocks of the place, that previously had "passed under the *tōraṇa*, are playfully driven about." But the ceremony described in the *Basava-Purāṇa* is the one with which I am familiar: except that the divination seems to be more directed to the comparative prospects of the early and late crops; the idea being that, if a white bullock is the winner, the later crops will be the better, whereas, if a bullock of another colour wins, the early crops will give the better yield.—Reeve and Sanderson's Canarese Dictionary, s.v. *kari*, explains the festival as "a ceremony of breaking in two, by bullocks or other means, the triumphal arch of a gateway, the day after *poṣal*-feast," and thus (see Kittel's Dictionary, s.v. *poṣala*) would place it the day after the *Makara-saṅkrānti*, in the month *Pauṣa*.

jokyāna-hunpuve; but I have not obtained the explanation of this.—The new-moon is called *navarātri-amavāse*, or *mahānavami-amavāse*; because it is immediately followed, on Āśvina śukla 1, by the nine-days festival (*navarātri*) of the goddess Durgā, ending with the *datarā*-holiday on the ninth day which is called *mahā-nasami*, “the great ninth *tīthi*.”¹

Āśvina; September-October.—The full-moon is called *sigi-hunpuve*; because, it is said, on this day the people worship the goddess Gauri under the name of *Sigi-Gauri*.² It appears to have been called in ancient times *herjuggiya-hunpuve*, “the full-moon of the principal harvest-time” (see page 15 below).—The new-moon is called *dipāvālī-amavāse*, or *divalige-amavāse*; because during the same or the immediately following night there is the *dipācālī*, *diedālī*, or *divalige* festival of lamps, when the houses and streets are illuminated.

Kārttika; October-November.—The full-moon is called *gauri-hunpuve*; because, it is said, on this day worship is done to the most honoured form of the goddess Gauri, as *Hirē-Gauri*, “the great or original Gauri.”—The new-moon is called *chaṭṭī-amavāse*; because it is followed, on Mārgaśīrsha śukla 6 (*chaṭṭī* = *shashthī*), by the *chamṇā-shashthī*, when, according to Molesworth's Marāṭhi Dictionary, there is a festival of the god *Khaṇḍobā* or *Khaṇḍerao*, an incarnation of Śiva.

Mārgaśīrsha; November-December.—The full-moon is usually called *hostala-hunpuve*; because thresholds (*hostalu*) are decorated and worshipped on this day. But it seems to be sometimes also called *raṇḍē-hunpuve*; in some connection, it is said, with the goddess Yellamma as a widow (*raṇḍē*).—The new-moon is called *yella-amavāse*; because it stands next before the *Makara-saṁkrāntī* or winter solstice, in celebration of which complimentary packets of sesamum seeds (*eḷlu*, *yēḷlu*) are sent about to friends and acquaintances.³

Pauṣa; December-January.—The full-moon day is called *banda-hunpuve*, or *banada-hunpuve*; either, it is suggested, because the trees of the forests (*bana*, *vana*) begin to sprout at about this time, or because on this occasion there is another festival of the goddess *Banaśaṁkari* of the well-known temple near Bādāmi.—The name of the new-moon has been given to me as *avaratra-amavāse*, *āvatra-amavāse*, and *avarātri-amavāse*; I have not succeeded in obtaining any explanation of the name, or even in determining the exact form of it.

Māgha; January-February.—The full-moon is usually called *bhārata-hunpuve*, or sometimes *bhārati-hunpuve*; apparently in some connection either with the public reading of the *Mahābhārata*, or with some worship of the goddess *Bhārati* (*Sarasvatī*). It appears, however, to be also known as *guḍī-hunpuve*; because, it is said, the people imagine that on this day the gods go from the temples (*guḍī*) to the houses of their worshippers, who, accordingly, welcome them during the night with shouts of “the gods have come,” and with the sounds of gongs and other musical instruments.⁴—The new-moon is called *sivarātri-amavāse*; because just before it there is the well-known great festival called *mahā-sivarātri* in honour of the god Śiva. In the twelfth century A.D., this new-moon was called *kāman-amavāse*, “the new-moon of Kāma” (see page 15 below); evidently in connection with the ensuing *hōḷī*-festival of Kāmadēva, the god of love, which ends with the burning of an effigy of

¹ Kittel's Kannada-English Dictionary, s.v. *eḷlu*, would give this new-moon the name of *eḷḷa-amavāse*, with the explanation that the manes are worshipped on this day. The manes are worshipped with sesamum seeds (*eḷlu*), I think. But *eḷḷa-amavāse* is given to me,—and correctly, I believe,—as the name of the new-moon of Mārgaśīrsha.

² I cannot verify this in any way. And it seems more likely that the name has some connection with the ripening of the pods of the *slge*-shrub, which are used like soap for washing the hair, etc.

³ As already remarked (note 1 above), Kittel's Kannada-English Dictionary, s.v. *eḷlu*, gives the *yēḷḷa-amavāse* as the name of the new-moon of Bhādrapada.

⁴ It may be noted that Kittel's Dictionary, s.v. *guḍī* (1), gives the meaning of “a pole erected on the new-year's day before the house-door; the festival connected with it (Marāṭhi *guḍātī*).” The day, however, is a different one.

him in commemoration of his having been reduced to ashes, by the flames from the third eye in the forehead of the god Śiva, when he was trying to inspire Śiva with love for Pārvati.

Phālguna; February-March.—The full-moon is usually called *hōḷi-huṇṇuve*; in connection with the *hōḷi*-festival, (see above, under *Māgha*), which ends on this day. Kittel's Kannada-English Dictionary, *s.v. kāma*, gives it also the name of *kāmana-huṇṇuve*, "the full-moon of *Kāma*;" in the same connection.—The new-moon is called *ugādi-amavāse*, i.e. *yugādi-amavāse*; because the next day,—*Chaitra śukla 1*; usually known as *saṃvatsara-pratipadā*,—is the commencement (*ādī*) of the new year (*yuga* is here used in the sense of *saṃvatsara* or *varsha*).

Of epigraphic instances of the mention of special names of the full-moons and new-moons, four can be quoted, in addition to the reference to the *nāla-huṇṇuve* in the present record:—

1.—An inscription at Baḷagāmve in Mysore (*Pāli, Sanskrit, and Old-Kanarese Inscriptions* No. 158; *Mysore Inscriptions*, p. 121) is dated—*Sa(śa)ka-varshada 976neya Jaya-saṃvatsarada Vaiśākha bahuja akshaya-tri(tri)tiyad-amavāse Ādivāra-nimittam*; "on account of *Sundāy* (coupled with) the new-moon of the *akshaya-tritīya* of the dark fortnight of *Vaiśākha* of the *Jaya saṃvatsara*, which was the Śaka year 976 (expired)." Here, a mistake was made, through carelessness on the part of the writer of the record, either in allotting the new-moon in question to *Vaiśākha*, instead of to *Chaitra*, or in allotting the *akshaya-tritīyā tithi* to the dark fortnight, instead of to the bright fortnight, of *Vaiśākha*; the text may be construed either way. As regards the results for the date,—in the given year, the new-moon *tithi* of *Chaitra* ended, as required, on Sunday, 10th April, A.D. 1054, at about 19 hours after mean sunrise; whereas, the new-moon *tithi* of *Vaiśākha* ended at about 6 hours on Tuesday, 10th May, and cannot be connected with a Sunday at all.¹

2.—An inscription at Taḍi-Māḷiṅgi in Mysore is dated, according to the romanised text (*Inscriptions in the Mysore District*, Part I. p. 146, No. 31),—*Saka-varśada 1118neya Rākshasa-saṃvatsarada yaksha-tadige Bihavāra sūryya-grahaṇadalu*; "at an eclipse of the sun (on) Thursday (coupled with) the *aksha-tadige* (new-moon) of the *Rākshasa saṃvatsara*, which was the Śaka year 1118 (current)." Here, according to this version of the text, the new-moon *tithi* is not expressly mentioned; though the text in Kanarese characters indicates otherwise, having the curious and meaningless expression *yakshatakalamāsa*, instead of *yaksha-tadige*. But, however that may be, the mention of an eclipse of the sun shows that the new-moon *tithi* was meant; not the *akshaya-tritīyā tithi*. And the new-moon *tithi* of *Chaitra*, in the given year, ended at about 3 hours after mean sunrise on Wednesday, 12th April, A.D. 1195; and on this day there was a total eclipse of the sun, perhaps visible in Southern India (see Von Oppolzer's *Canon der Finsternisse*, pp. 230, 231, and Plate 115). This is, perhaps, not the given week-day. But the want of agreement between the romanised and Kanarese texts suggests that the original may not have been read correctly, and that the real reading may be *Budhavāra* (Wednesday), not *Bihavāra* (Thursday).

3.—The Kargudari inscription (*Ind. Ant.* Vol. X. p. 249) is dated—*śrīmach-Chāḷukya-Vikrama-varshada 33neya Sarvvadhāri-saṃvatsarada herjjuggiya-puṇṇami Sōmarārad-andina śubha-lagnado*; "at an auspicious moment of Monday (coupled with) the *herjjuggi* full-moon of the *Sarvvadhāri saṃvatsara*, which was the 33rd (year) of the glorious *Chāḷukya-Vikrama-varsha*." Here, the given year is Śaka-Saṃvat 1031 current. The month is not specified. And this full-moon name is not to be found in any of the lists given to me. But Mr. Venkat Rango Katti, of Dharwar,—one of the gentlemen by whom the lists were made out for me,—

¹ It may be added that on the 10th May there was a total eclipse of the sun, visible right across India (see Von Oppolzer's *Canon der Finsternisse*, pp. 216, 217, and Plate 109), which one would expect to find mentioned in the record, if that were the date really intended. On the 10th April there was no eclipse.

informed me eventually (see *loc. cit.* p. 254, note 30) that, "though the name is but rarely used "now, *herjuggi*, or, in its modern form, *hejjuggi*, is at some places still known among the "Lingāyat cultivators as another name of the *sigi-hunpuve* or full-moon of Āśvina; and that "the explanation is that on that day the cultivators prepare a *huggi*, or mess of boiled rice mixed "with split pulse, salt, pepper, cummin seeds, etc., and, taking it to their fields, scatter it abroad "in handfuls at every step (*hejje*)." And, as a matter of fact, the full-moon *tithi* of Āśvina, in the given year, did end, as required, on Monday, 21st September, A.D. 1108, at about 23 hrs. 48 min. after mean sunrise.¹ Now, the above explanation of the name cannot be accepted; for the reason that *herje* does not occur as the older form of *hejje*. But the true explanation can be established. In Kanarese, an initial *s* is liable to become *j* in composition.² We have a clear instance in the name of the *perjuṅka* or *hejjuṅka* tax,—mentioned in many epigraphic records,—which unquestionably comes from *per*, *her*, 'large, great,' + *suṅka*, 'toll, duty, customs.' On the analogy of this, *herjuggi* is to be derived from *per*, *her*, + *suggi*, 'harvest-time,' and is to be interpreted as meaning "the great or principal harvest." Thus, the *herjuggi* full-moon is the harvest moon. And this name exactly fits the Āśvina full-moon, next before the autumn harvest, when the *muṅgūri*, *kharif*, or early crops, sown just before the commencement of the rains, are gathered.³

4.—An inscription at the temple of Virabhadra in the fort at Lakkuṇḍi in the Gadag tāluka, Dhārwar district (I quote from an ink-impression), is dated— śrīmach-Chālukya-Vikrama-varshada 45neya Śārvarī⁴-saṁvatsarada Māgha-māsada Kāman-amavāsye puṇyadinad-amdu; "on the meritorious day (of) the new-moon of Kāma, of the month Māgha of the Śārvarī saṁvatsara, which was the 45th (year) of the glorious Chālukya-Vikrama-varsha." Here, the given year is Śaka-Saṁvat 1043 current. And the corresponding English date is the 19th February, A.D. 1121, when the full-moon *tithi* ended at about 2 hrs. 8 min. after mean sunrise. For the meaning of the name, see page 13 above.

TEXT.⁵

1 Om⁶ Om⁷ Namaḥ Śivāyaḥ⁸ || Namaḥ⁹-tuṅga-śiraś-chuṁbi-chaṁdra-chāmara-chāravē trailōkyā-nagar-ārambha-mūla-stambhāya Śāmbhavē || Om [||*] Śrīmat¹⁰-kāma-

¹ See, also, *Ind. Ant.* Vol. XXII. p. 110, No. 5, where Prof. Kielhorn gives the same date, with the earlier ending-time of 21 hrs. 36 min.

² For instance, *poṣ*, 'gold,' + *suriga*, 'knife,' = *poṣuriga*, 'a golden knife,' and *mam* (*munda*), 'that which is before,' + *śūr*, 'eaves of a house,' = *maśūr*, 'the front eaves' (see Kittel's Kannada-English Dictionary, under the letter *j*); so also, I suppose, *hejjide*, 'a certain medicinal plant' (see the same, s.v. *hej*), is from *her*, 'large, great,' + *edde*, 'a certain grain.'

³ It should, perhaps, be added that, in the given year, two other full-moon *tithis* ended on the given weekday, — the full-moon of Vaiśākha, at about 4 hrs. 40 min. after mean sunrise on Monday, 27th April, A.D. 1108, and the full-moon of Māgha, at about 16 hrs. 16 min. after mean sunrise on Monday, 18th January, A.D. 1109; also, that on those days, as on the day of the Āśvina full-moon, there was no lunar eclipse to be mentioned in the record; also, that either of those two full-moons might perhaps be connected with the spring harvest, when the *muṅgūri*, *raḥi*, or later crops, sown in October and November, are gathered. But it seems to me that the autumn harvest is the more important one for the greater part of the Kanarese country, and that Mr. Venkat Bango Katti was rightly informed that the *herjuggi* full-moon is the full-moon of Āśvina.

⁴ Read *Śārvarī*.

⁵ From the ink-impression. A transcription is given in Sir Walter Elliot's *Canara-Désa Inscriptions*, Vol. I. p. 746: it contains many inaccuracies; and giving,—after the words *kaṁga-ayatt-e-ayam kottar*, in line 85,—a few words which do not stand in the original at all, it then terminates, with the statement that the rest of the stone is broken away!

⁶ This word is represented here by an ornate symbol,— by a somewhat less elaborate symbol in line 35 (before *scant*), and in line 50,— and by plain symbols near the end of this line, and in lines 31, 35 (the first & only), 45, 48, 49, and 53.

⁷ Here the word is expressed in writing.

⁸ Metre: Śiṣka (Anuṣṭubh).

⁹ Read *Śirdya*.

¹⁰ Metre: Śa-dōla-vikrīḍita.

- 2 chana-kānti-baṁdhuritav=śāśa-siṁdhura-śrēṇi-dhātri-madhyam nele dēra-dāmpati-śata-
kriḍā-viḷāsaṁ nij-ōddāma-śrig=abhirāma-dhāma-
- 3 v=ene sapta-dvipa-sapt-ārppava-atōm-ālaṁkri(kṛ)ti raṁjikum vividha-kēḷi-
kaṁdaram Maṁdaram || Kanakanaga¹-dakṣiṇ-ōrvvi-vanitā-kuntalav=enippa
Kuntala-dhareyam
- 4 vinutām Chālukyar-āḷdar=Mmanu-sūtrada tṭikid-embinam chāritram || Vāsava-
viḷāsadim siṁhāsana-v-ashtādaśam pravarttise rājya-śri(śrī)-satiyoḷ nere-
- 5 da² yaśō-bhāsura-Chālukyar-olage hadineṁṭe(ṭa)neyal || Tribhuvana³-viśrutam
Kisuvōḷal=tanag=anvaya-rājadhāniy=ād=abhinuta-kirtti Kattiyaradēva-
- 6 na tamdeya tamman=anvaya-prabhavar=enippa paṭṭada Chālukyara
santatiyoḷ=Surēṁdra-saṁnibhaṁ-esedam Chālukya-kuḷa-bhūṣaṇan=Ayyapa-dēva-
bhūbbujam || Pesa-
- 7 r⁴-vett=Ayyapa-nri(nṛi)patige jasav=eseva Chālukya-Vikramādityam sāhasa-Mēru
paṭṭidam śrī-Vasudēvam paṭṭuv-anto Yādava-kuladoḷ || Kṣhiti-mahita-kirtti-
Daha-
- 8 iā-pati-Lakṣmana-rāja-putri saubhāgya-samanvite Bomthādēvi jagam-nute
Dēvakiy=enisi Vikram-āṅganey=ādaḷ || Raṭṭa-nri(nṛi)pa-ditija-kuḷa-saṁ-
ghaṭṭadin=agha paṭṭa Chāḷ
- 9 ki⁵-kuḷak-abhyudayaṁ paṭṭe bhayav=ahitaram beṁu-aṭṭe diś=ādhipara sabhegaḷam
muṭṭe jasa || Ādiya Chālukya-vaṁśa-mah-ōdadhi-śasiy=enipa Vikramam-
kaṁgam Bomthādēvi-
- 10 gam magam tān=ād=ḷ Kri(kṛ)ṣṇ-āvatāra-līlam Tailam || Baṁṭina mey-gali
Tailam teṁṭaṇisuv-ar=aḷave bayala kāḷe(la)gamam nūg-eṁṭam kādidan=epbatt-
eṁṭam koṁḍam pratāpadim kōṭegaḷam || Beda-
- 11 rada⁶ manneyar=bbiratu pōgada maṇḍala-nāthar=arggi targgada nele-gōṭe
dhūḷi-paṭav=āgada durgga-kuḷam kunṇangi piṁgada para-maṇḍalaṁ naḍugi
kappaman=tyada vairi-rāya-
- 12 r=ār=adaṭina bāhu-sāhasa-samagrateg-Āhavamalla-Tailana || Pariyaṭṭ⁷-ēkāmga-vīram
masagida Javanam pōltu tad-Rāshṭrakūṭ-āmbara-bhāsvach-chaṁḍaram Kakkara-
nri(nṛi)pa-rapa-
- 13 kaṁbh-āvanipāḷaram saṁharisuttam jiya⁸ bāpp=embinav=avani-taḷam Kuntal-
ōrvvi-yaśō-bhāsura-rājya-śriyan=atyāyatiyoḷe taḷodam līl[e*]yim Taila-rāja ||
Dha-
- 14 rapayan⁹=ā rasā[ta]ḷadoḷ=araddudan=ādi-varāha-rūpadim Sarasijanābhan=uddharisid-
andaḍe Raṭṭa-nra(nṛi)pa-praghaṭṭadim jarida Chālukya-rājyaman=iḷā-nuta-kirtti
varāha-
- 15 chihnan=uddharisidan=ḷ jagakke kali Tailane marttya-Mukundam=allanē ||
Chālukya¹⁰-rājya-lakṣmi-līlā-Gaṁgānadi-Himāchalan=akhiḷ-ōrvvi-lalan-ēsam Nūrm-
maḍi-Tailam Trailōkyama-
- 16 ūan-Āhavamalla || Param-āśirvāda-parampare nija-rājya-ābhivri(vṛi)ddhig=
udbhavav=enip=īśvara-ghaṭisāsaṁge jagad-guruge Harit-ābja-ravige dhārā-pūrvva ||
Raṭṭa-gha-

¹ Metre: Kanda; and in the next verse.

² This *akṣara*, *da*, was at first omitted, and then was inserted, on rather a small scale, in the margin before the beginning of the line.

³ Metre: Champakamālā.

⁴ Metre: Kanda; and in the next four verses.

⁵ Instead of *Chāḷ* *ḷi*,— in which the *ḷ* has the *virdma*,— read *Chāḷḷi*.

⁶ Metre: Champakamālā.

⁷ Metre: Mahāragadhara.

⁸ This word either may be some colloquial form from the Sanskrit *jī*, 'conquer,' or may stand for the Kanarese *jiyya*, 'a father, a grandfather; an epithet applied to any superior, such as a king, master, lord, etc.'

⁹ Metre: Champakamālā.

¹⁰ Metre: Kanda; and in the next two verses.

- 17 rat̥ta-vesar=ddhareg=iṭṭalav=ene rājya-paṭṭabamdh-ōtsavadol=kottam Maṇigavaḷḷiyan-
oṭṭajikege kaḷasav-iduva teḡadiṁ Tailla || Dhara¹ pogaḷala Chaḷukya-pati.
Tailla-nri(nri)-
- 18 p-ārchobita-pādan=ittan=īśvara-ghaḷisāsan=ūrjita-Harita-kul-āgrapi tāne mukhyav-
āg-ire vara-vipra-paṁchaśata-rājige pūjisi Tarddavāḍi-sāsirad-olag=ollitaṁ Ma-
ṇigavaḷḷiyan=i śaśi-sūryyar=ullinam || Ā prabhuvin=anvayadalli || Abhimān-²
ōmūnati Maṁdar-ādrig=oreyam kaṭṭittu vārāṁganā-subhagatvaṁ Madanarig=
anādarape-
- 20 yam māḍittu sa(śa)śvad-vachō-vibhavam Karṇanān=ēḷisitt=enisuvam Maṇikya-
valli-pura-prabhu vikhyāta-Harita-gōtra-viḷasal-Lakshmidhayaṁ Mād̥hava || Mahā-
janamga)=a-
- 21 ynūrvvara mahimey=em̄t-ene || Vara-varṇa-āśrama-dharmma-nirmala-guṇa-śrī-vēda-
vēdāṁga-vistara-sāstr-ārttha-vichāra-sāra-satata-svādhyāya-yajña-kriyā-guru-pā-
- 22 j-ākara-vipra-paṁchaśata-chaṁchad-brāhmya-tēḷo-nay-ābhavaṇam raṁjisugum mahi-
surapuram Maṇikyavalli-pura || Manu-mārggake mapi-pradipav=enisitt=
āchāra-saṁpatti
- 23 sājjana-harsh-ābdhige chaṁdra-lakshmiy=enisitt=andāryyav=ugra-dviśad-ghana-darpp-
ādrige balpu vajrav=enisitt=em̄d=am̄du bāhyō param janarē bāppu Maṇiṁ-
gavaḷḷiya mahidō-
- 24 varkkal=aynūrvvaru || Chāruleya³ sahaḷa-sārate rārājipa Tarddavāḍi-sāsirav-
em̄b=i nāriya kucha-ruchir-āḷamkārav=enal dharege Maṇigavaḷḷiye sēbya(vya)m || Ā
- 25 negaḷda Maṇigavaḷḷiya bhū-nutar=aynūrvvar=olage Kāśyapa-gōtra-āmbhōnidhi-
śaśi Gōvarddhanaṁ=ānata-ripu Vāji-vam̄śa-vaṇan=ndayisidaṁ || Hurvina jarvva viśi-
- 26 aḷṭara harvvida baḍatanada korvvan=ndugisam=adaḷim hurvviavar=em̄ba
nāmada gurvina Gōvarddhanaṁge nam̄danan=enipa || Jana⁴-nuta-Rēvadāsa-
vibhug=ātmaḷar=agrapī Nāgaḍēvan=o-
- 27 ḷpina kapi Viśṇu puṇya-nidhi Goyyarasam̄ Halidham̄ dharitri jly=ene pesar-
vetta nālvar=avar=i kīriyam̄ hiriyam̄ jagakke sajjaca-nidhi Chaṁdramam̄
jasaman=eydisidaṁ Himavam̄-nagō[m̄]-
- 28 dramam̄ || Ā⁵ Chaṁdirāja-vibhugam̄ śrī-Chaṁdrāmbikegav=ātmaḷam̄ puṭṭidan=
urvvī-chakra-nuta-guṇ-ābdhi sad-āchārateyīm̄ nimirochi jaṇam̄ Basava ||
Parahitadol⁶=parākramadol=ārppino-
- 29 [=ūrjita-śaktiyol=Mahēśvara-pada-bhaktiyol=tanage pāsatiy=ār=pperar=em̄ba hemme-
yol=nereda Maṇigavaḷḷiya dharāmara-paṁchaśat-ānurāga-paṁkaruḷa-vi-
- 30 kāśa-bhāskaran=enalu negaḷdam̄ Basavam̄ guṇ-ākara || Kayyam̄⁷ nosalge
daṁd=emm=ayyam̄ guṇiy=em̄du pogaḷo dhara sale lōkakk=ayyan=enisippa
Basavarasayyam̄ śrī-Maṇigava-
- 31 ḷḷig=ūrjitatav=enisal || Ōm || Idū⁸ vēda-traya-tat[t*]va-dhāmav=id=anasūt-ānādi-
saṁsiddhav=im̄t=idu tēḷom̄aya-dibya(vya)-līṁgav=idu ḷḷā-lōka-sāmnidhyav=
em̄ba day-ābbyam̄nati chem-
- 32 nan=āda Kalidēvēśaṁge lōk-ōtsav-āspadamam̄ māḍisidaṁ nij-ānvay-yaśas-
saṁdōhamam̄ gēhamam̄ || Idū⁹ rajatādriyim̄=adhikav=em̄binegam̄ Basavam̄
nivāsa-saṁpadaman=o-
- 33 darchchidaṁ Maṇigavaḷḷiya vipra-varar=Kkubēraṇol=puduv=enis-irppa bhakti-
yutar=illiyē saṁtatav=irppen=em̄ba saṁnida(dha)tanav=oppuv=am̄te Kalidēva-
mahēśa nivāsav=oppugum̄ ||

¹ Metre: Champakamālā.² Metre: Kanda; and in the next two verses.³ Metre: Kanda.⁴ Metre: Kanda.⁵ Metre: Mattēbhavikrīḍita; and in the next two verses.⁶ Metre: Champakamālā.⁷ Metre: Champakamālā.⁸ Metre: Mattēbhavikrīḍita.⁹ Metre: Champakamālā.

- 34 Sale¹ mûṣum-jagav=old=upârjijisida puṇyaṁ mûrtti-vett-amte nirmmaḷa-dharm-
ômnati-semnutam sakaḷa-lakshmi-vâsam=âd-amte bhû-lalan-âḷamkri(kṛi)ti-ratna-
râsi nered-irdd-amt-âvagam ramji.
- 35 kuṁ Kalidêvêsa-yilâsa-bhâsura-gri(gṛi)ham lōkayka²-sôbhâvahan || Ôm || Ôm
Svasti Samastabhuvanâśrayam śilpri(pṛi)thvivallabham mahârâjâdbirâjam
paramêśvaram para-
- 36 mahattâarakam Satyâśraya-kuḷa-tilakam Châluky-âbharagam śrīmat-
pratâpachakravartti-Jagadêkamalladêvaru Kalyânapurada neleviḍinol=sukha-
samkathâ-vinô-
- 37 dadim rājyam-geyyuttam-ire [I*] Tat-pâdapadm-ôpajivi mahâprachamḍa-damḍa-
nâyakam mane-verggaḍe Bammanayyamaḷ mahâprabhu-Mâdirâja-pramukha-
- 38 mahâjanamgaḷ=aynûrvvar=anumatadiṁ bidanapam-geyyal=avadhârisi śrīmaj-Jagad-
êkamalladêvaru Manimavalliya dakshina-śrī-Siddhalinga-Kalidêvêsvara-
- 39 dēvargge nija-bhuja-vijaya-nām-âmkita-varshada sneya Dumdubhi-samvatsarada
Pushya³ suddha 10 Bri(bṛi)haspativârad-amd-uttarâyana-samkrânti-vyati-
pâta-pa-
- 40 rvva-nimittav-âgi jagattumga-Bhujamgavali-kuḷa-tilaka-Kâḷamukha-naishthika-parama-
tapônishtha-brâhmyakuḷa-bâja-brahmachâri-śrī-Sadyôjâta-pamḍita-dêvara
- 41 kâlâm karchohi dhârâ-pûrvvakam-mâdi dēva-kâryamam naḍayisuv-amt-âgi
Manimavalliya temkaḷa holada Mogevâḍad-olage Kallamgurukaya ba-
- 42 tteyim paḍuvalu Homnoleiyavara keyyim mûḍalu Mûlasthan-dêvara
Kemganavve-dēviya keyyim baḍagalu Chemna-Gêsimayyana bittēga varamogeyim
temka-
- 43 1 kaṭṭid-alagina nâlvattu-gēṇa hamdiya-gaḍimbada ghaḷeya mattar=ayvattem
koṭṭar-â mattar 50r-olage dēvar=amgabbôḡ, Châitra-pavitra dhûp-ârute⁴ naivē-
- 44 dya khamḍa-spuṭita-jirup-ôddhârakkam mattar=ippatt-aydu maṭhada śrī-Sâradâ-
dēviyar=amgabbôḡakkam tapôdhanar-âhara-dânakkam mattar=emṭu maṭhadalu
kaumâramam
- 45 vakkhânisuv=upâdhyâyargge mattar=aydu dēvara brahmapurigaḷ nâlvarggam
mattar=emṭu Amri(mṛi)tarâsi-pamḍitarogge mûliga-vrittiiy-âgi sarvvâ-bâdha-⁵
paribâ-
- 46 rav-âgi kâdûḍuva mattar nâḷku antu mattar 50kkav-aruvapavarâ mattarimge
hamdiya salikey=omdam tiruvar [II*] Ôm [II*] Dēvara bû-dômṭakke Nirggaliya
- 47 baḷḷadiṁ baḍagalu Valajikave(?vi)ya-Kēṣayana tōmṭadiṁ mûḍal Mah[â*]-
vishnu-bhattara tōmṭadiṁ temkal Kuḷiya-basadiya tōmṭadiṁ paḍuval hârva-gôla
- 48 mattar=othdumam sarvva-namaśya(sya)v-âgi koṭṭaru [II*] Ôm [II*] Sai[t*]rada
maḍeyim paḍuvalu Bhagavati-gēriya bīdiyim baḍagal râja-bīdiyim mûḍal
Aytama-se-
- 49 ttiy=amgadiyim temkal dēvargge sarvva-namaśya(sya)v-âgi koṭṭa amgadi nâḷku [II*]
Ôm [II*] Dēvara kēriy=olage dēvargge namdâ-divigege sarvva-namaśya(sya)v-
âgi koṭṭa gâṇav=omdu [II*] Ôm [II*] Dēva-
- 50 ra kēriy=olage dēvara brahmapurigaḷ nâlvarggam Amri(mṛi)tarâsi-pamḍitaru koṭṭa
nivēsanam nâḷku alli kaumârad=upâdhyâyargge koṭṭa nivēsanav=omdu [II*]
Ôm [II*] Dēvara
- 51 kēriy=olage dēvara brahmapurigaḷa nivēsa[na]diṁ temkal sauva[r*]ṇṇamge
Amri(mṛi)tarâsi-pamḍitar koṭṭa nivēsanav=omdu [II*] Â nivēsanamgaḷa pramâṇu
temkaḷ-âdiyim mo-

¹ Metre: Mattêbhavikrîḍita.² Read *drati*, or *drîi*.³ Read *lâk-sika*.⁴ Read *sarvva-bâdha*.⁵ Read *Pousha*.

- 52 [da]l-omdu badagana mero vara[m*] nāl-gēṇa pāmāṇ[i]ṇa kayyalu parisūtradim
paḍuval mūgayya-baṭṭeyam kaḷed-innēsaga paḍadal nivēsanaḍ-egalav-aṇ-
gay[y*]i nḷa
- 53 hadinaydu kayya pāmāṇu || Ōm Svasti Vi āt-ānōka-vēda-vēdāṅga-tat[t*]va-
jūāna-māritamda-jvāā-mamḍita-pumḍarikā¹kaha- .rah ma-laksh mi-lakshita-
viśāla-vaksha[h*]sthaḷa-hamśa-
- 54 yuvati-sarāji²-virājamānar-appa śrīmad=ntta[ma]d-agrahāram Maṇiṅgavaḷḷiya
mahāprabhu-mukhyav-aśēsha-mahājanamgaḷ-aynūrvvar vi³ dharmamamaṇ tamma
55 dharmav-āgi sa[d*]-dharmamamū śāsana-maryyādeyīmḍav-ā-cha[mḍ]r-[ā]rkka-tāraṇ
baraṇ pratipāḷisavar || Sāmānyō⁴-yam dharmma-sētur=nri(nṇi)pāḷam kālē-
kālē pālanīyō
- 56 bhavadbhiḥ sarvān=ētān-bhāginah pārtthivēndrān bhūyō-bhūyō yāchatē Rāma-
chamdra[h*] || Sva⁵-datt[ā*]m para-datt[ā*]m vā yō harēti(ta) vasumdhara[m*]
shashthir-vvaraḥ⁶-sabasrāṇi
- 57 viśthāyām jāyatē krimih || Śāsanam⁷=id-āvud-elliya śāsanav-ār=ittar=ēke
salisuvē-int=ī śāsanaman-emba pātakan-ā sakaḷam rauravakke gaḷagaḷan=
iḷigum ||
- 58 Ūr[o*]ḍeyar-akke gaṇav-akk-ūr-āḷv=aras-akke nāḍa-kōmḍe(ṭe)yar-akk-int=ār-ī
dharmamamaṇ=aḷidāḍ[e*] vōrant-ire rauravakke gaḷagaḷan=iḷigu[m*] ||
Gaṇgāsāgara-Yamnā⁸-saṅgamado! Vāraṇāsi Ga-
- 59 yey=emb-ī tirtthamgaḷoḷ-aganita-sad[d*]vijapūṅgava-gōkuḷavan=aḷidan=iṇ-i[dan-
a]ḷida[m*] || Ōm Svasti Śrīmat-Kaḷachuryya-bhujabaḷachakravartti-tribhuvan-
aikavira-Bijjaladēva-varsha-
- 60 da eṇeya Viśh[u*]-sainvatsarada Bhādrapada bahuḷa 0 Maṅgaḷavārada-
amḍ[u Svasti] Samasta-vastu-vistṛṇṇa-ghūṇṇpit-āṇṇava-nināda-praṇḍ(ṇu)t-
ānḍ(ṇu)ta-bhuvana-vikhyāta-paṇchaśata-
- 61 vira-śāsana-labdh-ānōka-guṇa-gaṇ-āḷamkri(kri)ta-satya-śaucha-śchār a . ch ā r u ch ā r i t r a -
na[ya-vinaya]-vijūāna-vira-Bapaṇja-dharmma-pratipāḷanar-appa śrīmad-Ayyāvo-
ḷey-aynūrvva[r*] svāmiga-
- 62 ḷa mukhyav-āgiy-emṭu nāḍa padicaruvarum nānā-dēs-ābhyamtarada
avaregaḷum muṇḍ[muridamḍamum paṭṭa[da] mane Maṇiṅgavaḷḷiyal mahā-
nāḍ-āgi nered=ēka-sthar-āg-irdd=āli-
- 63 ya prabhu mukhyav-erāḍ-aynūrvvarum talada seṭṭiyarum nakaramgaḷum(ḷum)
aḍḍa hēruva seṭṭiyarum eleya-gātrigarum telliga-
gottaliyūm Tarḍḍavāḍi-sāsirada hūṭṭina
- 64 gaḷeya bārikanum nered=ēka-sthar-āg-irdd kapila-chaṭṭi-vyatipāta-parvva-
nimittav-āg[i śrī]-Siddhalinga-Kalidēvēśvara-dēvargge dēva-kāryyamam naḍasal
tamma dharmav-āgi nakaramgaḷ ha-
- 65 tti haṇnir-ddhānya samasta-bhaṇḍavāne māṇikav-oḷag-āgi tāvu māṇu-gomḍ-
amṭappa bhaṇḍakke hoṅg=ara-visamam koṭṭaru gātrigaru tāvu māḍid-elege
hoṅg=ayvatt-eleyam koṭṭar hēruva
- 66 seṭṭiyaru hoḷagaṇimḍam tamda haṇnir-dhānya modal-āgi samasta-bhaṇḍavāne
māṇikav-oḷag-[ā]gi taṇḍu māḍitakke hoṅge visamam koṭṭaru i sthaḷadal
tāvu māṇu-gomḍu tumḍida
- 67 bhattakke hoṅge visamam koṭṭar telliga-gottaliḷaḷu dēvara naḍḍā-divigege
gaṇamgaḷal-omḍ-omdu haḷigey=enpeyam koṭṭaru sālīga-samayaṅgaḷ gaḍa
mukhyav-āgi nūla-pa-

¹ This *śākhara*, *śā*, was at first omitted, and then was inserted above the line
This is, perhaps, a mistake for *śarṇa*.

² Read *aynūrvvar*.

³ Metre: Śālini. ⁴ Metre: Ślōka (Anuṣṭubh).

⁵ Read *śashthi-caraḥ*.

⁶ Metre: Kaṇḍa; and in the following two verses.

⁷ Read *Yamud*.

- 68 rrvakke varaham-prati okkalalli visav=aydam koṭṭar dēda(va)ra kottaliga|
nūla-parvvakke hāluṁ nūluṁ beṛagi¹ beṛaṭṭuṁb=okkalalli varsham-prati
visav=aydam koṭṭaru sēṇiga-gottaliga| nūla-pa-
- 69 rrvakke varaham-prati kuṇiba-sēṇigar=okkal-okkalalu visav=aydam koṭṭar billa-
mūnūrvva[r]uṁ biṭṭa dharmamav=oyemdu² māṇava heḍageya haṇṇu haṇṇpal
bāḍu-kāyge hiḍi-
- 70 bāḍu hiḍi-haṇṇam koṭṭar mēdar-okkaluga| hūvina-karadage heḍalage mathake
ve . . keraṣiyam sadā-kālaru naḍasuv-amt-āgi koṭṭar gauḍu mukhyav-āgi gauḍ-
okkala neraviga|
- 71 gaṇḍa-gūsu hem-gūsa=omnade maduvege visav=aydam dēvar-āyav-āgi koṭṭar
varaham-prati vaḷiy=era[ḍam] koṭṭar [||*] Int=i dharmamam=ā-chaṇḍr-
ārkkam sthāyi-varam naḍev-ant-āgi koṭṭar-i dharmamam śāsana-ma-
- 72 rryāḍeyim nāḍuga| prapālisuvar=i dharmakk-aḍḍa-khaṇḍava nāḍuga|g=
idir-āḍavan=avaṁge samudra-ma ḍa(?ḍa)ne bira-vaṇigau=
adakk=aynūrvvara besadim billa-mūnūrvvaru kāvar [||*] Maṇḍaḷa-mahā-īri ||

ABSTRACT OF CONTENTS.

After an invocation of Śiva (line 1), and a verse in praise of the same god under the name of Śarabhu, the inscription proceeds to recite that, in the centre of the earth, there is the mountain Mandara (l. 3), the ornament of the seven continents and the seven oceans. Over the land of Kuntala (l. 3), which was considered to be a lock of hair (*kuntala*) of the woman who was the land to the south of the golden mountain (Mēru), there reigned the Chālukyas (l. 4), in so praiseworthy a manner as to illustrate well the observances of the code of Manu (l. 4). When they had continued during eighteen successions,³ among the renowned Chālukyas (l. 5), in the eighteenth (*succession*), in the descent of the royal Chālukyas who claimed to be born in the lineage of the younger brother of the father of Kattiyaradēva (ll. 5, 6)⁴ whose hereditary capital was the world-renowned Kisuvoḷal (l. 5),⁵ there was king Ayyanadēva (I.) (l. 7). To him there was born Vikramāditya (V.) (l. 7), whose wife was Bonthādēvi (l. 8), daughter of king Lakshmana of the ḍahala country. And then,—prosperity returning to the Chāḷki family, which had suffered mishap through being bruised by the race of the demons in the shape of the Raṭṭa kings (ll. 8, 9),—their son was Taila (II.) (l. 10), a very incarnation of Kṛishṇa, who fought a hundred and eight⁶ battles out in the open country, and captured eighty-eight fortresses. None of the hostile kings could shake off this Āhavamalla-Taila (II.) (l. 12), who, resembling Death, annihilated those kings, the pillars of Kakkara⁷ (l. 12) in war, the moons of the sky which was the Rāshtrakūṭa (*race*), and, amidst the applauses of the whole world, with an exceedingly great effort acquired the sovereignty of the land of Kuntala (l. 13). Just as (the god) Sarasijanābha (Vishṇu), in the form of the primal boar, lifted up the earth which had sunk into the lower regions, so Taila (II.) (l. 15), bearing the crest of a boar, lifted up the Chālukya sovereignty which had fallen through being over-

¹ The vowel of the first syllable is illegible; it may be any other vowel, quite as much as a.

² This is, perhaps, by mistake for *dharmam=amt=am*.

³ This is an imaginative statement, not in accordance with facts.

⁴ This is a purely imaginary person, not mentioned in any other record that has yet come to notice; unless, indeed, the name is intended for that of Kirtivarman II; who, however, did not stand in the asserted relationship to Ayyapa I.

⁵ The modern Paṭṭadakal, in the Bādāmi tāluka, Bijāpur district.

⁶ Why this particular number should be mentioned, is not apparent. In the same way, the Eastern Chālukya king Narādrampīgārāja-Vijayāditya II. is said to have fought a hundred and eight battles, by day and by night, during twelve years, with the armies of the Gaṅgas and the Raṭṭas (see *Ind. Ant.* Vol. XX. p. 161).

⁷ The Rāshtrakūṭa king Kakka II.

thrown by the Raṭṭa kings. So this Nūrmāḍi-Taila (II.), otherwise called Trailōkyamalla¹ and Āhavamalla (ll. 15, 16), became the lord of the whole earth; and, at the festival of his installation in the sovereignty, when his name, "the grindstone of the Raṭṭas," began to fill the earth, he gave (the town of) Maṇigavaḷḷi, with libations of water, to Īśvaraghaṭisāsa, the Jagadguru or pontiff of the world, the sun of the water-lilies that are (*the members of*) the Harita (*gōtra*), who was considered to be the cause of the great growth of his sovereignty (ll. 16, 17). And Īśvaraghaṭisāsa, the leader of the family of the Haritas, whose feet were worshipped by king Taila (II.), the leader of the Chālukyas, gave the choice Maṇigavaḷḷi, in the Tardavāḍi thousand, to the five-hundred excellent Brāhmanas of whom he himself was the chief, as a grant to endure as long as the moon and sun might last (ll. 17-19).

In the lineage of that lord (l. 19), there was a certain Mādhava (l. 20), the *Prabhu* of the town of Māṇikyavaḷḷi, the very Viṣṇu of the renowned Harita *gōtra*. And now to describe the greatness of the five-hundred *Mahājanas* (l. 20):— [Here come (ll. 21-24) two verses in praise of the virtues and accomplishments of the five-hundred Brāhmanas of Māṇikyavaḷḷi or Maṇigavaḷḷi, followed by a repetition of the statement that Maṇigavaḷḷi was in the Tardavāḍi thousand; and then we are told that]— Among the five-hundred of Maṇigavaḷḷi, there sprang up a certain Gōvardhana (l. 25), the moon of the ocean that was the Kāśyapa *gōtra*, an excellent member of the race of Vājins.² His son was Rēvadāsa (l. 26). The latter had four sons,— Nāgadēva, Viṣṇu, Goyyarasa, and Hūḷidha (l. 27). The youngest of these became the greatest, and, under the name of Chandramas, made his reputation reach even as far as the Hīmālaya mountains. To that lord Chandirāja (l. 28) and to Chandrāmbike there was born a son, Basava. There were none who were like him in devotion to the feet of (the god) Mahēśvara (Śiva); and this Basava (l. 30) attained the fame of being esteemed the sun that caused to bloom the water-lily that was the affection of the five-hundred Brāhmanas of Maṇigavaḷḷi. This Basavarasayya (l. 30) came to be considered the father of the world, since the whole world, putting their hands to their foreheads, saluted him with the words "Our virtuous father;" and thus he brought greatness to the famous Maṇigavaḷḷi. Manifesting the height of graciousness in saying "This is the abode of the essence of the three Vēdas; this is the accomplishment of that which has no end and no beginning; this is the instrous divine *līṅga*" (l. 31), he caused to be made for the beautiful (god) Kalidēvēśa (l. 32) a dwelling-place, the abode of the joy of mankind, which gathered together in itself all the fame of his lineage. Saying "Basava made this beautiful abode, in such a style that it surpasses the silver mountain (Kailāsa); the excellent Brāhmanas of Maṇigavaḷḷi are full of devotion, so as to rival Kubēra; I will abide here always," the great lord Kalidēva (l. 33) approved of the abode. And so this glorious pleasure-house of Kalidēvēśa (l. 35), the chief beauty of the world, shall be charming for ever.

Hail! (l. 35). While the asylum of the universe, the favourite of fortune and of the earth, the Mahārājādhirāja, the *Paramēśvara*, the *Paramabhāṭāraka*, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious and valorous emperor Jagadēkamalladēva (II.) (l. 36), was reigning, with the pleasure of an agreeable interchange of communications (*with his feudatories*),³ at the capital of Kalyānapura,— on his feudatory, the most intrepid Daṇḍanāyaka, the *Manevergaḍe* Bammaṇayya (l. 37), preferring a request, with the assent of the five-hundred *Mahājanas* headed by the Mahāprabhu Mādirāja,— the glorious Jagadēkamalladēva (II.) (l. 38), having well thought over it,— to the god Kalidēvēśvara, the holy Siddhalinga of the south, of Maṇigavaḷḷi,— on account of the

¹ This *śirada* did not really belong to Taila II. He had only the *śirada* Āhavamalla. The two *śirada*s Trailōkyamalla and Āhavamalla belonged to his descendant Śōmēśvara I.

² Meaning, apparently, of the sect of the Vājasaneyins or followers of the White Yajurveda.

³ *Sakha-mākatā-vindā*.

vyatipāta and parvan of the Uttarāyāṇa-saṁkrānti of Thursday (coupled with) the tenth tithi of the bright fortnight of (the month) Pausa of the Dundubhi saṁvatsara which was the fifth of the years marked by the name of the victory of his arms (l. 39), — having laved the feet of the youthful *Brahmachārin*, the illustrious Sadyōjātapāṇḍitadēva (l. 40), who was the glory of the Bhujāṅgavallī family, eminent in the world, who was completely conversant with the Kālamukha doctrines, who performed the most austere penances, and who belonged to a family of Brāhmanas, — with libations of water, — for the purpose of maintaining the rites of the god, — gave fifty *mattars* (of land) in (the hamlet of) Mogeṇāda of the southern fields of Maṇimāgavallī, (according to the measure) of the pole¹ called the board-staff (of the length) of forty spans, on the west of the road to Kallāṅguruke, on the east of the cultivable land of the Honnoleyavaru, on the north of the cultivable land of the goddess Keṅgaṇavve of (the shrine of) the Mūlasāhāna god, and on the south of the of the ridge of the paddy-field² of Chenna-Gēsimaṇḍya. In those fifty *mattars* (l. 43), twenty-five *mattars* were for the *aṅgabhōga* of the god, and for the purificatory rites of (the month) Chaitra, the waving of burning incense, and the repair of whatever might become broken or torn or worn-out; eight *mattars* were for the *aṅgabhōga* of the goddess Sārādādēvi of the *maṭha*, and for the provision of food for ascetics; five *mattars* were for the teachers who explain the *Kaumāra*³ in the *maṭha*; eight *mattars* were for the four (*Brāhmanas* whose households made up the) Brāhman settlements⁴ of the god; and four *mattars* were an outright allotment, free from all demands, to Amṛitarāśipāṇḍita. As the *agraha*-tax on these fifty *mattars*, they shall pay one on each *matrar*.

For the flower-garden of the god (l. 46), they gave one *matrar* of the circle (of lands), (by the measure) of the Brāhmanas' staff, as a *sāraṇamasya*-grant, on the north of the stream called Nīrguḷi, on the east of the garden of Valajikaveya-Kēsyapa, on the south of the garden of Mahāviśṇubhaṭṭa, and on the west of the garden of the Jain temple called Kuḷiya-baadi.

On the west of the house where food and shelter were given gratis (l. 48), on the north of the road to the street of (the goddess) Bhagavatī, on the east of the king's highway, and on the south of the shop of Aytamaseṭṭi, they gave to the god four shops, as a *sāraṇamasya*-grant.

In the street of the god (l. 49), they gave one oil-mill, as a *sāraṇamasya*-grant, for the perpetual lamp of the god.

In the street of the god (ll. 49, 50), Amṛitarāśipāṇḍita gave four sites to the four (*Brāhmanas* whose households made up the) Brāhman settlements of the god; and one site there was given to the teachers of the *Kaumāra*.

In the street of the god (ll. 50, 51), on the south of the site of the Brāhman settlements of the god, Amṛitarāśipāṇḍita gave one site for the *saṁvatsara*.

The measure of those sites (l. 51), from south to north, in cubits of the measure of four spans, was six cubits of breadth and fifteen cubits of length for each site.

Then comes (l. 53) a mandate to the five-hundred *Mahājānas*, headed by the *Mahāprabhu*, of the excellent *agrahāra* of Maṇimāgavallī, to preserve this act of religion, as if it were their own act, as long as the moon and sun may last. And this part of the record ends (ll. 55-59) with five benedictive and imprecatory verses, — two in Sanskrit, and three in Kanarese.

¹ *Ghaḷe* seems to be another form of *gaḷe*, 'a bamboo rod or stake; a pole, a staff.'

² *Biffira* is thus explained in Reeve and Sanderson's *Canarese Dictionary*. But Kittel's *Dictionary* gives it in only the sense of 'a missile weapon; a dart, spear, javelin.'

³ i.e. the *Kāṇḍa*-grammar.

⁴ A literal translation would be "to the four persons (who are) the Brāhman towns."

Hail! (l. 59) On Tuesday (l. 60) (coupled with) the sixth tithi of the dark fortnight of (the month) Bhādrapada of the Vishu saṁvatsara which was the sixth of the years of the glorious Kaṭachurya Bijjaladēva (l. 59), an emperor by the strength of his arm, the sole hero of the three worlds,—when, headed by the five-hundred *Śaśmins* of the famous (town of) Ayyāvoḷe¹ (l. 61) who were preservers of the strict Banaūja-religion, the sixteen of the eight districts (l. 62), and the *Gavaras* of many districts, and the *Mummuridaṇḍa*, were met together in a great district (*assembly*) at the royal abode Maṇimavalli, and were standing in one place,—and when, headed by the *Prabhu* of that place (l. 63), the two five-hundreds,² and the *Seṭṭis* of the locality, and the *Nakaras*, and the *Seṭṭis* who made a business of lading, and the betel-leaf *Gātrigas*, and the guild³ of oilmen, and the sealer of flour and churning-sticks⁴ of the Tardavāḍi thousand, were met together and were standing in one place,—on account of the festival of the *vyatipāda* of the (tithi called) *kapila-chaṭṭi* (l. 64), to the god Siddhalinga-Kalidēvēśvara, in order to continue the rites of the god, the *Nakaras* gave⁵ half a *visa*⁶ per *honnu*⁷ on each bale⁸ of the things which they bought, including rubies and all the stock⁹ of cotton and the twelve kinds of grain; and the *Gātrigas* (l. 65) gave fifty betel-leaves per *honnu* on the betel-leaves that they sold; and the loading *Seṭṭis* (l. 66) gave a *visa* per *honnu* on the sale of such things, including rubies and all the stock of the twelve kinds of grain, which they imported from outside, and a *visa* per *honnu* on the paddy which they bought and loaded in the locality itself; and the guilds of the oilmen (l. 67) gave one *haṭṭis* of oil on each oil-mill, for the perpetual lamp of the god; and the guilds of the weavers, headed by the *Gauḍa*,¹⁰ gave five *visas* per poll,¹¹ year by year, for the *nālu*-festival; and the *Kottas* of the god (l. 68) gave five *visas* per poll, year by year, for the *nālu*-festival, on those who dealt in milk, thread, and; and the guilds of artisans gave five *visas* per poll of the *Kuṛiba-śēpigas* (l. 69), year by year, for the *nālu*-festival; and the three-hundred of the caste of toddy-drawers (?) (l. 69) gave a handful of dried unripe fruit and a handful of ripe fruit on each basketful that they sold of ripe fruit,, and dried unripe fruit; and the basket-makers and mat-makers (l. 70) gave a flower-basket and, in order to maintain for ever the at the *maṭha*; and the groups of the kinsmen of the village-headman, headed by the *Gauḍa* himself, gave, as a perquisite of the god, five *visas* on each marriage (l. 71), no matter whether of a boy or of a girl, and two *baḷis* year by year.

The record ends (ll. 71, 72) with a mandate to the people of the district and to the three-hundred of the caste of toddy-drawers, to preserve this act of religion.

B.—Of the time of Bijjala; A.D. 1165.

The writing covers an area about 1' 8" broad by 1' 11" high. The tablet is broken into three pieces, by a fissure running from the beginning of line 14 to the end of line 9, and by

¹ The modern Aihole, in the Hungund tāluka, Bijāpur district.

² i.e. the five-hundred *Śaśmins* of Ayyāvoḷe, and the five-hundred *Mahājanas* of Maṇimavalli.

³ Kittel's Dictionary explains *kottaji* (which would become *gottaji* in composition) as 'a multitude or assemblage, as of fishermen, etc.'

⁴ Reeve and Sanderson's Dictionary explains *ḍāṛika* as 'one who applies a public seal or stamp.'—Whether *ḍitta* and *gaṭṭa* are really to be taken as meaning here 'flour' and 'churning-stick,' is not quite certain.

⁵ i.e. here, and throughout, "agreed to give annually."

⁶ Kittel's Dictionary explains *visa* as 'one-sixteenth of a *ḥaṇa*;' *ḥaṇa* as 'four annas and eight *kaṣas*;' and *kaṣa* as 'the smallest copper coin, a cash.'

⁷ The same explains *honnu* as 'a gold coin, the half of a *varṇa* (one rupee, seven annas, four cash).'

⁸ *Bhaṇḍa* seems to be for *ḍāṇḍa*, 'a pack or bale of goods or merchandise.'

⁹ *Bhaṇḍardāna* seems to be another form of *ḍaṇḍardāna* = *ḍaṇḍarāna*, 'capital; funds; stock, store.'

¹⁰ The mention here of the *Gauḍa* or village-headman seems rather incongruous.

¹¹ i.e. a capitation-tax of five *visas* each.

another from the top of the tablet to about the centre of line 10: but very few letters have been completely lost thereby, except near the middle of lines 1 to 8; and in other respects the record is very well preserved.—The sculptures at the top of the tablet have been so much damaged that it is difficult to make out what they are.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in lines 18, 25, and 26, and the distinct form of the lingual *ç* all through: the *vīrāma* is represented by the mark for the vowel *u*, throughout; and a pointed instance of this is the word *śabada*, line 4. The average size of the letters is about $\frac{1}{2}$ ".—The language is Kanarese; except for the two opening Sanskrit verses.—As regards orthography, the only points calling for special notice are—(1) the use of *ri* for *ri*, e.g. in *erittiya*, line 24; (2) the use of *b* for *v* in *byatipdā*, line 20; and (3) a frequent confusion between the sibilants, e.g. in *vriśabha*, line 5, and *aṃkusaṃ*, line 7.

The inscription is a record of the time of the Kaḷachurya king Bijjala. And it registers certain grants that were made to a temple of the god Viṣṇu in the form of Channa-Kēśava.

It is dated at the time of an eclipse of the sun on Sunday coupled with the new-moon *tithi* of the month Mārgaśīra of the Pārthiva *saṃvatsara*, which was the tenth year of the reign of Bijjala. The given *saṃvatsara* was Śaka-Saṃvat 1088 current. And the corresponding English date is Sunday, 5th December A.D. 1185, when the new-moon *tithi* ended at about 8 hrs. 28 min. after mean sunrise. On this day, however, there was no eclipse of the sun.¹

TEXT.²

- 1 Ōm³ Ōm⁴ [||*] Namaṣ⁵-tasmai Varāhāya lilay-ō[d*]dhara[tō ma]hīm khura-
madhya-gatō yaśya
- 2 Mēraṃ⁶ khaṇakhaṇāyatō || Namaḥ . . . āra-viḷasaḍ-rūpa-
- 3 lāvaṇya-simdhavarē ||(1) gōpijana-manō . . . rājahamśāya Śā-
- 4 rūgipē || Ōm Svasti Samadhi-gatapañchama[hāśa]buda-mahārājādhi-
- 5 rāja KĀlā[la]m̐jara-puravar-ādhisva(śva)raṃ s[avarṇa]-vriśabha⁷-dhvajam
ḍamar[u].
- 6 ga-tūryya-nirgghōśa(śha)raṃ Kaḷachuryya-[kuḷa]-kamaḷa-mārttaṃḍa kadana-
- 7 prachamḍa māna-kanakācha[am] subhaṭar=[ādi]tya kaliga[-aṃkusa(śa)m
sa(śa)raṇ-[ā]-
- 8 gata-vaḷra-paṃjaraṃ pratāpa-Lamkēśva(śva)raṃ para-[u]ārī-sahōdaraṃ giri-
durgga-ma-
- 9 llaṃ cchalad-aṃka-Rāmaṃ vair-ibha-kam̐hiraṇam̐ nissa(śśa)m̐ka-malla nām-
ādi-prasa(śśa)s[t]i-sa-
- 10 hitaṃ śrīmatu bhujaba[la]-[chakrava]r[tt]i vira-Bij[j]aladēvaru Kalyā-
ṇaḍa n[e]levi-
- 11 ḍino[ḷu] sukha-saṃkathā-vinō[da]d[im] rājyaṃ [g]eyy[u*]ttam-ire [l*]
Ōm Ōm
- 12 Ōm Svasti Yama-niyama-svādhyāya-dhyāna-dhāraṇa-mō(mau)n-ānusṭā-
(shṭhā)-

¹ But there was a solar eclipse, not visible in India, on the preceding new-moon day, of the month Kārtika, falling on Friday, 5th November (see Von Oppolzer's *Canon der Finsternisse*, pp. 226, 227, and Plate 113).

² From the ink-impression. This record is not included in the *Corndatua-Dēva Inscriptions*.

³ This word is represented here by an ornate symbol, which stands above the first word, Ōm, of line 1. In line 4, a very similar ornate symbol is used. In lines 11 and 12, the symbol is ornate, but of a different pattern.

⁴ Here, the word is expressed in writing.

⁵ Metre: Ślōka (Anusṭubh); and in the next verse.

⁶ Read Mēraḥ.

⁷ Read vriśabha.

- 13 na-japa-samādhi-si(sī)la-saṃpannar=appa śrīmad=uttamad=agrab[ā*]-
 14 raṃ Maṇ[i]gavaḷliya prabhu Mādirāja pramukham=aśēsha-mahājanam-
 gaḷum
 15 śrīmanu-mahāpradhānam Yammapayya¹-daṃḍanāyaka pramukha ka-
 16 raṇa[m*]gaḷum²=aṇṭ=iniḃarum Daṃḡeya-Vāsudēva-nāyakaru māḍi-
 17 sida pratishṭe(ṣṭhe)ya śrī-Chaṃṇa³-Kēśavar-aṃgabhōga-kharṇḍa-
 sphuṭhi(ṭi)ta-jīrṇnōḍhārakkam⁴
 18 śrīmatu-Kaḷachuryya-chakravartti-vīra-Bijjaladēva-varahada 10-
 19 neya Pārthi(rthi)va-saṃvatsarada Mārggaśīrad-amavāsye Ādi-
 tyavā-
 20 ra sūryya-grahapa-bya(vya)tipāta-nimittadiṃ koṭṭa kayye⁵ nelam U-
 21 kkaliya baṭṭ[e*]yīm paḍuvaḷu tupparaju-geyyīm baḍagaḷu
 22 Ra(?)lakkiyabbeya-Haṃchikeya baṭṭeyīm mūḍalu harekā-
 23 ra-gey[y*]īm temkalu Daṃḡeya-Siṅgarasa-Vāsudā(dē)vanāyakaru tam-
 24 m=ibbar-aṇṇachāyeya vṛi(vṛi)ttiya sṭhaḷad=olage hiriya-kōla ma-
 25 ttaru haṃneradaṃ sarvva-namasyav-āgi biṭṭa mattaru 12 dēvara nam-
 26 dā-divigege sarvva-namasyav-āgi biṭṭa gāpa 1 śrīmanu-mahā-
 pradhā-
 27 nam Ammapayya-daṃḍanāyakaru pramukha karapaṃgaḷu tam=āya-
 28 da hēriṃg=obbaḷa mūlya-vattamaṃ biṭṭaru [i*]

ABSTRACT OF CONTENTS.

The record opens with invocations of the god Vishnu as the boar (line 1), and as Śārāgin (ll. 3, 4). It then refers itself to the time of the *Bhujabala-chakravartin* Bijjaladēva (l. 10),—the *Mahārājādhirāja* who had attained the *pañcamahātubda* (l. 4); the supreme lord of *Kaḷaṇjara*, the best of towns (l. 5); he who had the banner of a golden *Garuda*; he who was heralded in public by the sounds of the musical instrument called *ḍamaruga* (ll. 5, 6); the sun of the water-lily that was the *Kaḷachurya* family (l. 6),—who was reigning at the capital of *Kalyāṇa* (l. 10) with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (l. 11).

All the *Mahājanas*, headed by *Mādirāja* (l. 14), the *Prabhu* of the *agrahāra* of *Maṇigavaḷli*, and the *Karayas*,⁶ headed by the *Mahāpradhāna* and *Daṃḍanāyaka* *Ammapayya* (l. 15),—for the *aṃgabhōga*, and for the repairs of whatever might become broken, torn, or worn-out, of (the god) *Channa-Kēśava* (l. 17), which had been established by *Daṃḡeya-Vāsudevanāyaka* (l. 16),—on account of the *vyatipāta* of an eclipse of the sun (l. 20) (on) Sunday (coupled with) the new-moon tithi of (the month) *Mārgaśīra* of the *Pārthiva saṃvatsara* which was the tenth year of the *Kaḷachurya* emperor *Bijjaladēva* (l. 18),—gave a plot of cultivable land (l. 20) on the west of the road to *Ukkali*⁷ (ll. 20, 21), on the north of the cultivable land called *Tupparaju-geyyi*, on the east of the road to (?) *Ralakkiyabbeya-Haṃchike*, and on the south of the cultivable land called *Harekā-geyyi*. (And) *Daṃḡeya-Siṅgarasa* and *Daṃḡeya-Vāsudevanāyaka* (l. 23) allotted twelve *mattaru*, (*by the measure*) of the big staff, as a *sarvanamasya*-grant, in the site of their⁸ allotment. For the perpetual lamp of the god, there was allotted one oil-mill (l. 26), as a *sarvanamasya*-grant. (And), headed by the

¹ Read *Ammapayya*; as in line 27.² Read *gaḷum*.³ Read *Channa*.⁴ Read *jīrṇnōḍhārakkam*.⁵ Read *geyyi*.⁶ The scribes, the accountants.⁷ The modern Ukli, seven miles to the north-east of Managōli.⁸ The meaning of the word *daṃchādyeya* is not known.

Mahāpradhāna and *Daṇḍandya* *Ammaṇayya* (l. 27), the *Karaṇas* allotted one *baḷa*¹ of² paddy per *hēru*³ of their perquisites.

C.—Of the time of Saṅkama; A.D. 1178.

The writing of the whole record covers an area about 1' 11½" broad by 2' 11" high. The tablet, however, is broken into four pieces, of which one, containing portions of lines 15 to 25, has been lost. In addition to this, many of the letters in the two extant upper fragments, which extend as far as line 23, are a good deal obliterated. And it has, therefore, been found convenient to reproduce the text from line 24 only, from which point it is all on one fragment of the stone and in a state of much better preservation; giving, in the abstract of contents, the substance of lines 1 to 23, which can be read quite sufficiently for that purpose, though they cannot be edited in full.—The sculptures at the top of the tablet are, in the centre, a *līṅga*, with the sun and moon above it; on the proper right, a squatting figure, facing full-front; and on the proper left, a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in line 25, and the distinct form of the lingual *ḍ*: the *virāma* is represented by the sign for the vowel *u*, throughout; and pointed instances of this are *śrīmatu*, line 24, and *pārthivēśvadrānu*, line 41. The average size of the letters is about ⅓".—The language is Kanarese; there are ordinary verses in lines 10 to 24, and some of the customary benedictive and imprecatory verses in lines 40 to 46. The accusative neuter singular occurs both with the archaic *m*, e.g. *dhanamam*, line 33, and with the *v*, e.g. *dharmaṃavaṃn=*, l. 38, where, from the use of the *anuvāda* before the *n*, we seem farther to have exactly the modern form, *dharmaṃavaṃn*.—In respect of orthography we need only notice an occasional confusion of the sibilants, illustrated by *varṣada*, line 24, and *sudhda*, line 25.

The inscription is a record of the time of the Kaḷachurya king Saṅkama. And it registers grants that were made, by the direction of the king himself, to the *Maḥājanas* or Brāhmanas of Maṇigavallī, headed by the *Mahāprabhu* Īśvaradēva, and to some other persons.

It is dated at the time of the Dakṣiṇāyana-saṃkrānti or summer solstice, coupled with Sunday and the eleventh *tithi* of the bright fortnight of the month Āśāḍha, of the Viḷambin *saṃvatsara*, which was the third year of the reign of Saṅkama. But the date does not work out correctly. The given *saṃvatsara* was Śaka-Saṃvat 1101 current. And the given *tithi* ended, not on a Sunday, but on Tuesday, 27th June, A.D. 1178, at about 14 hrs. 34 min. after mean sunrise; while the *saṃkrānti* also, which occurred on the preceding day, Monday, at about 18 hrs. 58 min., cannot be connected in any way with the Sunday.

TEXT.⁴

24 janam || Ōm⁵ Svasti Śrīmatu-Kaḷachuryya-
bhujabaḷachakravartti-Saṅkamadēva-varāśa(rāḷa)da mūraṇa-
25 ya Viḷaṃbi-saṃ]vatsaraḍ-Āśāḍa⁶ sudhda⁷ || Ādityavāra dakṣiṇāyana-
saṃkramaṇa-parvva-nimittam śrīman-mahā-

¹ Kittel's Kaṇṇaḍa-English Dictionary explains *baḷa*, *baḷḷa*, as 'a measure of capacity, the fourth part of a *koḷaga* or four *māḍas*.'

² The exact meaning of *māḷya* is not apparent.

³ Kittel's Dictionary explains *hēru* as 'a load, especially a bullock-load.'

⁴ From the ink-impression. This record is not included in the *Carnātara-Dēva Inscriptions*.

⁵ Represented by an ornate symbol, both here and at the end of the record.

⁶ Read *Āśāḍha*.

⁷ Read *sudhda*.

- 26 pradhānam hiriya-damḍanāyakaṁ daṇḍanātha-Nārāyaṇaṁ śrīmatu-Kēsimayya-
damḍanāyakaṁ a-
- 27 vara maydunam śrī(śrī)man-mahāpradhānam Brahmadēva-damḍanāyakaṁ
avara herggaḍe Maṭṭarasaruṁ cakravartti-
- 28 ya hēlikeyim tamm-āḷkeya śrīmad-uttamad-agrahāraṁ Maṇigavaḷḷiya mahā-
prabhuv-īśvaradēva pra-
- 29 mukhav-aśēsha-mahājanamgaḷigaṁ mūligarigaṁ paṁchamaṭṭha
ḷigaṁ samasta-prajegaḷigaṁ sama-
- 30 sta-jāti-varggakkam dhārā-pūrvvakaṁ-mādi biṭṭa dharmav-emb-emmaḍe [1*]
Maṇigavaḷḷiyal-apatrikaru satta-rappaḍ-avara dvipa-
- 31 di-chaṭṭuppadī¹-dhana-dhānya-gri(gri)ha-kshētrav-emb=inituman-ātana strī-mukhyav-
āgi hemḡusu-makkaḷu
- 32 vibhaktar-āda tēyi-taṁde appataṛṇmaṁdir=avara makkaḷuṁ a gīḷu
jūāti gōtra ant=avar-oḷag=ār=iddaḍ-i-
- 33 ddavarē kaḷedu-kōmbar-amt-anibar-oḷag=āruv=illad-idda[r=a]ppaḍ-ā dhanamam dēva-
dāyigaḷige dharmmada-
- 34 ttav-āgi kuḍuvāru Shamābikēśvara-dēvargge hiriya-k[ō]ḷa mattaru yippattamam
aimdra-parvvamam hoṇa-
- 35 vaḍisi vēda-pāragar=appa brāhmaṇaran-ōḍisi pū[ji]sala sarvva-namaṣya(sya)v-āgi
kōṭṭaru brāhmaṇara
- 36 manegaḷalu kūḷa hēḷal-āgaḍ-emma dhārā-pūrvvaka[m*]-mādi biṭṭaru [11*] Imt=i
dharmma[m]gaḷam adhikā-
- 37 ri karapaṁ prabhu mahājanamgaḷuṁ samasta-prajegaḷuṁ śāsana-maryyāḍeyimda-
ā-chaṁdr-ārka-tāraṁ ha-
- 38 ram pratipālisavāru [1*] i dharmmavāṁṇa-ār-ānuṁ kiḍisidar=appaḍe śrī-Vāra-
pāsiyalu v[y*]atipāta-samkrama-
- 39 pa-sūryyagrahapadalu kōṭi-kavileymam² mū(?)vattit-sāsira-brāhmaṇarumam sva-
hastadim kōṁda ma-
- 40 hāpātakavan=eyduvāru || Ślōka || Sāmānyō³-yam dharmma-sētur=nri(nri)pāḷam
kāḷē-kāḷē pāḷanīyō bha-
- 41 [va]dbbiḥ sarvvān-ētān=bhāgīna[h*] pārtthivēmdraṇu bhūyō-bhūyō yāchatē Rāma-
chaṁdraḥ || Sva⁴-datt[ā*]m para-datt[ā*]m
- 42 vā yō harēti(ta) vasumdhārā[m*] śaṣṭir-vvaraḥa-saṣṭrāpi⁵ viśṭhāyām jāyatē
krimi[h*] || Gaṁgāsāgara⁶. Ya-
- 43 munā-saṁgamadoḷu Vārapāsi Gayey-emb=i tīrtthamgaḷo=agaṇita-sadhvi(ddvi)ja-
pumgava-gōkulama[n=a]-
- 44 idan=iṁt=idan-aḷidaṁ || Śāsanam=id-āvud=elliya śāsanav=ār-ittar-ēke salisuvv=
emb=i sā(śā)sanavan=emba pā[ta]-
- 45 kan=ā sakaḷam rauravakke gaḷagaḷan=iḷigaṁ || Ūr[o*]ḍeyar=akke gaṇav=
akk=ūr=āḷv=aras=akke nāḍa-kōṁṭeyar=akk=[ā]-
- 46 r-ār=i dharmmamam=aḷidaḍe vōraṇt-īre rauravakke gaḷagaḷan=iḷigaṁ || Maṁgaḷa-
mahā-śrī Ōm [11*]

ABSTRACT OF CONTENTS.

The record opens with an invocation of the god Vishṇu under the name of Parushōttama (line 1), followed (ll. 1, 2) by the well-known verse *Jayaty-āvishkṛitām Viṣṇūr, etc.*, in praise

¹ Read *chaṭṭuppadī*.² Read *kavileymam*.³ Metre: Śālini.⁴ Metre: Ślōka (Anushṭubh).⁵ Metre: Kanda; and in the following two verses.⁶ Read *śaṣṭī-varaḥa-saṣṭrāpi*.

of the incarnation of the same god as a boar. It then refers itself to the time of the asylum of the universe (ll. 2, 3), the favourite of fortune and of the earth, the *Mahārājā-dhīrāja* and *Paramēśvara*, the supreme lord of *Kālañjara* the best of towns, he who had the banner of a golden *Garuḍa* (l. 4), he who was heralded in public by the sounds of the musical instrument called *ḍamaruḡa*, the sun of the water-lilies of the *Kaḷachurya* family (ll. 4, 5), he who was successful (*seen*) on a Saturday (l. 6), the champion against hill-forts, the *Kaḷachurya-bhujabala-Chakravartin*, the glorious *Śaṅkamadēvarasa* (l. 8), whose victorious reign was continuing, with perpetual increase, so as to endure as long as the moon and sun and stars might last, at the *nelevidu* of *Navile* (l. 9), with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (ll. 9, 10). He who subsisted (*like a bee*) on the water-lilies that were his feet, was the *Daṇḍādhipa Kēsava* (l. 12). The *Mahāprabhu* of *Maṇigavalli* (l. 16) was *Īśvaradēva*. His son (l. 18), a very moon of the ocean of the *Harita* family, was the *Prabhu Mādirāja* (l. 19), whose virtues are praised in the next few lines, with another mention of *Maṇigavalli* in line 23.

On account of the festival of the sun's commencement of his progress to the south (on) Sunday, (coupled with) the eleventh tithi of (the month) *Āshāḍha* of the *Viḷambin saṁvatsara*, which was the third of the years of the *Kaḷachurya* emperor *Śaṅkamadēva*, (ll. 24, 25),— at the command of the emperor,— the *Daṇḍādhyaka Kēsimaṃya* (l. 26), a very *Nārāyaṇa* among leaders of the forces, and his nephew the *Mahāpradhāna* and *Daṇḍādhyaka Brahmadēva* (l. 27), and the *Hergaḍe* of the latter, *Maṭṭarasa*, gave the following religious grants to all the *Mahājanas*, headed by the *Mahāprabhu Īśvaradēva*, of the *agrahāra* of *Maṇigavalli* (l. 28) which was the seat of their authority, and to the *Māligas* (l. 29) and to of the five *maṭhas*, and to all the people, and to all the castes; namely,¹ at *Maṇigavalli* (l. 30), if any one should die without sons, his wife, female children, divided parents and brothers and their children,, and any kinsmen and relatives of the same *gōtra*, who might survive, should take possession of all his property, such as bipeds, quadrupeds, coin, grain, house, and fields; and, if none such should survive, (*the authorities of the village*) should make over that property, as a religious grant, to those who hold the grants of the gods. And they gave, as a *sarvanamasya*-grant, twenty *matṭars* (*of land*), (*by the measure*) of the large staff, to the god *Shambikēśvara* (l. 34), in order to do worship after proclaiming the *aindra*-festival² and making *Brāhmapas* read who are versed in the *Vēdas*; this they gave with libations of water, saying that³ should not be said in the houses of *Brāhmapas*.

The record then ends (ll. 36 to 46), with a mandate to the *Adhikārin*, the *Karasa*, the *Prabhu*, the *Mahājanas*, and all the people, to maintain these grants, and with five of the customary benedictive and imprecatory verses.

D.— Of the time of Jaitugi I.; about A.D. 1200.

The writing covers an area about 2' 6" broad by 2' 3" high. It is mostly in a state of very good preservation. But, from half-way through line 29, all the formal part of the record has been broken away and lost.— The sculptures above it, at the top of the tablet, are, towards the proper right, a *līṅga*, with the sun and moon above it, and a standing figure on each side of it; and towards the proper left, a cow and calf.— The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The formal part of the record, commencing with line 27, is separated from what

¹ I am indebted to Mr. Krishna Sastri for some assistance in interpreting the following passages.

² Apparently, some festival on "the eighth day in the second half of the month *Mārgaśīrṣa*, and of the month *Pausha*" (see Monier-Williams' Sanskrit Dictionary, s. v. *aindra*).

³ The meaning of *kāḷa*, line 36, is not apparent.

precedes it by a blank space about four inches high; and, though written apparently by the same hand, it was probably put on the stone at a subsequent time. The characters include the distinct form of the lingual *ç* all through. The *virāma* is represented by the sign for the vowel *u* and pointed instances of this occur in *pogaḷaluka*, line 15, and *chamchada-brāhma*, line 22. The size of the letters ranges from about $\frac{1}{8}$ " to $\frac{1}{4}$ ".—The language is Kanarese; and lines 1 to 26 are all in verse, with a few short connecting prose links. The accusative singular neuter in *v* occurs in *pradēśavan*, line 18. In lines 12, 13, we have two rather peculiar or unusual words; *kharvaḍa*, = *kharvaṭa*, *karvaṭa*, which apparently means 'a market-town'; and *maḍamba* which I do not find in any dictionary, but which must denote some other kind of village.—In respect of orthography we may notice (1) the use of *ri* for *ṛi*, throughout; (2) the use of *b* for *v* in *braja*, line 9, *sēbyam*, line 15, and *bratīśavan*, line 23; (3) the use of *v* for *b* in *dōrevaṭa*, line 8; (4) a good deal of confusion between the sibilants, illustrated by *viṣayaṃ*, line 14, *ṣaṣṭ*, line 17, and *ṣiṣyam*, line 25; and (5) the doubling of *t* before *y*,—very exceptional at so late a period,—in *apattya*, line 25.

The inscription is a record of the time of the Dēvagiri-Yādava king Jaitugi I. The introductory portion of it is complete. But the formal part, containing the date and the details of the grants that were recorded in it, has been broken away and lost.

TEXT.¹

- 1 [Om² ||* Śrī]mat³-kāmachana-kāmti-baṁdhuritaṅ-āśā-simdhura-śrēṇi-dhātṛi-madhyaṁ
nele dēva-dampati-śata-kriḍā-viḷāsaṁ nij-ōddāma-śrig-abhirāma-dhā-
- 2 [mav=ene] sapta-dvīpa-sapt-[āṣṭ]a[ava]-atō[m-ā]lām[kri(kṛi)]ti raṁ[jikuṁ vividha-
kēli-kāmdaraṁ Maṁdaraṁ || Sphurad⁴-ambhōnidhi-vēḷe mātva]a-
- 3 si Jambūdvīpav=atyanta-baṁdhura-vā — — — — — geyikkumbā — — —
idu Maṁdarav=ā Maṁdara-dakṣiṇa-sṭha-Bharatakaśētraṁ jagam neṁ-
- 4 — — — rav=ā kṣētra-mukhaḷke lōchanav=en — — oppug[u]ṁ Kuntaḷam ||
Adan=ānamdāde pālisutta padadim=irddam nat-ārāti saṁ-
- 5 na — kēli-niḷaya[m*] virōdhi-viḷayaṁ Dharmātmajaṁ Rāghavaṁ Yadu-vaṁśa-
prabhavaṁ jaya-pravibhavaṁ bhūri-pratāp-ōḍaya[m*] madavad-dōrvva(rbba)a-
chakrava-
- 6 rtti naya-lakṣmī-vallabhaṁ Bhīllamaṁ || Ātana⁵ . tanayam
. bhūta[ado]=
negaḷdaṁ Maṁdhāt-ōpama-charitaṅ=enisi Jai-
- 7 tugidēvaṁ || Mata
. . . Gū(gu)rjjara-Pāṁḍyaṁ jita-Chōḷam jita-Lāḷam jita-Gauḷam
Jaitapāḷa-dhātṛipāḷa ||
- 8 Om [||*] Ā nri(nṛi)pa-pādāmbuja-sēvā-nipunaṁ
. manam śauryy-ādhānam Sahadēva-damḍanāthaṁ
negaḷdaṁ || Mālava⁶-damḍa-
- 9 nātha-dharaṇidhara-Vajradharaṁ Kalimga-Pāṁchāḷaka-[damḍa]nātha-karaṇi-
bra(vra)ja-pāṁchamukhaṁ Turuḷka⁷-Nēpālaka-damḍanātha-vasudhā-viḷa-
- 10 yaṁ — — — — — damḍanāth-āji-bhujanga-raudra-Garu[ḍam] Sahadēvan=atarkya-
vikramaṁ || Harig⁸-ndyad-Bāḷan=Arjjunaṁ=atuḷa-Bhīlmaṁ Lakṣmapaṁg=ūrjjit-ā-

¹ From the ink-impression. A transcription is given in *Carnāṭaca-Dēsa Inscriptions*, Vol. II. p. 370.

² Doubtless represented by an ornate symbol, as in lines 8, 27.

³ Metre: Śārḍūlavikṛiḍita. This verse has already been met with, in A. line 1 ff.

⁴ Metre: Mattēbbavikṛiḍita; and in the next two verses.

⁵ Metre: Kanda; and in the next two verses.

⁶ Metre: Utpalanālikā.

⁷ Read Turuḷka.

⁸ Metre: Mattēbbavikṛiḍita.

- 11 [cha]raṇaṁ Rāghavan=sṁpan-āda teṇadim śrī-Mallidēvaṁ kaḷ-ābharapaṁ
viśruta-damḍanātha-Sahadēvaṁ-ādan=agrōdbhavaṁ vara-vi-
- 12 r-āri-chamūpa-darppa-dalanam damḍē[śa]-lōkōttamaṁ || Aṁt=enisida damḍanāth-
ādhikāra-paripālana-viśāsaṁ-bettā(ttu) | Viśasita¹-khēḍa-kharvāḍa-ma-
- 13 ḍamba-puraṁgaḷin=āmtu tamnoḷ=aggaḷisida dēvamātre(tri)kav=enippa polaṁgaḷin=
e ∪ chūta-saṁkuḷa-nava-gaṁdha-sāli-vanamam taḷed=int-ide tā-
- 14 [ne] bhōga-bhūtaḷav=ene Taddavāḍi-viśa(sha)yam su ∪ — viśayayka²-bhūṣapaṁ ||
Chārutaye³ sahaja-sārate rārājipa Taddavāḍi-sāsira-
- 15 v=emb=ī nāriya kucha-ruchir-āḷamkārav=enalu dharege Maṇigavaḷḷiye sēbya(vya)m ||
Dhare⁴ poḷaḷaluke vipra-kuḷa-dipan=upārjjisi tamdu yitta-
- 16 n-īśvara-ghaḷisāsan-ūrjita-Harita-kuḷ-āgrapi tāne mukhyav-āg-ire vara-vipra-
paṁchaśata-rājige pūjisi Taddavāḍi-sāsiraḍ-olag=olḷitam Maṇi-
- 17 gavaḷḷiyan=ī śasi(śi)-sūryyar=ulḷinam || Negaḷda Maṇiṁgavaḷḷiya mahāprabhuv=
īśvaradēvan=ātma-lakshmiḡe nija-vakshamaṁ vinuta-vāg-vadhug-ānana-
- 18 maṁ viśāḷa-kirttiḡe gaganā-pradēśavan=apaṁ nele māḍidan=uttar-ōttaraṁ miḡe
vibhu Mādirāja-sutan=udgha-Harita-kuḷ-ābdhi-cham-
- 19 dramaṁ || Abhimān⁵-ōn[n*]ati Maṁdar-ādrig=ōḡeyam kaṭṭittu vōḡā(rā)ṁganā-
subhagatvaṁ Madanaṁg=anādarapeyam māḍittu sa(śa)śvād-yaśō-vibhavaṁ
Karṇanān=ēḷisi-
- 20 tt=enisuv=ī Māṇikyavallī-puraṁ prabhu⁶ vikhyāta-Harita-gōtra-tiḷakaṁ Lakshmi-
dhavaṁ⁷ Mādhavaṁ || Alliya mahājanav=aynūrvvara mahimey=em-
- 21 t-emdaḍe || Vara-varuṁ(rup)-āśrama-dharmma-nirmala-rga(gu)paṁ śrī-vēda-vēdāṁga-
vistara-āstr-ārttha-vichāra-sāra-satata-svādhyaīya-yaḷūa-kriyā-guru-pūj-ākara-vi-
- 22 pra-paṁchaśata-chamchadu-brāhmya-tējō-nay-ābharapaṁ raṁjisngu[m] mahi-sura-
puraṁ Māṇikyavallī-puraṁ || Maṁ-mārggake maṇi-pradīpav=eni-
- 23 sitt-āchāra-saṁpatti sajjana-harā(rsh)-ābdhiḡe chamdra-lakshmiy=enisitt=andāryyav=
ugra-dviśa(sha)d-ghana-darpp-ādrige balpu vajrav=enisitt=emḍ=amdu bāhyō
- 24 paraṁ janarē bāḷpu⁸ Maṇiṁgavaḷḷiya mahidēvarkkaḷ=ainūrvvaraṁ⁹ ||
Āchā[r*]yy-ānyayav=emḍ-emdaḍe || Vara-vidyā-ni-
- 25 dhi Gaḷadēva-munipaṁg=ātm-āgra-śiśya(shya)m jita-Smara-bāpaṁ sucharitra-
vārdhhi Malayāḷa-Jānārāśi-bra(vra)tiśvaran=ādam tad-apattya-
- 26 [n=a]tyanupamaṁ nānā-kaḷā-kōvidam dharapḷ-viśruta-Dharmmarāśi-munipaṁ
prakhyātiyam tāḷidam ||
- 27 Ōm Svasti Samastabhuvanāśrayam śripri(pri)thvivallabham bhaya-lōbha-
durllabham Y[ā]-
- 28 [da]va-kuḷa-kamaḷa-mārtta[m*]ḍam kadana-prachamḍam nām-ādi-prasa(śa)sti-
sahitam śrīma[j-Jaitug]i[dēva-vi]-
- 29 [ja]ya-rājyam=uttar-ōttar-ābhivri(vri)ddhi-pra¹⁰[vārdhamānam=ā-chāṁdr-ārka - tā r a m
baraṁ saluttam-ire]

¹ Metre: Champakamālā.² Read *viśay-aita*.³ Metre: Kanda. This verse has already been met with, in A. line 24. In the first word, for *chārutaye*, read *chārutaya*.⁴ Metre: Champakamālā; and in the next verse. The last three *paḍas* of this verse have already been met with, in the verse commencing *dhare poḷaḷalu Chajūya-pati*, in A. line 17.⁵ Metre: Mattābhavikrīḍita; and in the three following verses. The first three of these verses have already been met with, in A. lines 19 to 24.⁶ Read *pura-prabhu*, as in A. line 20. A. has *enistam*, instead of *enistat*.⁷ A. has *gōtra-tiḷakal-Lakshmidhavam*.⁸ Read *bāḷpu*.it is usual to find this word written *aynūrvvaraṁ*, — with *ay*, not *ai*, in the first syllable.¹⁰ The remainder of the record is broken away and lost.

ABSTRACT OF CONTENTS.

The inscription opens with a verse, occurring also in A., which mentions the mountain Mandara (line 2). It then mentions Jambūdvīpa, or the central division of the world (l. 3); and then, again, the mountain Mandara, to the south of which there is the land of Bharata-kṣhētra or India, in which there is the country of Kuntala (l. 4). The ruler of that country, born in the race of Yadu (l. 5), was Bhīllama (l. 6). And his son was Jaitugidēva (l. 6, 7), also called Jaitapāla (l. 7), who conquered the Gurjaras, the Pāṇḍyas, and the Chōlas, and the countries of Lāḷa (Lāṭa) and Gauḷa (Gauda, part of Bengal). One of Jaitugi's officers was the Daṇḍanātha Sahadēva (l. 8), who defeated the leaders of the forces of Mālava, Kāṣiṅga, and Pāñchālaka (l. 9), of the Turushkas, and of Nēpālaka. And Sahadēva's elder brother was Mallidēva (l. 11), who also held the post of Daṇḍēśa (l. 12) or Daṇḍanātha. His authority appears to have been limited to the district known as the Taddavāḍi thousand (ll. 14, 15). In that district there was the town of Maṇigavallī (l. 15) or Maṇimeavallī (l. 17), which Īśvaraghaṇisāsa, of the Harita family, had presented to the five-hundred Brāhmins (l. 16). And the Mahāprabhu of that town was Īśvaradēva (l. 17), son of Mādirāja, a very moon of the ocean that was the Harita family (l. 18). The record then mentions a Prabhu of the town of Māṇikyavallī (l. 20) named Mādhava, of the Harita gōtra,—evidently identical with the Prabhu Mādirāja, son of Īśvaradēva, who is mentioned in C. line 19, though the verse used to describe him here is that which in A., lines 19, 20, is applied to his grandfather Mādhava or Mādirāja, the father of Īśvaradēva. It then proceeds to recite the virtues and accomplishments of the five-hundred Mahājanas or Brāhmins of Māṇikyavallī or Maṇimeavallī (ll. 20 to 24). And this part of it concludes by telling us that, in the lineage of the Āchāryas, there was a certain Gauḷadēva (l. 25); his chief disciple was Malayāḷa-Jñānarāsi; and the son of the latter was Dharmarāsi (l. 26).

The formal part of the record commences with line 27. The name of the king, in line 28, is almost quite illegible. But he is described as belonging to the Yādava family (ll. 27, 28). And the superscript i near the end of line 28, clearly discernible in part and at just the place where it should be, enables us to recognise that the inscription is a record of the time of Jaitugi I. himself,—not of one of his successors.

No. 4.—FOUR PILLAR INSCRIPTIONS OF EASTERN CHALUKYA CHIEFS AT SRIKURMAM.

By E. HULTZSCH, Ph.D.

The Vishnu temple of Kūrmēśvara at Śrīkūrmam near Chicacole in the Gaṇjām district contains many inscribed pillars of hard black stone, which have successfully withstood the influence of the climate. Most of their inscriptions are consequently in much better preservation than other stone records in the Telugu country. Four of the pillars bear the subjoined four inscriptions of three chiefs who profess to have been descendants of the Eastern Chalukya king Vimalāditya (A.D. 1015 to 1022) (A. verse 1) and of his son Rājarāja (A.D. 1022 to 1063). This king resided in Rājamāhēndrapaṭṭana (A. v. 4) and is said to have translated with the help of scholars the history of the Bhārata race into Telugu (*ibid.* v. 3). Here we have an important epigraphical confirmation of the tradition according to which Nannayabhaṭṭa, the first Telugu translator of the Mahābhārata, wrote his work at the direction of Rājarāja of Rājamāhēndri.¹

¹ Compare above, Vol. IV. p. 303, note 3.

A descendant of this Rājārāja was Vijayāditya (I.) (A. v. 6). The latter had a son named Rājārāja, who was the minister of Viranṛisimha (A. v. 7). This Rājārāja had two sons, viz. Vijayāditya (II.) (A. v. 9) or Vijayārka (D. v. 1) and Purushōttama (B. v. 1, and D. v. 2). Purushōttama's son, Jagannātha or Viśvanātha, was a vassal of Virabāpudēva (C. II. 11 to 15). For Vijayāditya II. we have the date Śaka-Samvat 1195 (A.), for Purushōttama Śaka-Samvat 1199 (B.) and 1240 (D.), and for Jagannātha Śaka-Samvat 1231 (C.). Consequently king Viranṛisimha whom Rājārāja, the father of Vijayāditya II., served as minister (A. v. 7), has to be identified with the Gaṅga king Viranarasimha I., whose reign ended 18 years before that of his grandson Viranarasimha II., the 21st year of whose reign corresponded to Śaka-Samvat 1217.¹ Virabāpudēva, the sovereign of Jagannātha or Viśvanātha, is identical with the Gaṅga king Virabhanudēva II., the successor of Viranarasimha II.²

The alphabet of the four inscriptions is Telugu. The language of A. and D. is Sanskrit verse, and that of B. and C. Sanskrit verse and Telugu prose. A. records that Vijayāditya (II.) granted twenty-five cows, the milk of which had to be used for ghee to feed a lamp in the temple. B. contains a similar grant of fifty-two³ ewes for a lamp by Purushōttama.

C. consists of 49 lines, of which I am publishing only lines 1 to 16 and 28 to 30, omitting two passages in Telugu prose, which enumerate various offerings and the persons among whom they were distributed, and one imprecatory verse (*va-dattām* etc., l. 47 f.). The inscription records a grant of 40 half-pagodas (*nishka*, l. 4 f., or *gaṇḍamāḍa*, l. 28) by Viśvanātha for providing offerings to the god. D. was composed by the poet Nṛisimha (l. 6 f.) and states that Purushōttama granted a golden necklace to the god.

A.—Dated Śaka-Samvat 1195.⁴

TEXT.⁵

East Face.

- 1 स्वस्ति । श्रीमानभूत् पुरा कश्चिकोमवंधे महायशाः [1*] चाकु-
- 2 क्शविमन्तादित्यचक्रवर्ती नृपाग्रणीः । [१*] एक एव नभोदेशे
- 3 यथा चंद्र[:*] श्रिया यु[त]: । नमयन्⁶ शतृपद्मानि
- 4 तथा स चितिमंडले । [२*] तस्मादभूत् चितिपतिप्रणत[ि]-⁷
- 5 त्रिपद्म[:*] श्रीराजराजनृपतिः प्रविशालकीर्तिः । यस्मूरि-
- 6 भिस्सह किल स्मृतिजालसारमंध्रीचकार वरभा-
- 7 रतवंशवृत्तं । [३*] सेवागतनृपाकी[र्णं]⁸ राजमाहं⁹
- 8 द्रपदने [1*] स्थितोपि तेजसा क्रांते रराज वसुधा-
- 9 तळे । [४*] शंक्रामन्यमहोदधौ च विदधे नाकौकसां¹⁰

¹ *Journ. Bengal As. Soc.* Vol. LXV. Part I. p. 270. According to p. 263, verse 96, Bhānudēva I., the father of Viranarasimha II., married Jākalladēvi of the Chālukya race, who was probably a relation of Vijayāditya II.

² *Ibid.* Vol. LXIV. Part I. p. 132.

³ Thus in l. 6 f. of the Telugu portion. The Sanskrit portion (l. 2) has only fifty ewes.

⁴ No. 352 of the Government Epigraphist's collection for 1896.

⁵ From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.

⁶ Read नमयन्^०.

⁷ The *anusudra* stands at the beginning of the next line.

⁸ The *ari* of *aripa*^० is corrected from *aya*; read कोपे.

⁹ The ज of राजमा^० was first omitted and then inserted below the line between रा and मा. The *anusudra* stands at the beginning of the next line.

¹⁰ The *anusudra* stands at the beginning of the next line.

North Face.

- 10 सेनया यस्तथोत्थरजोवितानवितते(ः) पाथी-
 11 दवुंहे नृणां । आसारे तदिभोरुगंडविलुट्टहा-
 12 नांबुभिः[*] स्रोतसां प्रत्यखिंचितिपालमौळिम-
 13 णिरुङ्गीराजितांघ्रिद्वयः । [५*] तदंशे विजया-
 14 दित्य इति स्थाती नृपोभवत् । मानव्यसमुगोची[यो]
 15 विजयस्योनिकेतनः¹ । [६*] तस्माज्जातश्च राजेंद्र राजरा-
 16 ज इति स्मृतः² । मंची वीरनृसिंहस्य³ वाचस्पतिम-
 17 हामतिः । [७*] तस्य सूनुराधोऽशतुक्रितोहामविक्रमः [१*]
 18 जानाति विदुषां योर्त्यं गुणै रत्नाकरोपमः । [८*]

West Face.

- 19 स्वस्ति श्रीशाकवर्षे शरनिधिशशिभूषमिते[कं] तुलास्ते⁴ रुद्रा-
 20 हे सौम्यवारे सितयुजि [मह]तः कूर्मनाभस्य⁵ नित्यं । प्रा-
 21 दाहीपाय पंचोत्तरदशयुगगा(ः) वाञ्छितायस्य सिध्दै⁶ सी-
 22 यं च्छाळुकुक्षवंशानुधिशिविजयादित्यसच्छक्रवर्ती⁷ । [९*] नि-
 23 त्यं निर्मलचेतस्केवैष्णवैर्भोतिवेदिभिः [१*] ग्रामीणैरपि धर्माय⁸
 24 पालनियः¹⁰ प्र[य]त्नतः ॥¹¹ [१०*]

TRANSLATION.

Hail! (Verse 1.) There was born formerly in the race of the Moon a glorious (and) renowned chief of princes, the Chālukya emperor Vimalāditya.

(V. 2.) As in the region of the sky the moon alone is possessed of splendour (and) subdues (her) enemies—the flowers of the day-lotus, thus (was) he on the circle of the earth.

(V. 3.) From him was born the glorious king Rājarāja, whose fame was very great, whose lotus-feet were worshipped by princes, (and) who, together with scholars, it is said, translated into Andhra (i.e. Telugu) the history of the excellent Bhārata race, which is the essence of all Smṛitis.

(V. 4.) Though residing in Rājamāhēndrapaṭṭana, which was crowded with princes who had come to worship (him), (he) shone on the surface of the (whole) earth which was covered by (his) lustre.

(V. 5.) He whose pair of feet was illuminated by the splendour of the gems on the heads of rival kings, produced on gods the impression of a fresh great ocean by (his) army; on

¹ Read निकेतनम्.

² Read स्मृतः.

³ The letter व seems to be corrected from न्य, and ह from च; read वृसिंहस्य.

⁴ Read स्ते.

⁵ Read नाभस्य.

⁶ Read पचीतर.

⁷ Read सिध्दै.

⁸ Read चाळुक्य.

⁹ Read सचक्रवर्ती.

¹⁰ Read पालनीयः.

¹¹ This punctuation is expressed by some ornamental symbols.

men that of a collection of clouds, formed by the mass of the dust rising from that (*army*): (*and*) on rivers that of a shower of rain by the rutting-juice trickling from the huge temples of its (*viz.* the army's) elephants.

(V. 6.) In his race was born a prince called Vijayāditya, who belonged to the excellent *gōtra* of the Mānavyas¹ (*and was*) the abode of the goddess of victory.

(V. 7.) From him was born a moon among kings, named Rājārāja, who resembled Vāchaspati² in great wisdom (*and was*) the minister of Viranṣimha.

(Vv. 8 and 9.) His son, the noble emperor Vijayāditya, who was a moon in the ocean of the Chālukya race, whose great valour was equalled (*only*) by (Indra) the lord of the gods, who understood (*i.e.* fulfilled) the desires of scholars, (*and*) who resembled the mine of gems (*i.e.* the ocean) in virtues, gave for ever, in order to obtain the objects of (*his*) desires, ten pair and five (*i.e.* twenty-five) cows (*which had to supply ghee*) for a lamp, to the great lord of Kūrma,—hail! in the prosperous Śaka year measured by the arrows (5), the treasures (9), the moon (1) and the earth (1),—(*i.e.* 1195),—while the sun stood in Tulā, on the day of Rudra, on a Wednesday combined with the bright (*fortnight*).³

(V. 10.) By (*all*) pure-minded *Vaiṣṇavas* and by (*all*) villagers who know the law, this charity should be for ever assiduously protected.

B.—Dated Śaka-Saṃvat 1199.⁴

TEXT.

- 1 स्वस्ति श्रीशकवत्सरे ⁵[नव]निधिचोणीदुभिस्त्वमिते दीपार्त्त⁶ कमठा[कृते]-
- 2 ⁷मुररिपीराचंद्रतारागणं [१*] पंच[१]श[१]तप्रवराच्छगां⁸ गुणनिधि[:*] श्रीकी-
- 3 ⁹र्त्तिव्रिधैतरां [सं]प्र[१*]दात् पुरुषोत्तमचि[ति]पति[:*] श्रीर[१*]जराज[१]-
- 4 मजः । [१*] शक[व*]पुत्रु ॥¹⁰ ११८८¹¹ यगुनेटि श्रीकृष्ण[१*]धदेवर-¹²
- 5 कुनखंडदोपमु संततमै चक्षुटकु र[१*]जराजदेवनि¹³ की-
- 6 डकु पुरुषोत्तमदेवचक्रवर्त्ति पेटिन गोठियलु एंवयि-
- 7 रेडु [१*] ई धर्मवु वैष्णवरच(:) ।

TRANSLATION.

(Verse 1.) Hail! In the prosperous Śaka year measured by nine, the treasures (9), the earth (1) and the moon (1),—(*i.e.* 1199),—the virtuous prince Purushōttama, the son of the

¹ The author of the inscription uses, instead of *Mānavya*, the form *Mānargasa*, which is due to a wrong etymology, as *Haritasa*, above, Vol. III. p. 235, note 4.

² *I.e.* Brihaspati, the minister of Indra.

³ On this date Professor Kielhorn remarks:—"The date did not fall on a Wednesday in Śaka-Saṃvat 1195 current or expired. The date corresponds, for Śaka-Saṃvat 1195 current, to Tuesday, 4th October A.D. 1272; and for Śaka-Saṃvat 1195 expired, to Monday, 23rd October A.D. 1273. So the probability is that *Saṃvatsarā* (l. 20), 'on a Wednesday,' is wrong for *Sōmavadrā*, 'on a Monday.'"

⁴ No. 359 of the Government Epigraphist's collection for 1896.

⁵ The word नव is written on an erasure.

⁶ Read दीपाय.

⁷ The four syllables मुररिपी seem to be written on an erasure.

⁸ Read चरडका.

⁹ Read र्त्तिवृद्धि.

¹⁰ In the place of this sign of punctuation, which is superfluous, the figure "1" had been originally engraved.

¹¹ The first and third figure of "1199" are engraved on erasures.

¹² Read नाय.

¹³ Read देवनि.

glorious Rājārāja, gave, for the greater increase of (*his*) prosperity and fame, fifty excellent ewes (*which had to supply ghee*) for a lamp, as long as the moon and the host of stars endure, to Mura's enemy (*i.e.* Vishnu) who has the form of a tortoise.¹

(Line 4). In the Śaka year 1199, the emperor Purushōttamadēva, the son of Rājārājadēva, gave to the god who is the lord of Śrīkūrma fifty-two ewes, in order to keep a perpetual lamp (*burning*) for ever.

(L. 7.) This charity is placed under the protection of (all) *Vaishnavas*.

C.— Dated Śaka-Saṁvat 1231.²

TEXT.

*South Face.*³

- 1 स्वस्ति श्रीशकवर्षे शशिशुण्डरविने चा[श्वय]-
- 2 [कश]कपदे मासे कौतियतिष्यां सुर-
- 3 गुरुदिवसे कूर्मनाथस्य विष्णोः [१*] प्रादा-
- 4 त् खिंमारभोगं दशयुगज्युगं नि-
- 5 प्कमाचंद्रतारं श्रीमच्छाळुकवर्गो-
- 6 दधितुहिनकरादिस्त्रिनाथाभिधानात् [॥ १*]
- 7 श्रीमत्जीयनविस्त्रिनाथमनघं श्रीकार्यमाचर्यकं
- 8 कृत्वा कूर्म(महोदध)पुरोश्चरस्य भगवत्खिंमारवार[१*][त्रि]धेः ।
- 9 भूयाद्यो दत्तुजारिविक्रमजितस्त्रामंतचूडामणेशस्य श्री-
- 10 पुरुषोत्तमचि[ति]पतेः पुत्रस्य संप्यत्तये । [२*] स्वस्ति श्रीशकवर्ष-
- 11 सुतु^१ १२३१गुने[दि] श्रीजग[त्रि]षदेवर विजयराज्यसं[व]त्सरं-

East Face.

- 12 तु [३]गु आहि कन्यशक्त ५यु गुरुवारमुन श्रीवीरबाणदेवजी[य]-
- 13 नंगारि वेहरणमुनंदु श्रीकूर्मस्वामिकि चालुक्यचक्रवर्तुलै-
- 14 न मानव्यसगोचुलु श्रीपुरुषोत्तमदेवजीयनंगारि सुपुत्रुडै-
- 15 न श्रीविस्त्रिनाथदेवजीयन दमकुनायुरारोग्यैश्वर्य[१*]भिन्नि-¹³
- 16 धियुं बुचपौचसमिधियुं¹³ गला

¹ Kameśha is synonymous with kārma, from which the name Śrīkūrma is derived.

² No. 332 of the Government Epigraphist's collection for 1896.

³ The figure of a bear—the crest of the Chālukyas—is engraved on the left of lines 1 to 6.

⁴ Read प्रादाच्छाळुक.

⁵ Read श्रीमच्छाळुक.

⁶ Read श्रीमच्छाळुक.

⁷ The engraver has placed horizontal lines over the three syllables महोदध in order to show that they have to be omitted.

⁸ Read भगवच्छाळुक.

⁹ Read सुतु.

¹⁰ Read पुरुषोत्तम.

¹¹ The पु of सुपुत्रुडै is entered below the line; the second part of the ai of चैतन stands at the beginning of the next line.

¹² Read भिन्निधि.

¹³ Read समुधि.

North Face.

- 28 श्रीकूर्मनाथनि¹ भंडारसुनं वेदिन गंडमाडलु ४० [१*] इ^२ धर्म-
 29 वु श्रीकूर्मस्वामिकिनाचांद्राकंखाइगा^३ श्रीविष्णुनाथभोगसु चे-
 30 बंगल्यदि [१*]

TRANSLATION.

(Verses 1 and 2.) Hail! In the prosperous Śāka year containing the moon (1), the qualities (3) and the suns (12),— (i.e. 1231),— in the bright fortnight of the month of Āśvayuj, on the Kauntēya-tīthi, on a Thursday,⁴— having founded (in the temple) of the lord of Kūrmapurī, who is an ocean of divine love, the sinless (and) wonderful rite (called) “the holy (rite of) Jīyana-Viśvanātha” after that moon in the ocean of the glorious Chālukya race, who was named Viśvanātha,— he (viz. Viśvanātha) gave to Viṣṇu, the lord of Kūrma, ten double pairs (i.e. 40) niṣkkaś (as) *springāra-bhōga*,⁵ (which is to continue) as long as the moon and the stars, (and) which may confer prosperity on this (Viśvanātha), the crest-jewel among Sāmāntas, who surpasses (Indra) the enemy of Danu’s sons in prowess, (and who is) the son of the glorious prince Puruṣhōttama!

(Line 10.) Hail! In the [3rd] year of the victorious reign of the glorious Jagannātha-dēva, (which was) the prosperous Śāka year 1231, on Thursday, the 5th (tīthi) of the bright (fortnight of the month) of Kanyā,— while the glorious Virabāṇudēva-Jīyā was ruling,⁶— the glorious Viśvanāthadēva-Jīyā, the virtuous son of the glorious Puruṣhōttamadēva-Jīyā who was a Chālukya emperor (and) belonged to the gōtra of the Mānavyas, paid 40 gaṇḍa-māḍas into the treasury of the lord of Śrīkūrma in order to obtain for himself long life, health, wealth and prosperity, and an abundance of sons and grandsons.

(L. 23.) May this charity belong to the lord of Śrīkūrma, as long as the moon and the sun exist, (under the name of) “the holy Viśvanātha-bhōga!”

D.— Dated Śāka-Saṃvat 1240.⁷

TEXT.

- 1 श्री: [१*] सीमान्वये समभवत्^१ भुव राजराजदेवस्ततामभिमतो नृ-
 2 पचक्रवर्ति:^२ । तत्सुनुरासविजयो विजयाकंदेवनामा मनो-
 3 ब्रचरितस्तुक्ती कृतज्ञ: ॥ [१*] तद्भाता पुरुषोत्तमो गुणनिधिर्देवो
 4 दयावारिधे: श्रीकूर्म[१]यतनप्रसन्ननृहरेस्तुचद[१]तु:

¹ Read नाथनि.

² Read इ.

³ Read “बन्दाकंखाइगा.

⁴ Regarding this date and the corresponding one in the Telugu portion (ll. 10-12) Professor Kielhorn remarks:— “I have not found Kauntēya anywhere for 5 (or any other number); but taking the date to be Śāka-Saṃvat 1231, Thursday, the 5th tīthi of the bright half of the lunar month Āśvina and the solar month of Kanyā, I find that it is incorrect for Śāka-Saṃvat 1231 current and expired (as well as for 1230 current and 1232 expired). It would correspond, for Śāka-Saṃvat 1231 current, to Friday, 20th September A.D. 1308, when the 5th tīthi ended 23 h. 39 m.; and for Śāka-Saṃvat 1231 expired, to Tuesday, 9th September A.D. 1309, when the 5th tīthi ended 23 h. 5 m. So the date is of no value.”

⁵ This technical term appears to mean a fund for defraying the expenses of the rite founded by Viśvanātha. In l. 29 below it is called Śrī-Viśvanātha-bhōga.

⁶ The term *vekaraga* is probably a *taḍhaka* of *vilharaga*, ‘roaming.’

⁷ No. 258 of the Government Epigraphist’s collection for 1896.

⁸ Read समभवत्ति.

⁹ Read “वर्ती.

- 5 प्रभोः । याके व्योमयुगो[ष्ण]दीदितियुत् वसे नभोवस्वदात्
 6 दिव्या सप्तसुवर्चनिष्ककम्बितं प्रेयैयकं कांतिमत् [॥ २*] एषा नृसिंह-
 7 कविना कविता^६ प्रशस्तिः ।^६

TRANSLATION.

Prosperity! (Verse 1.) In the race of the Moon was born on earth king Râjarâja, an emperor among princes, who was beloved by good people. His son (was) a victorious, righteous (and) grateful king, named Vijayârka, whose conduct was pure.

(V. 2.) His brother, the virtuous king Purushôttama, gave to the merciful lord Nṛihari (Viṣṇu) who is pleased to reside at Śrīkūṛma, (and who is) a giver of virtuous sons, a heavenly, charming necklace, made of seven *nishkas* of gold, in the Śaka year containing the sky (0), the ages (4) and the suns (12),—(i.e. 1240),—in the month of Nabhas.

(Line 6.) This eulogy (*prastāva*) was composed by the poet Nṛisimha.

No. 5.—TWO GRANTS OF DADDA IV. PRASANTARAGA;
 [CHEDI.]SAMVAT 392.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

I here re-edit the two inscriptions of the Gurjara chief Dadda IV.,⁷ which were discovered in 1895 by Mr. Vithal Nagar of Baroda.⁸ At my request, Dr. Hultzsch obtained the originals from the owner, Dhed Narayan of Saṅkhêḍā in the Baroda division, through the kind offices of Colonel N. C. Martelli, Agent to the Governor-General at Baroda. Dr. Hultzsch's impressions yield some better readings, among which however only one, *khadira* for *vihira* (No. II. l. 11) affects the sense. The grants, which have been drawn up on the same day, by the same writer, and in favour of the same person, are written each on two plates, showing, as is usual in Gurjara *śāsanas*, each two holes for the (now lost) rings. The plates of No. I. measure 10 inches by 5½, and those of No. II. 10 inches by 6.

The characters show the western variety of the southern alphabets, which is found regularly in the inscriptions of the kings of Valabhi, of the Gurjaras of Broach, of their successors, the Râṭhōrs, and of some other dynasties.⁹ As might be expected, they agree in particular very closely with the Khêḍā grants¹⁰ of the same Dadda, written in (Chêḍi-)Samvat 380 and 385 by the same writer, with which they share the use of the characteristic little buttons at the tops of the vertical strokes. Nevertheless there are small differences in some letters, which extend even to these two new documents, where e.g. the medial *f* of No. I. does not agree with that of No. II. Much greater and more important variations appear in the

¹ Read °दीदितियुते वसे नभोमास्वदादिह्यं.

² Read सुवर्च.

³ Read प्रेयैयकं.

⁴ Read हसिंह.

⁵ Read कविता.

⁶ This is a single *padā* in the Vasantatilakā metre.

⁷ Those who consider the three Gurjara grants of Śaka-Samvat 400, 416 and 417 to be spurious, call this prince Dadda II. Prasāntarāga.

⁸ A German paper on the two inscriptions appeared in the *Sitzungsberichte der philos.-histor. Classe der Wiener Akademie*, Vol. CXXXIV. No. VIII.

⁹ See the *Grundriss der Indo-Arischen Philologie und Altertumskunde*, Vol. I. Part ii. (Palaeography), paragraph 28, A.

¹⁰ *Jour. Roy. As. Soc.*, N. S., Vol. I. p. 247 ff.; *Ind. Ant.*, Vol. XIII. p. 78.

Valabhi *śāsanas*, stated to have been written by the same writer, as may be seen from a comparison of those drawn up by the *dicirapati* Skandabhāṭa. Among the signs of interpunctuation we find, besides single and double vertical strokes, a single dot, e.g. after °*śimā* (No. I. l. 10) and after °*sandhiś=cha* (No. I. l. 13), as well as a double point,¹ looking like a *visarga*, after *vajapekṣhaś=cha* (No. II. l. 11). The language, except in the imprecatory verses from the *Mahābhārata*, is good Sanskrit prose, and the orthographical and clerical mistakes are very few.

The form of the two grants, likewise, closely agrees with that of the Khêḍā *śāsanas*, differing chiefly by the shortness of the *Praśasti*. While the Khêḍā grants contain, in accordance with the rules of the *Smṛiti*,² descriptions of three generations of princes, the new inscriptions offer only the eulogy of the donor. This, of course, is literally identical in the four documents. In the technical parts of the four inscriptions there are only small verbal differences, which, however, extend even to the two Saṅkhêḍā *śāsanas*. Though they do not affect the general meaning, they are very instructive for the manner in which the clerks of ancient India worked. These men apparently cared for exactness not more than the modern Karkuns, since we see here that the same writer, though working according to an older office copy, permitted himself to introduce small changes in two documents which he drafted on the same day.

The object of the grants is to convey two fields, one at Suvarṇārapalli (No. I.) and one at Kshirasara (No. II.) in the Saṅgamakhêṭaka-vishaya, to the Brāhmaṇa Sūrya for the purpose of defraying the expense of his sacrifices. The gain from these inscriptions for the history of the Gurjaras of Broach is but small. Their date, the full-moon day of Vaiśākha of (Chêḍi-)Samvat 392, shows, however, that Dadda IV. Praśāntarāga ruled at least until A.D. 641-2, and that the Saṅkhêḍā grant³ of (Chêḍi-)Samvat 391 was really issued during Dadda's reign as Mr. Dhruva conjectured. Its grantor, Raṇagraha, the son of Vitarāga, whom Mr. Dhruva rightly considers to be a brother of our Dadda, probably held some villages as his *grāṁs*. Further, the two inscriptions show that the territory of the Gurjaras extended up to the frontiers of Khandesh and Mālva. For the town, after which the Saṅgamakhêṭaka-vishaya was named, is undoubtedly the modern Saṅkhêḍā. Saṅgamakhêṭaka means etymologically 'the village at the confluence (of two rivers),' and the Unchh and the Or⁴ join near Saṅkhêḍā. The *vishaya* or province of Saṅgamakhêṭaka probably included the Saṅkhêḍā Prānt of the Gaikōvāḍ's possessions, as well as the neighbouring portion of the Rêvākāṇṭhā Agency, still called Saṅkhêḍā Mēvās.⁵ The partial identity of the names of the two districts indicates that they once belonged to a larger province, the capital of which was Saṅkhêḍā. As the Trigonometrical Survey maps of these districts are not accessible to me, I am unable to fully prove these assertions by the identification of the villages of Aṭavipāṭaka, Kukkuṭavallikā, Kshirasara and Suvarṇārapalli, mentioned in the two grants. But I may state that an old map of Gujarāt in my possession shows south-east of Sonkaira (Saṅkhêḍā) the village of Kookreylee (Kukrêlī), the name of which corresponds to Kukkuṭavalli.

The donee, the Brāhmaṇa Sūrya, who lived in Kshirasara, belonged to the Bharadvāja *gôtra* and studied the Mādhyandina recension of the White Yajurveda, was an emigrant from Daśapura, the modern Man-Dasôr in Western Mālva.⁶ The corporation of the Chaturvêdins of

¹ See the section of the *Grundriss* quoted, paragraph 36, C. 5 (p. 84). Numerous instances, in which this sign is used, have been found of late by Professor Knauer in the MSS. of the *Mânava-Grihyasûtra*; see the Preface to his edition.

² See the *Grundriss der Indo-Ar. Phil. und Altertumsk.*, Vol. II. Part 8 (*Recht und Sitte*), p. 114, and Prof. J. Jolly's article in the *Zeitschrift der Deutschen Morg. Gesellschaft*, quoted there.

³ *Ep. Ind.* Vol. II. p. 21 f.

⁴ *Bombay Gazetteer*, Vol. VII. p. 355.

⁵ *Ibid.* Vol. VI. p. 14 f.

⁶ See Dr. Fleet's *Gupta Inscriptions*, pp. 79, 142. Add to Dr. Fleet's list of passages, mentioning Daśapura, *Mîghadâta*, verse 48 (Wilson).

Daśapura is mentioned in the spurious grant¹ of Dharmasena II., dated Śaka-Saṃvat 400, and a member of the Brāhmaṇ caste of Daśapura (*Daśapura-jāti*) composed the Chitōrgaḍh inscription of Mōkala of Mēvād.² At present Daśapurīyas are not found in Gujarāt.

The writer of the grant, the *Sāṃdhivigrahika Rōva*, is known from the Khēḍā grants. The name of the *dāḍaka*, Karka, in No. II. line 27, is new. His title, *bhōgikapālaka*, literally 'the protector of the *bhōgikas* or village proprietors,' the technical meaning of which is not known to me, occurs also in the Saṅkhēḍā grant of Saṃvat 391, where in line 9 the facsimile has *dūtakō-tra bhōgikapālaka-Dujjāna*, and not, as Mr. Dhruva reads, *bhōgika-Pālaka-jāna*.

TEXT OF NO. I.³

First Plate.

- 1 श्री⁴ स्वस्ति नान्दीपुराखजलघनपटलनिर्मतरजनिकरकरावबोधितकुमुदधवल्यशः-
- 2 प्रतानास्थगितनभोमण्डलोनिकसमरसंकटप्रसुखागतनिहतशत्रुसामन्तकुलवधप्रभा⁵
- 3 तसमयवदितच्छलोद्भयमानविमलनिस्त्रिङ्गप्रतापी देवद्विजातिगुरुचरणकमलप्रभा⁶
- 4 भीष्टवचमणिकोटिरुचिरदोधितविराजितमकुटोद्भासितशिराः दीनानायातुराभ्या⁷
- 5 गतार्थिजनाक्लिष्टपरिपूरितविभवमनीरघोपचोयमानचिविष्टपैकमहायधर्मसं⁸
- 6 चयः प्रणयपरिकुपितमानिनोजनप्रणामपूर्वमधुरवचनोपपादितप्रसादप्रकाशो⁹
- 7 कृतविदग्धनागरकस्वभावी विमलगुणकिरणपंजराक्षिप्तवहलकलितिमिरनिचयः¹⁰
- 8 समधिगतपद्ममहायद्व्योदहकुमलो सर्वानिव राजसामन्तभोगिकविषयपतिराट्¹¹
- 9 ग्राममहत्तराधिकारिकादीन्समनुवर्ण्य बोधयत्यस्तु वो विदितप्रश्रमाभिः सङ्गम-
- खेटकविष¹²

10 यान्तर्गत-

No. I.

No. II.

सुवर्णारपक्षिग्रामे पूर्वसीम्नि । तद्विष-
यमानेन ब्रीहिपिठकवार्यं चेत् । [11]
[य]स्वाघाटनानि पूर्वतः क्षीरसरग्राम-
सीमासन्धिः उत्तरतः कुकुटवस्त्रिकाग्राम-

क्षीरसरग्रामोपरदक्षिणसीम्नि¹³ बृह-
[10] न्मानेन ब्रीहिदशप्रस्त्रवार्यं चेत्
यस्य पूर्वः सीम्नौ चहोत्तरतः
उत्तरतः या उत्तरतः [11] य-

¹ *Ind. Ant.* Vol. X. p. 294, l. 17.

² From ink-impressions received from Dr. Hultzsch.

³ Expressed by a symbol.

⁴ In No. II. line 1 ends with 'स्वस्ति'.—No. II. has 'सुहट'.

⁵ In No. II. line 2 ends with 'प्रभा'.

⁶ In No. II. line 3 ends with 'मणिकोटी'.—Read 'सुकुटो' with No. II.

⁷ In No. II. line 4 ends with 'पूरित'.

⁸ In No. II. line 5 ends with 'मानिनी'.

⁹ In No. II. line 6 ends with 'विमल'.—No. II. has 'पञ्चरा'.

¹⁰ In No. II. line 7 ends with 'कुमुद'.

¹¹ No. II. has 'राधिकाधिकादी'.—In No. II. line 8 ends with 'समनुदार्दयस्तु'.

¹² Read 'सन्धिपरदक्षिणसीम्नि'.

No. I.

No. II.

- सीमासन्धिः [12] अपरतः ब्रह्मदेयचेचं टट्टचय ॥¹ अपरतः ख-
 वट्टचौ² । तलाइका च । दक्षिण- दिरवदरिचौ³ । दक्षिणतः
 तः सुवर्णारपल्लिग्रामगामी पन्थाः⁴ शल्वली⁵ । भूतवट्टचैवमेतच्चतु-
 [13] अटवीपाटकग्रामसन्धिश्च । एव- [12] राघाटनविशुद्धं सशोवरं
 मेतच्चतुराघाटनविशुद्धं चेचं सोद्वङ्गं सोद्वङ्ग-
 14 सोपरिकरं सर्वादानसंघाद्यं सर्वदित्वविष्टिप्रातिमेदिकापरिहीणं⁶

Second Plate.

- 15 भूमिच्छिद्रन्यायेनाचाटभटप्रावेश्यमाचन्द्रार्कान्णैर्वचितिस्थितिसमकालीन⁷
 16 पुत्रपौत्रान्वयभोग्यं दाशपुरविनिर्गर्तचौरसरग्रामवास्तव्यभरद्वाजसगोत्रवाजिस-⁸
 17 नेयमाध्यन्दिनसन्नद्यचारिब्राह्मणसूर्याय बलिचरुवैश्वदेवाम्निहोत्रपञ्चमहायज्ञा-
 दिक्कि-⁹
 18 योत्सर्पणार्थं मातापिचोरात्मनश्च पुण्ययशोभिहृदयेद्य वैशाखशुद्धपञ्चदश्यासुद-
 कातिसर्गोणा-¹⁰
 19 तिसृष्टं यतोऽस्यास्मदंशैरन्यैर्वागामिभोगपतिभिः प्रबलपवनप्ररितौदधिजलतरङ्ग-
 चक्षुल¹¹
 20 जीवलोकमभावानुगतानसारान्विभवान्दीर्घकालस्थेयसश्च गुणानाकलय्य सामान्य
 भोगभूष-¹²
 21 दानफलेषुभिः शशिकरश्चिरं यशश्चिराय चिचोपुभिरयमस्महायोनुमन्तव्य
 पालयितव्यश्च ।¹³
 22 यो वाञ्छानतिभिरपटलाहतमतिराच्छिन्धादाच्छिद्यमानकं वानुमीदेत स प
 चभिर्माहापातकैः संयुक्तः¹⁴
 23 स्यादित्युक्तञ्च भगवता वेदव्यासेन व्यासेन । षष्टिं वर्षसहस्राणि स्वर्गे
 तिष्ठति भूमिदः [1⁵] आच्छेत्ता चानुम-¹⁵

¹ This sign of interpunctuation looks like a visarga.² Read °वचौ.⁴ Read पन्थाः.³ Read वट्टचयः.⁵ Read शल्वली.⁶ In No. II. line 12 ends with °विष्टिप्रा°.⁷ In No. II. line 13 ends with °स्थितिच°.⁸ Read दशपुर° with No. II., which omits °ग्राम° and reads °निवासि° for °वासव्य°.—In No. II. line 14 and plate I. end with °भरद्वाज°.—Read °वाजसनेय° with No. II.⁹ No. II. has दक्षौचर°.—In No. II. line 15 ends with °वैश्वदे°.—No. II. has °होत्रपञ्चमपञ°.¹⁰ In No. II. line 16 ends with °इहये°.—No. II. omits °य° and has °वैशाखपौर्णमास्यासु°.¹¹ In No. II. line 17 ends with °भोगपति°.—Read °प्ररितौ° and °तरङ्ग° with No. II.¹² In No. II. line 18 ends with °सारान्वीमवा°.¹³ In No. II. line 19 ends with °श्चिरं.¹⁴ In No. II. line 20 ends with °पटला°.—No. II. has wrongly वानुमीदेत°.—Read °पातकै° with No. II., which has °संयुक्तः॥°.¹⁵ In No. II. line 21 ends with °दुष्ट°.—No. II. has व्यासेन and भूमदः.—In No. II. line 22 ends with °आच्छेता°.

[illegible]

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- 24 ता च ताम्येव नरके वसेत् ॥ वन्धाटवीश्वतोयासु शुष्ककीटरवासिनः
[1*] कृष्णाहयो हि जायन्ते भूमिदायं हर-¹
- 25 न्ति ये ॥ बहुमिर्वसुधा भुक्ता राजभिः सगरादिभिः [1*] यस्य यस्य
यदा भूमिस्तस्य तस्य तदा फलं ॥ यानीह ताद-²
- 26 नि पुरा नरेन्द्रेर्दानानि धर्माख्यशस्कराणि [1*] निर्भुक्तमाख्यप्रतिमानि
तानि की नाम साधुः पुनराददोत ॥ स्वद-³
- 27 तां परदत्तां वा यन्नाद्रच युधिष्ठिर । महीं महिमतां त्रेह दानाच्छे-
योनुपालनमिति⁴ [1*]

No. I.

संवत्सरशतत्रये [28] द्वि[न]वत्यधिके
वैशाखशुद्धपञ्चदश्यां स्वमुखाग्रया लिखि-
तमिदं सन्धिविग्रहकरणाधिकृतरेवेण
[29] सं ३०० ९० २ वैशाख शु
१० ५ दिनकरचरणार्चनरतस्य श्रीवीत-
रागसूनीः स्वहस्तोयं श्रीप्रशान्तरागस्य
[1*]

No. II.

संवत्सरशतत्रये द्विनवत्यधि- [27] के
वैशाखपौर्णमास्यां भोगिकपालककर्कटूतकं
लिखितं सान्धिविग्रहिकरेवेण स्वमुखाग्र-
येति [28] सं ३०० ९० २ वैशाख शु
१० ५ दिनकरचरणार्चनरतस्य श्रीवीत-
रागसूनीः स्वहस्तोयं श्रीप्रशा- [29]
न्तरागस्य ॥

No. 6.—EIGHT VATTELUTTU INSCRIPTIONS OF CHOLA KINGS.

Br E. HULTZSCH, PH.D.

Professor Bühler in his *Indian Palaeography* (p. 72 f. of the German edition) and Mr. Venkayya in his paper on the Kōṭṭayam plate of Vira-Rāghava (above, Vol. IV. p. 293) have lately urged the necessity of publishing Vatteluttu inscriptions, the dates of which can be fixed with some certainty. Hence I take this opportunity for issuing mechanical copies of eight Chōla inscriptions. None of these is in a condition of complete preservation; but I trust that, even in their necessarily imperfect state, the accompanying facsimiles will prove useful for tracing the development of the Vatteluttu alphabet.

Five of the inscriptions (A. to E.) are engraved on two boulders in the Sthāpūnātha temple at Suchindram between Kōṭṭāgu and Cape Comorin in the Travancore State, and the remaining three (F. to H.) on the north wall of the shrine in the Rāmasvāmin temple at Shērmādēvi in the Tinnevely district. They belong to the reigns of the Chōla kings

¹ No. II. omits the verse व(वि)न्धाटवीश्वतोयादि.

² No. II has राजभिश्च°.—In No. II. line 23 ends with यस्य यस्य.—Read यानीह दत्तानि with No. II.

³ In No. II. line 24 ends with °यस्यस्कराणि.—No. II. has निर्भुक्त°.

⁴ In No. II. line 25 ends with यनाद्र°.—No. II. has नदि.—Read नदीमदी.—No. II. has °पावनः इति.

Parakésarivarman (A.), Parāntaka I. (B.), Rājārāja I. (C. to G.) and Rājendra-Chōja I. (H.). The fact that all these inscriptions are found in the extreme south of the peninsula proves, what the Vaṭṭeḷuttu inscriptions of the earlier Pāṇḍya kings suggest, that, about the 10th century of our era, the Vaṭṭeḷuttu was current in the country of the Pāṇḍyas, but unknown in the native territory of their Chōja conquerors.

The characters of the subjoined inscriptions agree more closely with those of the Coochin and Tirunelli plates¹ than with those of the plates of Jaṭilavarman.² Throughout F, G. and H. once in C.³ and twice in D.⁴ occurs a variant of *y*, which is known from the Kōṭṭayam plates of Sthāpu-Ravi.⁵ In H. the double *k* is written as a group, as in many inscriptions in the Tamil alphabet. As in all other Vaṭṭeḷuttu inscriptions, Grantha letters are occasionally used in the subjoined eight records. The following is a list of the Grantha words and letters:—

Svasti śrī at the beginning of each of the eight inscriptions.—A., l. 11, *sabhai*.—C., l. 4, *brahma*; l. 5, *Mahādē*; l. 11, *sabhai*.—D., ll. 4 and 6, *ja* of *Rājārāja*; l. 7 f., *brahma* and *m* of *brahmaddiyam*, and *Sujintira*.—E., l. 8, *brahmaddē* and *mah[ā*]sabhai*.—F., ll. 3 and 4, *Rājārāja*; l. 4 f., *brahma*, *mahā* and *cchaturvē*.—H., l. 1, *śrī* and *jendra* of *śrī-Rājendra*, *ja* of *Irājārāja*; l. 2, *brahma*; ll. 2, 8 and 9, *sa* of *Vaigāyasa*; ll. 5 and 6, *śrī*.

A.—Inscription in the Sthāpūnātha temple at Śuchindram.⁶

This inscription records the gift of a lamp to the Śiva temple at Tiruchohivindiram, the modern Śuchindram, and is dated in the 34th year of the reign of the ancient Chōja king Parakésarivarman.⁷ As we know from the large Leyden grant and from actual examples in the history of the later Chōjas that the titles Rājākésarin and Parakésarin were borne alternately by reigning kings,⁸ some of those inscriptions which are dated in the reign of Parakésarivarman—without any distinguishing epithet, as *Madirai-koṇḍa* in the case of Parāntaka I.,—may perhaps be attributed to Vijayālaya, the grandfather of Parāntaka I. and the earliest historical person that is referred to in two genealogical inscriptions of the Chōja dynasty.⁹

TEXT.¹⁰

1	Svasti	śrī [lī*]	Kō=Pparakē[śa]ri[vaṇma]-
2	ṛkku ¹¹	y[ā]ṇḍu	muppattu-nālu i.
3	v-v-[ā]p[ḍ]u	Nāñji-nā[t]ṭu	Tiruch-
4	chivindirattu	[M]āḍ[ē]varkku	Te-
5	p-nāṭṭu	Talaikkujattu	[A]rniyan=A-
6	ravin[ḍaṇ]	śandi[r-āḍ]i[tta]-va[la].	
7	m ¹²	niyadi	uḷakku ne[y] mutt[ā].
8	mal	erivadāga	vaichcha tira-no-
9	ndā-viḷakku	ongṛṇukku	vaich[cha*]
10	[ā]āvā [mū]vā	pēr āḍu	a[m]baḍu [lī*] [i]vai
11	aimbadam	paraḍ[ai]-sabhaiyārkku	[lī*]

¹ Above, Vol. III. p. 66 ff. and *Ind. Ant.* Vol. XX. p. 285 ff.

² *Ibid.* Vol. XXII. p. 57 ff.

³ In the second *yāṇḍu* of line 2.

⁴ In *gam*, l. 8, and *uḍaiya*, l. 12.

⁵ Compare above, Vol. III. p. 66 f.

⁶ No. 81 of the Government Epigraphist's collection for 1896.

⁷ To the same reign belong Nos. 85 and 148 of *South Ind. Inscri.* Vol. I, and No. 11 of Vol. III.

⁸ *Ibid.* Vol. I. p. 141, note 4.

⁹ *Ibid.* Vol. II, p. 379. Vijayālaya is not mentioned in the Sholinghur inscription; above, Vol. IV. p. 322.

¹⁰ From an inked estampage.

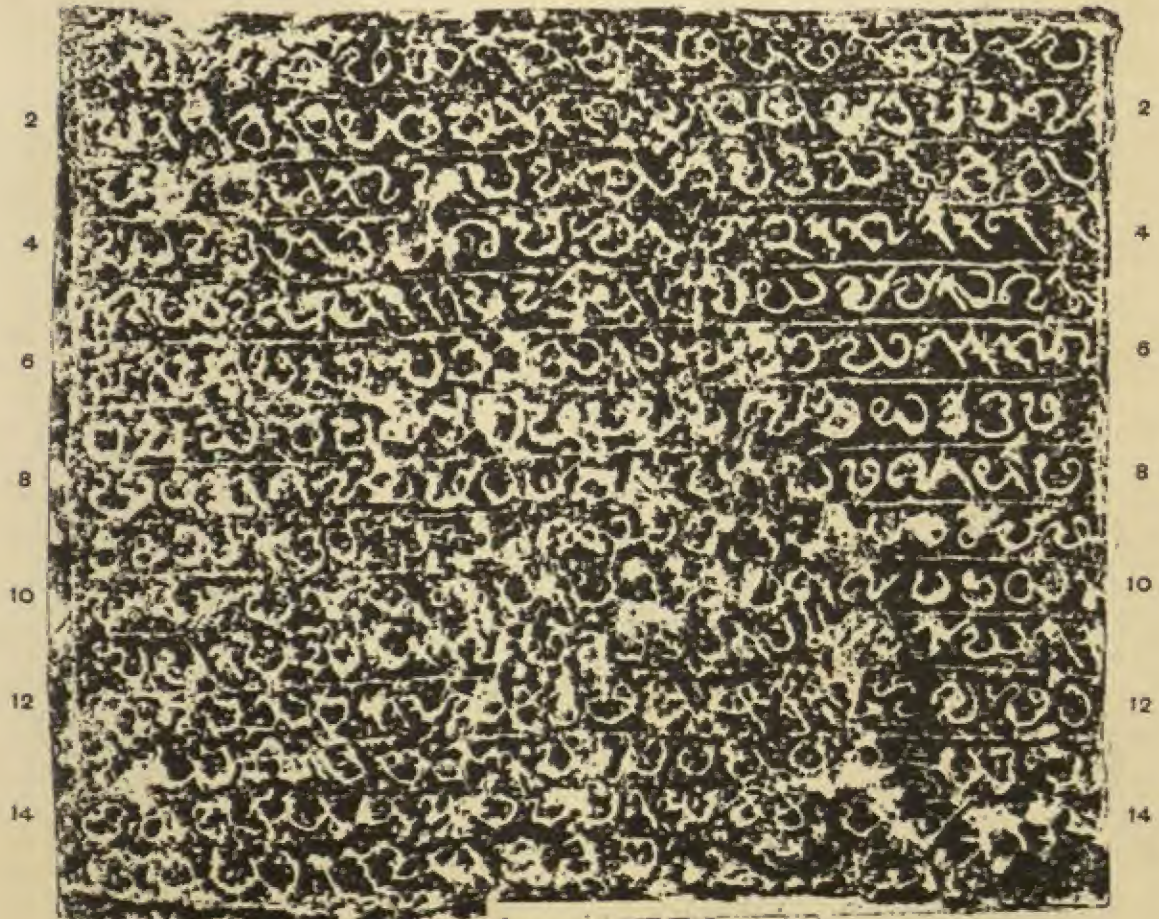
¹¹ Read *ṛka* or *ṛka*.

¹² Read *val*.

A.



B.





TRANSLATION.

Hail! Prosperity! In the year thirty-four (*of the reign*) of king Parakēsarivarman,—in this year Araiyan Aravindaṅ of Talaikkūḷam in the southern country (Tēṅ-nāḍu) gave to (*the temple of*) Mahādēva (Śiva) at Tiruchchivindiram in Nāḷji-nāḍu one sacred perpetual lamp, to burn without fail (*one*) uḷakku of ghee per day, as long as the moon and the sun exist. For (*this lamp he*) gave fifty full-grown ewes, which must neither die nor grow old.¹ These fifty (*ewes were made over*) to the members of the assembly² (*of the village*).

B.—Inscription in the Sthāpūnātha temple at Śuchindram.³

This inscription is dated in the 40th year⁴ of the reign of "Parakēsarivarman who conquered Madirai (Madhurā) and Īlam (Ceylon)," i.e. the Chōla king Parāntaka I.⁵ and records that a merchant of Karavandapuram⁶ granted two lamps to two shrines of Viṣṇu, which seem to have been located in the Śiva temple at Śuchindram.

TEXT.

- 1 Svasti [śrī] [||*] Madi[raiyu]m Īlamum koṇḍa kō=P-
- 2 para[kē]śa[ri]vaṇmarkku [yāṇ]ḍu nārpadu i-
- 3 v[v-āp]ḍu Ku[m]ba-nā[y]i[ḥu]=Ttiruchchi-
- 4 vindirat[tu] Emberumāṇukku=Kkalak-
- 5 [k]uḍ[i]-nāṭṭu=[K]kara[va]ndapurat[tu] vi[ṭ]ṭāpāri Oru-
- 6 [ā]g[ai] Araṅga[ṇ] vaitta tiri-nondā-viḷakku o-
- 7 [ṇ]ḡu niṇa [palattu] m[ṇ]ppadu [i*] i[ḍu] ni[śa]dam
- 8 u[a]kk=a[ra]i ne[y] muṭṭā[ma] pa[ga]lu n iravum
- 9 [śa]ndi[r]-ādi[ṭta-vaṇ] e[r]i[va]dā[ga] [vi]ṭ[ṭa] [śā]vā mū-
- 10 vā=[p]pār=āḍ[u] e[ḷu]ba[tt-ai]ṇṇa [i*] iṇa[ṇḍ] Tir[u]-
- 11 vē[ā]gaḍa[nilai]kku [vaitta] ti[ri]-[non]dā-viḷak-
- 12 ku oṇṇi[ṇu]kku [ni]śa[da]m ā[ḷ]k[ku] ne[y] mēṇ-
- 13 [pa]ḍi [e]ri[va]dā[ga] vi[ṭ]ṭa āḍ[u] i[rubatt-ai]
- 14 āṇu [i*] ā[ga] āḍu nū[ḥu]m pa[ra]ḍai-chehavai[y]ā[rkku]
- 15 [kāṭ]ṭi=kkuḍu[ṭ]ṭaṇa [||*]

TRANSLATION.

Hail! Prosperity! In the year forty (*of the reign*) of king Parakēsarivarman who conquered Madirai and Īlam,—in the month of Kumbha of this year, Oruṅgai Araṅga, a merchant of Karavandapuram in Kalakkuḍi-nāḍu, gave one perpetual lamp,⁷ weighing thirty palam, to (*the temple of*) Emberumāṇ (Viṣṇu) at Tiruchchivindiram. In order that this

¹ I.e. which have to be replaced by fresh ones when they die or cease to supply milk for the ghee; compare *South-Ind. Inscr.* Vol. II. p. 375, note 3.

² *Sabbai* or *ṣaṇai* is the Tamil form of the Sanskrit *sabha*, and *paraḍai* is perhaps a corruption of the Sanskrit *parishad*.

³ No. 82 of the Government Epigraphist's collection for 1896.

⁴ An inscription of the same year is noticed in *South-Ind. Inscr.* Vol. II. p. 374 and note 8.

⁵ See *ibid.* p. 379 and note 8.

⁶ The same place is mentioned in two Pāṇḍya inscriptions; *Ind. Ant.* Vol. XXII. pp. 67 and 74.

⁷ As stated in *South-Ind. Inscr.* Vol. II. p. 132, note 3, *nondā-viḷakku* or *nandā-viḷakku* are corruptions of *nandā-viḷakku*, which occurs in H., line 6, and in an inscription at Tirukkalukkugam (above, Vol. III. p. 284). The form *tiri-nondā-viḷakku* in the present inscription further suggests that *tiri-nandā-viḷakku*, 'a sacred lamp which is never trimmed,' has been developed by folk etymology from *tiri-nandā-viḷakku*, 'a lamp the wick of which is never trimmed' (because ghee is continually supplied to it).

(lamp) might burn without fail, as long as the moon and the sun exist, during day and night, (one) *uḷakku* and a half of ghee per day, (he) granted seventy-five full-grown ewes, which must neither die nor grow old.¹ For one (other) perpetual lamp, which the same person gave to (the shrine of) Tiruvēṅgaḍa[nilai],² (he) granted twenty-five ewes, in order that (this lamp) might burn, in the same manner as stated above, (one) *āḷḍḍu*³ of ghee per day. Altogether one hundred ewes were shown and made over to the members of the assembly.

C.—Inscription in the Sthāpūnātha temple at Śuchindram.⁴

This inscription records the gift of a lamp by a native of Ceylon (Īla-nāḍu) in the 10th year of the reign of the Chōḷa king Rājarāja I., who ascended the throne in A.D. 985.⁵

TEXT.

1	Svasti	śri	[*]	Kō	Irāśairāsa-Kēsarivaṇ-
2	markku	yāṇḍu	pattām	yāṇḍu	tuḍaā-
3	giṇa	Karkaḍaga-ṇā	[yi*]	ḷḷu	[Nā]ṇji-nāt[ṭu]
4	brahmadēyam				Tiruchchi[v]in[di]rat[ṭu]
5	Mahādēvark[ka]			Īla-[nā]ṭṭu	Maḷa[va]-
6	[raiya]ṇ	[Śe]ṇ[ṇi]	Ka[ṇḍa]ṇ	[niśada]m	u[la]-
7	k[ku]	ney		śandir-āditta-val	ira-
8	[vu]m	pa[ga]lam	[mā*]	[ṭi]ṭā[ma]	i erivadāga [vai]-
9	chcha	tir[u]-nondā-viḷak[ku]	onru	[i*]	[i]duk[ka]
10	vai[ch]cha	[śā]vā	* muvā=ppér=āḍu	aṇmbadu ⁷	[i*]
11	ivai	mūla-paraḍai-[sa]bh[aiy]ār		vaśam	kāṭṭi=
12	kkuḍuttana	||		mūla-paraḍai-chcha[vai]yārum	
13	Emberumāṇ		[V]eṭṭirkuḍi		[Pa]ḍait[taru]-
14	[ma]ṇ	Kapai[ya]n-du[ṇ]ai[y=ā]kki ⁸		va[śa*]	[m] k[ā]ṭṭi=
15	k[ku]ḍuttana	[||*]			

TRANSLATION.

Hail ! Prosperity ! In the tenth year (of the reign) of king Rājarāja-Kēsarivarman, in the month of Karkāṭaka with which (this) year began, Maḷa[varaiya]ṇ [Śe]ṇ[ṇi] Ka[ṇḍa]ṇ of [Ī]la-nāḍu gave to (the temple of) Mahādēva at Tiruchchivindiram, a *brahmadēya* in Nāṇji-nāḍu, one sacred perpetual lamp, to burn without fail during night and day, as long as the moon and the sun exist, (one) *uḷakku* of ghee per day. For this (lamp he) gave fifty full-grown ewes, which must neither die nor grow old.⁹ These (ewes) were shown and made over to the chief members of the assembly. And (by) the chief members of the assembly they were entrusted (?), shown and made over to [Pa]ḍait[taruma]ṇ Kapai[ya]ṇ of [V]eṭṭirkuḍi, (a village belonging to the temple of) Emberumāṇ (Viṣṇu).

D.—Inscription in the Sthāpūnātha temple at Śuchindram.¹⁰

This inscription is dated in the 14th year of the reign of the same king as the preceding inscription. Its purport is doubtful owing to the bad preservation of lines 14 to 24, of which I am unable to publish a transcript and translation.

¹ See above, p. 43, note 1.

² Vēṅgaḍam is the Tamil name of the hill of Tirupati, which is sacred to Viṣṇu.

³ *āḷḍḍu* = $\frac{1}{2}$ *uḷakku*; see *South-Ind. Inscr.* Vol. II. p. 48, note 5, and p. 130, note 3.

⁴ No. 71 of the Government Epigraphist's collection for 1896.

⁵ See below, p. 48 and note 6.

⁶ Read *māda*.

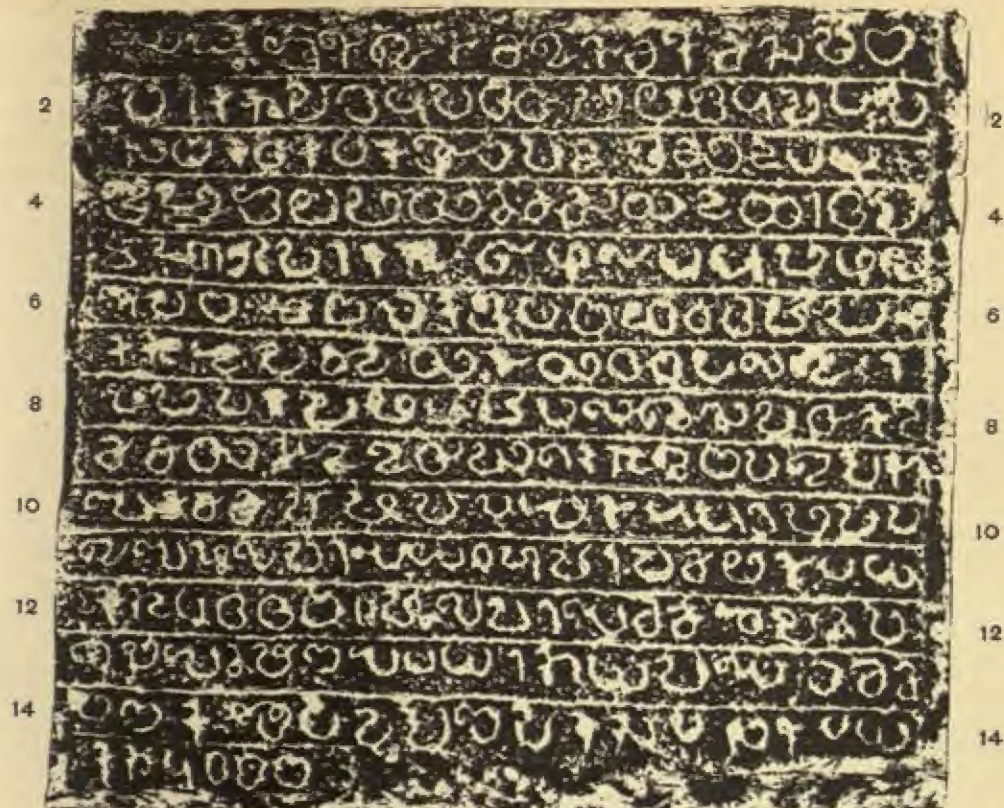
⁷ Read *aṇmbadu*.

⁸ Read *-duṇṇai* (?).

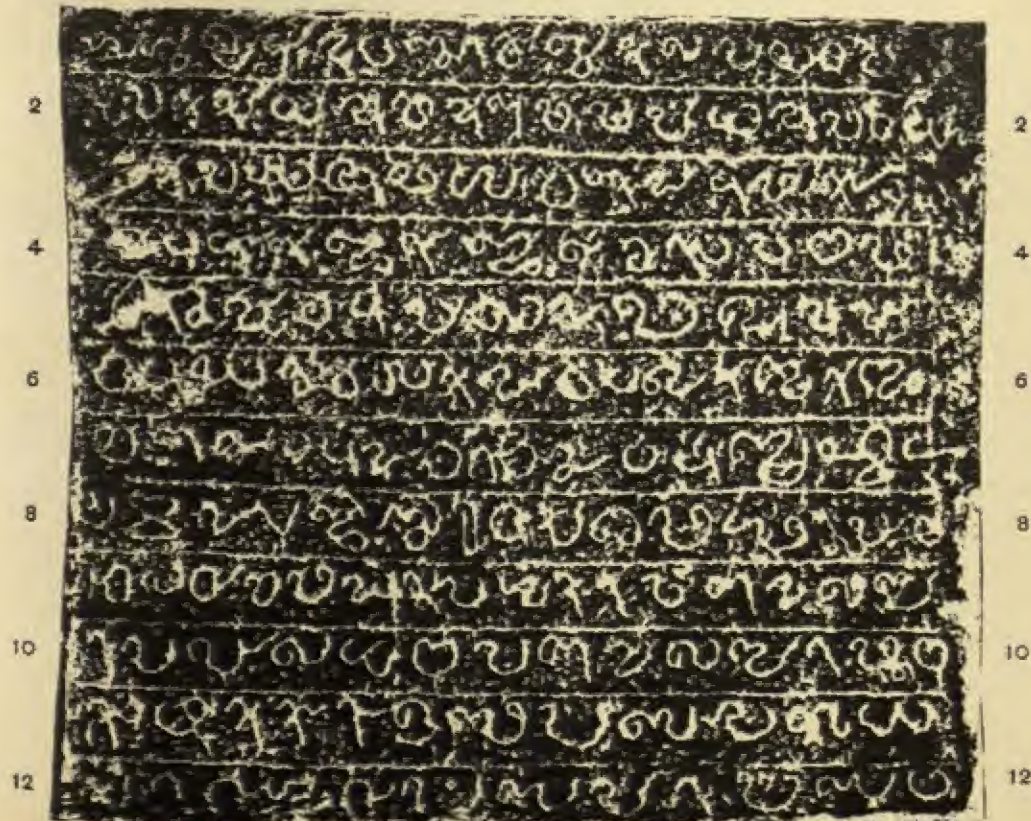
⁹ See above, p. 43, note 1.

¹⁰ No. 75 of the Government Epigraphist's collection for 1896.

C.



D.



TEXT.

1	Svasti	[śri] [i*]	Kāṇḍajūr-śālai	kalam-aṛuttu
2	[Ka]ṭga-pāḍiyum		Nuḷamba-pāḍiyum	Taḍi-
3	[y]ga-vali[y]um		Vēṅgai-nāḍum	ko-
4	[ṇ]ḍa	kō	Bājarāja-[K]ēśarivapma-	
5	[r]ku	yā[ṇ]ḍu	padi-nālu	ivv-ā-
6	ṇḍu	Vi[ru]ch[ch]iga-nā[yi*][ru]		Irājarāja-
7	[va]ṇāṣṭtu	Nāñji-nā[ṭ]tu		brahmāḍ-
8	yam	Sujintirattu		Emmerumā[ṇ] ¹
9	tēvadāgam		Niruba[ś]ēgara[va]ṇanallū-	
10	r-ppāl	[T]ṇepvaṇanallūr		mūṇ
11	*ki]-kkārāpmai		uḍaiya	[k]uḍi-
12	ga]	tānēḍā	uḍaiyār	uḍaiya
13	[nila]ṅga]	[Nēr]i[yan]-Mūvēndavēḷā[r]	śolla	[Nā]ñji-
14	[nā]ṭ[ṭu]			

TRANSLATION.

Hail! Prosperity! In the year fourteen (*of the reign*) of king Rājarāja-Kēsarivarman, who, having destroyed the ships (*at*) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nulamba-pāḍi, Taḍḍiga-vaḷi⁴ and Vēṅgai-nāḍu,—in the month of Vṛiśchika of this year, the cultivators who were formerly sub-tenants of Teṅvaḷanallūr, a portion of Nṛipaśēkharavaḷanallūr, a *dēvadāna* (of the temple) of Emberramāṅ (Viṣṇu) at Sujindiram, a *brahmaddya* in Nāṅji-nāḍu, (a *district*) of Rājarāja-vaḷanāḍu,⁵ at the bidding of Nēriyan-Mūvēndavēḷār⁶

E.—Inscription in the Sthāpunaṣṭha temple at Śuchindram.⁷

This inscription is dated in the 15th year of the reign of the same king as the two preceding inscriptions (C. and D.). It consists of 22 lines, of which lines 9 to 22 are here omitted because I cannot make them out in full.

TEXT.

1 Svasti śr[ɪ] [ɪ]* Tiru-maga[ɪ] pōla=pper[u]-ni[la]-chchelvi[y]un-daṇak[kēy=uri]-
2 mai [p]ūqḍamai maṇa-k[k]ō=Kkān[da]ur-Chchālai³ kalam-aṇutt=arṇi=K[ka]-
3 űga-pāḍi[u]m⁹ Nūlambar-p[ā]ḍi[u]m⁹ Taḍi[ya]r-pā[ḍi]u[m]⁹ [Vō]b[gai]-
nāḍu[m Ku]-
4 ḍagamalai-nāḍu[n]=ḍaṇ[ḍāx]-kko[n]ḍu taṇṇ=e[ɪ]il viṇaṅga űliyiḷ e[ɪ]l[ā-yā]-
5 qḍun=do[ɪ=Udaḡ][ai*] viṇa[h]gum yāqḍēy [Ṣe]ḷiyarai tēṣu koḷ kō Irāṣarā[ṣa]-
6 Kēṣari[vaṇma]rkkku [yā]ḍu paḍiṇ-aṇ[ju] iv[v]-āḍu Kaṇṇi-[nāy]iṇṇu muv[v-a]-
7 n[diy=āḡ]i [Ṣ]e[v]vāy-[k]iḷamai porra [Pū]rayirattādi-nā Irāṣarāṣa-va[ḷa]-
8 nāṭṭu [Nāṇ]i-nāṭṭu brahmadēyam T[iruch]chivi[nḍ]irattu mah[ā*]-
sabhayōm kala-

¹ Read *Emberunda*.

* Read more.

* Read 44.

* Other inscriptions have the forms *Taḍigaipḍḍi*, *Taḍigspḍḍi*, *Taḍiyapḍḍi* and *Taḍiyavai*; see *South-Ind. Inscri.* Vol. III, p. 29.

³ This designation was bestowed by Rājārāja I. on the Pāṇḍya country; see *ibid.* Vol. II. p. 142, note 7, and Vol. III. p. 15, note 4.

* The same name is mentioned again in the unpublished portion of the same inscription, l. 16 f.

¹ No. 85 of the Government Epigraphist's collection for 1896.

* Read "Jury."

* End -pdigmas.

TRANSLATION.

Hail! Prosperity! In the year fifteen (*of the reign*) of king Rājarāja-Kēsarivarman, who, (*in*) the belief that, as well as the goddess of Fortune, the goddess of the great Earth had become his wife, was pleased to destroy the ships (*at*) Kāndaḷūr-Sālai; who conquered by (*his*) army Gaṅga-pāḍi, Nuḷambar-pāḍi, Taḍiyar-pāḍi, Vēṅgai-nāḍu and Kuḍagamalai-nāḍu;¹ and who, in the long time during which his youth was resplendent, deprived the Śēliyas (*i.e.* the Pāṇḍyas) of (*their*) splendour at the very moment when Udag[ai],² which is worshipped everywhere, was (*most*) resplendent;—in this year, on the day of Pūrva-Bhādrapadā, which corresponded to a Tuesday, three evenings having expired of the month of Kanyā,—we, the members of the great assembly of Tiruchchivindiram, a brahmadēya in Nāḷji-nāḍu, (*a district*) of Rājarāja-vaḷanāḍu,

F.—Inscription in the Rāmasvāmin temple at Shērmādēvi.³

This inscription is dated in the same reign and the same year as the preceding one. It has been left unfinished by the engraver.

TEXT.

- 1 Svasti śrī⁴ [||*] Tīru-maṅḷ pōla-pperu-nīla-chchēlviyan-daṇakkēy-uṛimai
pūṇḍamai [mana]-kkōl=Kkānda[ūr]-Chch[ā]-
- 2 lai kalam-aṅutt-arai=Kkaṅga-pāḍiyu=Nuḷam[ba]-pāḍiyun-Daḍigai-pāḍi[y]um
Vēṅ[ai]-nāḍuṅ-[G]u[ḍa]gamalai-nāḍun-daṇ-
- 3 dāl=k[ko]pḍu taṇ=ēlil vaḷar ūliyu [el]lā-yāḍun-do=Udag[ai*] vi[ā]ḷgum
yāḍēy Śēliya[rai]-ttēśi⁵ ko[ḷ] kōv=Irājarāja-Kēśari-
- 4 vaṇmarkku yāḍu paḍiṅ-aṅjāvadu ivv-āḍu Rājarāja-va[ā]nāṭṭu [M]uḷli-nāṭṭu
brahmadēyam Śēramāṅ-mah[ā]dēvi-chchatu-
- 5 [r]vvēdimāṅgalat[tu]

TRANSLATION.

Hail! Prosperity! In the fifteenth year (*of the reign*) of king Rājarāja-Kēsarivarman, who, *etc.*⁶—in this year of Śēramāṅ-mahādēvi-chatur-vēdimāṅgalam,⁷ a brahmadēya in Muḷli-nāḍu, (*a district*) of Rājarāja-vaḷanāḍu,

G.—Inscription in the Rāmasvāmin temple at Shērmādēvi.

This inscription opens with the usual historical introduction of the later inscriptions⁸ of the Chōḷa king Rājarāja I., which, however, has been left incomplete by the engraver.

¹ Other inscriptions read *Nuḷamba-pāḍi*, *Taḍiya-pāḍi* (compare above, p. 45, note 4), and *Kuḍamalai-nāḍu*.

² See *South-Ind. Inscr.* Vol. II. p. 250, note 2.

³ No. 182 of the Government Epigraphist's collection for 1895.

⁴ These two words are engraved in large letters to the left of lines 1 and 2.

⁵ Read *-ttēśi*.

⁶ The historical introduction of this inscription agrees almost literally with that of the inscription E.

⁷ This is the ancient name of Shērmādēvi. In a later inscription (above, Vol. III. p. 240) the form *Śēraṇa-mahādēvi* occurs. Both *Śēramāṅ* and *Śēraṇa* are Tamil designations of the Chōḷa king.

⁸ The introduction agrees with the Tirumalai inscription of the 21st year (*South-Ind. Inscr.* Vol. I. No. 66) in not mentioning the conquest of Rattapāḍi, which is first referred to in an inscription of the 22nd year at Tiruvalāyaru (No. 217 of 1894).

E.

2
4
6
8

2
4
6
8

F.

2
4

2
4

2
4

2
4

H.

2
4
6
8

2
4
6
8

TEXT.

- 1 Svasti śri [||*] Tiru-[ma]gaḷ [pôl] [peru-ni*]lai-śelviyum taṇakkē u[r]imai
p[ô]ṇḍamai maṇa-[k*]kôl Kānda[ū]r-Śālai kala[m-a]rut.
2 t-aruli Vēṅgai-nāḍumñ-¹Ga[ṅga-pāḍi*]yum Nuḷamba-pāḍiyum Taḍigai-
[va]ḷiyum Kuḍamalai-nā[ḍu]m Kollamum Kaliṅgamum
3 eṇ-ḍisai puḡa[ḷ] tara ḷa-ma[ṇḍalamum*] tiṇ-ḍiṇal veṇṇi-taṇḍāl [ko]ṇḍu taṇ-olil
vaḷar ū[ḷi]yuḷ ellā-yāṇḍu.
4 m toḷ-Uḍagai viḷa[ṅgu]

H.—Inscription in the Rāmasvāmin temple at Shērmādēvi.²

This inscription is dated in the 3rd year of the reign of the Chōla king Rājendra-Chōla I., who ascended the throne in A.D. 1001-2.³ It records that certain Vaikhānasas pledged themselves to supply daily one half of the amount of ghee that was necessary to keep one lamp burning in the temple, which bore the name Nigarili-Śōla-Viṇṇagar.⁴ Shērmādēvi itself had then the surname Nigarili-Śōla-chaturvēdimaṅgalam. These two surnames suggest that Nigarili-Śōlaṅ, i.e. 'the unequalled Chōla,' was a *biruda* of Rājendra-Chōla I.

TEXT.

- 1 Svasti śri [||*] Kō=Pparakēsarivaṇ[ma]r-āṇa śri-Rājē[ndra]-Śōḷadēvarkk[u]
yāṇḍu ⁵[m]uṇṇāva[du] I[rājarā]ja-maṇḍalattu Muḷli-
2 nāṭṭu bra[hma]dēyam Niga[r]ili-Śōḷa-⁶chchaturvēdimaṅgalattu Nigarili-Śōḷa-
Viṇṇaḷgar Vaigāṇasa-
3 rō[m] [i*]v-ūṇ [i]r[u]k[k]iṇṇa Ve[ḷ]ḷāḷa[n] Kāḍa[ṇ]-Jēṇḍaṇ pakkal
[muṇ] nāṅgaḷ kâ[ṣu] koṇḍu i-ttē[va]rkku ti-
4 ru-nundā-viḷakku eri[kka]-kkaḍavōm-āy ericheḷu [vā]rāṇṇa viḷakku arai[y] [i*]
ivv-a[rai] viḷakku-
5 kku[m] niṣāda[m] āḷakku neyy-āga [e]rippōm-āgavum [i*] i-śri-kō[y]ḷ al-
aḷavu[m] sandir-ā-
6 di[t*]targaḷ uḷ-aḷavum e[r]ippōm-āgavum [i*] eriyād-olli[ṇil] aṇṇu śri-kōyil
vāri[yaṇ] śe-
7 y[vā]rēy muṭṭiṇa ney[y]-irattī aṭṭavicheḷu ervippār-āgavum [i*] [i]-ppari[ṣu]
ni[ṣā]da[m] ā-
8 āḷakku neyyu[m] muṭ[ṭāma]l [e]rippō[m]-ā[y]iṇḍō[m] V[ai]gāṇasarōm [i*] i-
ppariṣu o[t]ṭi
9 [i]-kkāṣu koṇḍa Vaigāṇasar[ōm]il [muṇ]-ṇi[ṇ*][r]ōmē erippōm-āṇōm [i*]

TRANSLATION.

Hail! Prosperity! In the third year (of the reign) of king Parakēsarivarman, alias the glorious Rājendra-Śōḷadēva,—we, the Vaikhānasas of the Nigarili-Śōla-Viṇṇagar (temple) at Nigarili-Śōla-chaturvēdimaṅgalam, a *brahmadēya* in Muḷli-nāḍu, (a district) of Rājarāja-maṇḍalam, having previously received money from the cultivator (Veḷḷāḷaṇ) Kāḍaṇ Jēṇḍaṇ, who resides in this village, and having (thereby) become bound to burn a sacred perpetual lamp for this god, have been burning half a lamp. We shall have to burn (one) *āḷakku* of ghee per day in this half lamp. As long as this holy temple exists, and as long as

¹ Read *nāḍum*.² No. 179 of the Government Epigraphist's collection for 1895.³ Above, Vol. IV. p. 266.⁴ On *Viṇṇagar* or *Viṇṇagaram*, 'a Vishnu temple,' see *South-Ind. Inscri.* Vol. II. p. 115, note 6; p. 260, note 2; and p. 344, note 3.⁵ Read *mā*.

the moon and the sun exist, we shall have to burn (*it*). If (*we*) do not burn (*it*), those who shall be in charge¹ of the holy temple at that time, shall make (*us*) burn (*it*), causing (*us*) to supply double the quantity of the missing ghee (*as fine*). Thus we, the Vaikhāṇasas, shall have to burn without fail (one) *ālāṅku* of ghee per day. Having thus agreed, we, the representatives of the Vaikhāṇasas who have received that money, shall have to burn (*that lamp*).

No. 7.—DATES OF CHOLA KINGS.

By F. KIELHOEN, Ph.D., LL.D., C.I.E. ; GÖTTINGEN.

(Continued from Vol. IV. page 266.)

A.—RAJARAJA.

No. 25.—Inscription in the Sthāpūnātha temple at Suchindram near Cape Comorin.²

1 Svasti śr[ī] [lī*] Tira-maga[] pōla=
5 kō Irāśarā[śa].
6 Kēśari[vaṃma]rkku [yā]ṇḍu paṇ-aiṇ[ja] iv[v]-āṇḍu Kaṇṇi-[nāy]iṇṇu muv[v-a].
7 n[diy-āg]i [Ś]e[v]vāy-[k]kiḷamai porra [Pū]rayinṭṭādi-nāl

"In the year fifteen (of the reign) of king Rājārāja-Kēśarivarman,—on the day of Pūrva-Bhādrapadā, which corresponded to a Tuesday, three evenings having expired³ of the month of Kanyā in this year."

We have found before (above, Vol. IV. p. 266) that Rājārāja's reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. A date of the month of Kanyā (August-September) of the 15th year of his reign, therefore, will be expected to fall either in A.D. 999, in Śaka-Saṃvat 921 expired, or in A.D. 1000, in Śaka-Saṃvat 922 expired. As a matter of fact, this new date works out correctly for Śaka-Saṃvat 921 expired.

In Śaka-Saṃvat 921 expired the month of Kanyā lasted from the 27th August to the 25th September A.D. 999, and during this period the moon was in the *nakṣatra* Pūrva-Bhādrapadā—by the equal-space system for 15 h. 6 m., by the Brahma-siddhānta for 3 h. 56 m., and according to Garga for 3 h. 17 m., after mean sunrise—on Tuesday, the 29th August A.D. 999, which was the third day of the month of Kanyā⁴ (and the full-moon day⁵ of the month of Bhādrapada).

The date reduces the period during which the reign of Rājārāja must have commenced to the time from the 24th December A.D. 984 to (approximately) the 29th August A.D. 985.⁶

B.—KULOTTUNGA-CHOLA I.

No. 26.—Inscription in the Rājagōpāla-Perumāḷ temple at Mannārguḍi in the Tanjore district.⁷

1 Svasti śrīḥ 6. Paṇaḷ-māḍu vi[ḷaṇ]ga kōv=
Irājakēśarivaṃmar-āṇa Tr[i]bhuvanaśakravar[ṇa]i[ga] śrī-Kulōttuṅga-Śōḷa.

¹ Compare *South-Ind. Inscri.* Vol. III. p. 9 and note 4.

² The first 8 lines of this inscription are published above, p. 45 (No. 6, E).

³ I.e. either 'on the night of the third solar day,' or 'on the fourth solar day.'

⁴ The moon also was in Pūrva-Bhādrapadā on Monday, the 25th September A.D. 999, which was the 30th day of the month of Kanyā.

⁵ The full-moon *titilī* ended 13 h. 36 m. after mean sunrise.

⁶ [According to the Suchindram inscription C. (p. 44 above) it commenced in the month of Karkāṭaka.—E H.]

⁷ No. 103 of the Government Epigraphist's collection for 1897.

2 dā[va]rkk-iyāp[ḍa] 48 āvaṇṇa Makara-nāyagga pūrvva-pakshattu trayōdaśiyum
Tiṅgaṭ-kiḷamaiyum perṇa Tiru[v]ādirai-nā].

"In the 48th year (of the reign) of king Rājakesarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,—on the day of Ādrā, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Makara."

Above, Vol. IV. p. 263, we have seen that a day in the month of Kumbha of the 48th year of the reign of Kulōttuṅga-Chōḷa I. corresponds to the 23th January A.D. 1118. This date, of the month of Makara which immediately precedes the month of Kumbha, of the same 48th year, will therefore be expected to fall within a month before the 23rd January A.D. 1118, the first day of the month of Kumbha of that other date. And so it really does. For, the date corresponds to Monday, the 7th January A.D. 1118, when the 13th *tithi* of the bright half (of the month Māgha¹) ended 15 h. 1 m., and when the *nakṣatra* was Ādrā, by the equal-space system for 14 h. 27 m., by the Brahma-siddhānta for 0 h. 39 m., and according to Garga for 2 h. 38 m., after mean sunrise.

No. 8.—RAYAKOTA PLATES OF SKANDASISHYA.

By E. HULTZSCH, Ph.D.

This inscription is edited from two sets of Sir Walter Elliot's ink-impressions, which I owe to the kindness of Dr. Fleet. On the wrapper in which I received the impressions are the following remarks in Dr. Fleet's hand:—"The original copper-plates belong to Sir Walter Elliot. Three plates, about 8½" by 3¼". In good order. They are quite smooth; the edges are not raised into rims. The ring *has* been cut. It is about ½" thick and 3½" in diameter. The seal is circular; 2" in diameter. It has, in relief on the surface of the seal, a kneeling bull facing to the proper left, and some small emblems, which I do not quite understand, above it; and a line of writing, which I cannot read, all round it. The label on them says that they were received from Captain Campbell of Royakota." Royakota is the former spelling of Rāyakōṭa (properly Rāyakōṭe in Kanarese), a hill fort, village and post office in the Kṛishṇagiri tāluka of the Salem district.²

The inscription consists of three Sanskrit verses, a passage in Tamil prose (ll. 11 to 33), and a fourth Sanskrit verse at the end. The four Sanskrit verses must have been written or copied by a person who had only a very faint knowledge of that language. The Tamil portion is more correct, but shows many cases of doubling of initial and final consonants which are not sanctioned by the Tamil grammars.³

The alphabet of the four Sanskrit verses is Grantha. The prose passage is written in Tamil characters, occasionally interspersed with Grantha words. The alphabet of the inscription is decidedly more developed than that of the Kūram and Kaśākūḍi plates,⁴ but more archaic than that of the Hastimalla plates.⁵ If it is admissible to compare the characters of stone inscriptions, which sometimes retain older forms, I would say that the alphabet of

¹ The *tithi* of the date therefore is one of the *Kalpādi*.

² Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 195.

³ Wherever the doubling is inadmissible, I have enclosed one (or two) of the consonants in round brackets.

⁴ *South-Ind. Inscri.* Vol. I. No. 151, and Vol. II. No. 73.

⁵ *Ibid.* No. 76.

the Rāyakōṭa plates lies between the two Kīl-Muṭṭugūr inscriptions of Narasimhavarman as the upper limit, and the two Āmbūr inscriptions of Nripataṅga-Vikramavarman as the lower one.¹

After an invocation of Viṣṇu (verse 1), the inscription furnishes the same genealogy as three inscriptions of the Pallava dynasty (viz. the Kailāsanātha inscription of Rājasimha,² the Kaśākūṭi plates,³ and the Udayēndiram plates of Pallavamalla⁴) as far as Aśvatthāman. But while the Pallava inscriptions⁵ continue the line from Aśvatthāman to his son Pallava, the Rāyakōṭa plates seem to state that Aśvatthāman had, by a Nāga woman, a son named Skandaśishya, a descendant of whom was another Skandaśishya, or, as he is called in the subsequent Tamil passage (l. 11), *kō vijaya-Skandaśishya-Vikramavarman*.

The Tamil portion states that, in his fourteenth year, the king issued a written order to the inhabitants of the district of Paṇuvūr-kōṭṭam and to the inhabitants of Mēl-Aḍaiyāru-nāḍu, a subdivision of this district, by which he granted to a Brāhmaṇa the village of Śārugūr (l. 14) in the same subdivision. This village received the surname Skandaśishyamaṅgalam (l. 22 f.) in honour of the donor. Among its boundaries we find (the hill named) Tiruvēlālamuḍi (l. 26). This is the Tamil equivalent of Vēlālaśikhara, a hill which is mentioned in the Udayēndiram plates of Pallavamalla⁶ among the boundaries of Udayachandramaṅgalam—the modern Udayēndiram in the Guḍiyātam tāluka of the North Arcot district.⁷ Consequently Śārugūr must have been situated near Udayēndiram, which, like Śārugūr and Āmbūr,⁸ belonged to Mēl-Aḍaiyāru-nāḍu.⁹

The etymological meaning of Skandaśishya is 'the pupil of the war-god.' The dynasty to which he belonged is not named in the inscription. That he claimed connection with the Pallavas is evident from the two facts that his seal bears a bull,¹⁰ and that he derived his descent from the same mythical ancestors as the Pallava kings of Kāñchi. On the other hand, the two words *kō vijaya* which are prefixed to his name, and the title Vikramavarman which follows it, in line 11, connect him with certain other princes who profess to have been descendants both of the Pallavas and of the Western Gaṅgas.¹¹ As I have stated before, the alphabet of the Rāyakōṭa plates would well suit this allocation. The legend according to which Skandaśishya was a remote descendant of another Skandaśishya, who was born to the sage Aśvatthāman by a Nāga woman, seems to be connected with a similar legend, the heroes of which are the Chōla king Kōkkiḷi and the Tondaimān (i.e. the Pallava king) Ṇandiraiyaṇ.¹² An inscription at Tirukkalukkunṇam mentions a Skandaśishya who was anterior to the Pallava king Narasimhavarman I.¹³ and who, accordingly, must have reigned long before the king who issued the subjoined grant.

According to line 12, the grant was made at the request of Mahāvali-Vānarāja, who must have been a feudatory of Skandaśishya. The title Bāpādhirāja or Māvali-Vānarāja was bestowed on the Western Gaṅga king Prithivīpati II. by the Chōla king Parāntaka I.¹⁴ and appears to have been the hereditary designation of the Bāṇa chiefs, who derived their descent from the demon Bali.¹⁵

¹ See above, Vol. IV. pp. 182 and 360, Plates.

² *Ibid.* Vol. II. p. 342.

³ See, in addition to the three inscriptions quoted in the last sentence, the Amarāvati pillar inscription of Simhavarman II. (*ibid.* Vol. I. p. 25) and the Kūram plates (*ibid.* p. 144).

⁴ *Ibid.* Vol. II. p. 368, text line 70 f.

⁵ Above, Vol. IV. p. 180.

⁶ See page 49 above.

⁷ *South-Ind. Inscr.* Vol. II. p. 377, note 5.

⁸ *South-Ind. Inscr.* Vol. II. p. 381, and above, Vol. IV. p. 222.

⁹ See above, Vol. III. p. 74.

¹⁰ *South-Ind. Inscr.* Vol. I. p. 9.

¹¹ *Ibid.* p. 363.

¹² See *ibid.* p. 365.

¹³ *South-Ind. Inscr.* Vol. II. p. 382.

¹⁴ Above, Vol. IV. p. 181 f.

¹⁵ Above, Vol. III. p. 277.

i.

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6
8

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

ii a.

10
12
14
16

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

iii.

18
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 22
 24

18
 20
 22
 24

iii.

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 30
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 30
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iii.

34

34

TEXT.¹

First Plate.

- 1 ²Svasti śri[^h —] ³Lakishmidhāma radhā. bētu-vasudhāsambhattu-Kamsat visbah⁴
 2 padmāksha[^h] ⁵ga]ganātālakāhanaraprasissinduvvidhiḥ kshirambōdhi.⁶
 3 śayālu-Dānavavadhūvaidhavyadāuō Hari[^h°] ||⁷ [1°] Āsid=Ambōjayōni.⁸
 4 s-tribbhuvana-janaga⁹ Śripadēnnābhipatmaputratasy-Āngirā svan samaja-
 5 ni Dishanetasya¹⁰ sūnur-vvabhūvaḥ Śayutasyamayō-bhāt samabhavad-amu-
 6 dhah¹¹ śri-Bharadvāja-nām[^ā°] drōṇaḥ¹² Drāṇaḥ pravīṇaḥ charaṇam-upagatām¹³
 labdha-
 7 vān janma tasmān || [2°] Aśvarttām-āśya¹⁴ tarntur-bhavati khalu purā
 vikramānyakra.¹⁵
 8 .tāriyātō Dvijihv-āngini-putrābhavhritiyatājagatām ¹⁶Skandhaśi-

Second Plate ; First Side.

- 9 shy-ādhirājā¹⁷ || tat¹⁸ vaimō ¹⁹(śri-)Skandhaśishyaḥ samachani²⁰ chaturasy-āka-
 10 rān-yātum-iśaḥ karttā vēlā-vināśaḥ Kalāśabhava iva bhārmayasākshi-
 11 rājā²¹ || [3°] Svasti śri [1°] kō viśaiya-Kandaśishya-Vikkiramaparur[ma°]rkku
 yāṇḍu
 12 padipālāvadu Mahāvali-Vāṇarājar vinṇappattāl Mahē-
 13 śvara(h)-bhaṭṭar āpattiy-āga-Ppaḍu(v)vūr-kkōṭṭa[ttu°] Mēl-Aḍai-
 14 (y)y[^ā°]ru-(n)nāṭṭu Śarugūru(m)m-adaṇai-chchēriy ²²enṇ-u[^u]-[p]ālum ētta-p.
 15 pāḍum-aṇu-kāḍum pīḍiligaṇiyam u[^u]-kollaiyum eṇi-kāḍum(m) ma[^ṇ°]ru-
 16 m (k)kālum (k)karaiyum (p)pariṣum (k)kurambum (t)talai-ppēlaiyum

Second Plate ; Second Side.

- 17 (m)marrum ²³[e]ppōr-ppattā nīl[^a]ṇum Vatsa-gōtrattu Prāvachchanna.²⁴
 18 sūtrattu Mā[^{dha}°]vaśarmma-bhaṭṭar[^k°]ku-kkūḍu(r)ttō(mm)m-enṇu²⁵ kōṭṭattār-
 19 kun-nāṭṭārkkum(m)m-e[^u]gu.²⁶tirumugam ²⁷aru[^u]-chchēydu viḍutār²⁸ [1°] adu kapḍu
 20 kōṭṭa[t]tāru(m)n-nāṭṭārum (t)toludu talaikkū vaiy[t°]tu-kkōyik.²⁹
 21 karapattukku-kkōyil-āgaikkum munṇ-āy-kkall[^{uā}]-galliyu(m)-
 22 n-nāṭṭu-kkūḍuttu [1°] e[^u]ḍi viḍunda³⁰ aṇaiy-ōlai-ppaḍi i-Kandashishya.³¹

¹ From Sir W. Elliot's ink-impressions.² Before this word there seem to be traces of a symbol, perhaps om.³ Read Lakṣmī°.⁴ Read rathāṇagahṭti-vasudhāsambhattu-Kamsatvisbah.⁵ Read padmākshō. I am unable to correct the remainder of this pāda.⁶ Read kshirambōdhi. ⁷ This verse contains only three pādas. ⁸ Read =Ambōjya°.⁹ Read -janakaḥ Śripadēr-nābhi-padmat-putratasy-Āngirā mah.¹⁰ Read Dishanetasasya sūnur-babhūva | Sayutasyamayō-dhāt.¹¹ Read tath. ¹² Read drōṇa Drōṇaḥ.¹³ Read kharāṇam-upagatā-labdhavān-janma tasmāt.¹⁴ Read Aśvarttām-drya tarntur.¹⁵ Read vikrama-nyakṛit-drir-jātō. I am unable to correct the remainder of line 8 as far as jagatām. Dvijihv-āngini is probably meant for Dvijihv-āṅgand (i.e. Nāga-kāṇḍ), which, however, offends against the metre.¹⁶ Read Skanda°.¹⁷ Read °rājāḥ.¹⁸ Read tad-romāt.¹⁹ Read Skanda°.²⁰ Read samajani.²¹ Read bhārmayasam-ādhirdjan (?).²² Read enṇa u[^u].²³ Read eppōr.²⁴ Read Prāvachana.²⁵ The engraver has himself cancelled the (r) by placing a horizontal line above it.²⁶ Read viḍuttār.²⁷ Read =adu.²⁸ Read aru[^u].²⁹ Read i-Kandashishya.³⁰ Read =kkōyik.³¹ Read viḍutta.

23	maṅgalattukku-kkij-pā(l)l-e[l*]lai	[Ma]pittidalin	mē[ɛ](k)kum	teṇ-
24	pā(l)l-e[l*]lai	Kurumaḍiyin	vaḍakkum	mēl-pā(l)l-e[l*]lai
				Ila[t]-

Third Plate ; First Side.

25	t[ai]yppāḍiy-egṇum	mudn-paḍi[ɹi]ṅ(kkū) ¹	kiḷakkurī	(v)vaḍa-pā-
26	ɹ(k)k-ellaiy	Tiruveḷāla(m)muḍiyin	mēlai- Ek kurukku[ḍi*]yiy	
27	(t)teṇkam [i*]	ikkūṛi[l*]	aga-ppaṭṭa	perun-nāṅ(k)g-ellaiyiy
28	gambaḍi-ppaṭṭa	bhūmi	² aṇi-nīla(m)m-eḷiv-igṇi	uḍumb-ōḍi
29	y	³ (n)naga(v)vaḍ-ellām	i-brāhmaṇar[k*]ku-kkūḍutta-kkūḍutta	āmai-
30	rihāra(m)m-āvaṇa	taṇiyum (k)kūlamum	(t)taṭṭi[ār*]-kkūṇumum	(t)taṇi-kkū[rai]-
31	yu(m)n-nall-āvu(m)n-nall-erudum		i(i)ḷa-ppāchchiyum	iḍai-[p]-
32	pūchchiyam	uḷ-irakkaiyum	(m)maṇṇum	⁴ ēppōr-ppaṭṭa
				sa[r]vva-

Third Plate ; Second Side.

33	⁵ pāda-[paṇi]bhāratāt ||	Vasubhir ⁶	vasu[dh]ā	dattā	rājabhi[ḷ] Savirājabhi[ḷ] [i*]
34	y[ā]sya	yasya	yadbā ⁷	bhūmitasya	tasya
			śatā ⁸	phalam ||	[4 ||*]

TRANSLATION.

A.—Sanskrit portion.

(Line 1.) Hail! Prosperity! [Verse 1, which is incomplete, seems to enumerate various epithets of Hari (Vishṇu)].

[Verses 2 and 3, which are very corrupt, contain the following genealogy:—From the lotus on the navel of Śrīpati (Vishṇu) was produced the lotus-born (Brahmā). His son was Āṅgiras; his son Dhishapa (Bṛihaspati); his son Śaṁyu; his son Bharadvāja; his son Drōṇa; and his son Aśvatthāman. His son (?) by a Nāga woman (*Devijit-āṅgas* [ā]) was the overlord (*adhīrāja*) Skandaśishya. In his family was born (another) Skandaśishya, who resembled the pitcher-born (Agastya)].

B.—Tamil portion.

(L. 11.) Hail! Prosperity! In the fourteenth year (of the reign) of the king, the victorious Skandaśishya-Vikramavar[ma]n,—(the king) was pleased to issue the following written order to the inhabitants of the *kōṭṭam* and to the inhabitants of the *nāḍu*:—“At the request of Mahāvali-Vāparāja, Mahēsvara-bhaṭṭa being the executor,¹⁰ we have given to Mā[dha]vaśarma-bhaṭṭa, of the Vatsa *gōtra* (and) of the Pravaṇama *sūtra*,¹¹ (the village of) Śārugūr in Mēl-Adaiy[ā]ru-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam,—the waste land under cultivation which surrounds this (village), (the land) irrigated by water-levers, cut jungle, *piḍḍigai*,¹² dry land under cultivation, burnt jungle, commons,¹³ channels, embankments, ferry-boats, causeways, *talaippēlai*,¹⁴ and all other kinds of land.”

¹ The engraver has himself cancelled the *ku* of (*kkū*) by placing a horizontal line above it.

² Read *ay-ṇilam*, ੴੴ.

³ Read *bāḍḍa*.

⁴ Read *yadā bhūmitasya*.

⁵ *Āpatī* is the Tamil form of the Sanskrit *āpāti*; compare line 108 f. of the Kaṭākūḍi plates.

⁶ According to Professor Jolly (*Recht und Sitte*, p. 4), *Pravaṇama-sūtra* is the same as *Bandhāyanasūtra*. The same term occurs in two of the Udayēnduram grants; see above, Vol. III. p. 144, and *South-Ind. Inscri.* Vol. II. p. 373.

⁷ The same term occurs in line 282 of the large Leyden grant.

⁸ *Maṇṇ* occurs in line 281 of the same grant.

⁹ The same term occurs in line 80 of the Kūram plates.

¹⁰ Read *vaṇarade*.

¹¹ Read *baḷabāra*.

¹² Read *tadā*.

¹³ Read *ēppōr*.

¹⁴ Read *Sagar-ādibhiḥ*.

(L. 19.) Having seen this (*order*), the inhabitants of the *kōffam* and the inhabitants of the *nādu* reverently placed (*it*) on their heads and planted stones and milk-bush (*along the boundaries*)¹ before an accountant of the royal palace and an elephant of the royal palace.²

(L. 22.) According to the royal order which was issued in writing, the eastern boundary of this (*village of*) *Skandaśishyamangalam* (*is*) to the west of *Maṇittīḍal*; the southern boundary (*is*) to the north of *Kurumaḍi*; the western boundary (*is*) to the east of the ancient village called *Ilattaiṇṇāḍi*; and the northern boundary (*is*) to the south of *Kurukku[ḍi]* on the west of the *Tiruvēlālamuḍi* (*hill*).

(L. 27.) The land enclosed within the four great boundaries thus proclaimed, wherever the iguana runs and the tortoise crawls,³ not excluding the cultivated land,⁴ was given to this *Brāhmaṇa*.

(L. 29.) The exemptions granted are (*the tax on*) looms and (*the tax on*) shops,⁵ the rent of the goldsmiths,⁶ the cloth on the loom,⁷ the best cow and the best bull,⁸ the tax on toddy,⁹ the tax on weights,¹⁰ and (*the tax on*) residence within (*the village*); with exemption (*from these*) and all other kinds of burdens (*the village was granted*).

[Verse 4 contains one of the customary admonitions to future kings.]

No. 9.—KONKUDURU PLATES OF ALLAYA-DODDA; SAKA-SAMVAT 1352.

By G. V. RAMAMURTI, B.A.; PARLAKIMEDI.

These plates were discovered in 1887, deposited in a small square receptacle in a brick mound in the village of *Konkuduru*,¹¹ 5 miles north of *Rāmachandrapuram* in the *Gōdāvari* district. They were not claimed by any one as private property, and Mr. S. H. Wynne, the Collector of the *Gōdāvari* district, sent them in September 1893 to Dr. Hultzsch, to be kept in the Madras Museum. The set consists of seven copper plates with raised rims and strung on a ring. The ends of the ring are secured in the crescent-shaped base of an oblong pedestal, which bears a recumbent figure of the sacred bull *Nandi*, with the symbols of the sun and the moon in front of it. One end of the ring is loose, and the plates may be detached from the ring by bending it. The size of each of the plates is about 10½" by 5½", and the ring-hole is about ¾" in diameter. The ring measures about 4½" in diameter and is about ½" thick.

I edit the inscription from two sets of ink-impressions, kindly sent to me by Dr. Hultzsch. All the plates except the fifth and the seventh are numbered by Telugu numerals, engraved

¹ Compare line 110 f. of the *Kaśākūḍi* plates.

² Compare ll. 174-176 of the large Leyden grant; and *Ind. Ant.* Vol. XX. p. 288 f. and Vol. XXII. p. 75.

³ See *South-Ind. Inscr.* Vol. II. p. 360, note 1.

⁴ See *ibid.* Vol. III. p. 26, note 2, and l. 305 f. of the large Leyden grant.

⁵ The two terms *tari* and *kālam* occur in the same order in line 77 of the *Kūram* plates. Instead of this, two later inscriptions have *tariy-irai*, 'the tax on looms,' and *kāḍaiy-irai*, 'the tax on shops;' see *South-Ind. Inscr.* Vol. I. p. 68 f.

⁶ With *taṭṭṭr-kkāṇam* compare *taṭṭṭr-ppṭṭṭam*, *ibid.* Vol. II. p. 114, line 2 from below; Vol. I. Index, s. v. *taṭṭṭr*; and l. 303 of the large Leyden grant.

⁷ Instead of *tari-kkāṇai*, the same grant (l. 303) has the synonymous term *tari-ppṇṇarai*.

⁸ The same two terms occur in line 127 of the *Kaśākūḍi* plates and in line 304 of the large Leyden grant.

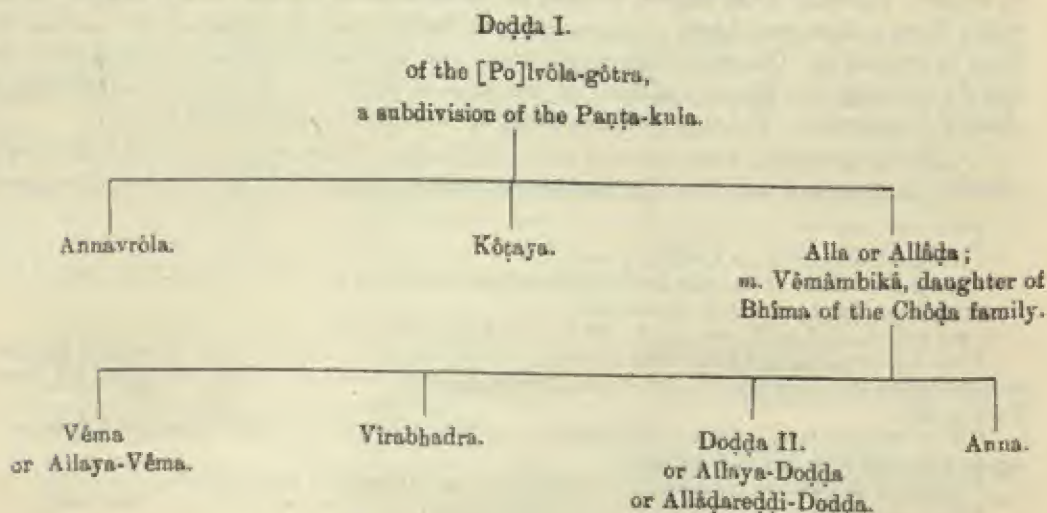
⁹ Instead of *ṭṭa-ppūchaki*, the same grant (l. 286) reads *ṭṭam-pūchaki*.

¹⁰ With *idai-ppūchaki* compare *idai-ppṭṭṭam* in the same grant (l. 304) and *idai-varu* in *South-Ind. Inscr.* Vol. II. p. 117.

¹¹ No. 18 on the *Madras Survey Map of the Rāmachandrapuram taluka*.

on the left margin of the second side of each. Each plate bears writing on both sides. A few letters on the first side of the first plate and a few others of the other plates, which are indistinct, being excepted, the inscription is on the whole well engraved and in good preservation. The language is, from line 1 to 130 and again from line 179 to 190, Sanskrit verse of various metres, while the intervening description of the boundaries of the village granted (ll. 130-179) is in Telugu prose. Some ungrammatical and archaic as well as obsolete words occur in the Telugu portion. The *anusvāra* in such words as *dānka* (l. 135) and *vāṅgu* (l. 139) is now omitted or attenuated into half-*anusvāra*.¹ The following are some of the peculiarities of the alphabet and orthography of this inscription:—(1) The alphabet closely resembles the modern Telugu character; *ḍ*, *ḷ*, *ḹ*, *ḱ*, *Ḵ* in *ḱḍ*, and a few other letters, however, present older forms. (2) In such conjunct consonants as *ṅga*, the *anusvāra* is used instead of the proper nasal. (3) The *anusvāra* is improperly used in several cases, as *prasaṇṇa* (l. 126) for *prasanna*; in *tuṣṇma* (l. 138) the *ṁ* is superfluous. (4) In *ṇumḍḍi* (l. 158) and *aṁtta*² (l. 174), *ḍ* and *t* are incorrectly doubled; the doubling of *y* in *pḍḍaniyyaḥ* (l. 182) appears to compensate for the shortening of the preceding long vowel, though it is incorrect. (5) Except in the word *svargga* (l. 184), consonants are not doubled after *r*. (6) The vertical bottom-stroke which the modern alphabet employs to mark the aspirates is here generally dispensed with, except in the case of *bh*.³ Where the top-stroke is not used, a small vertical stroke or a mark like a circumflex is placed beneath or by the side of the letter (ll. 35, 37). The *bhā* of *vibhāti* (l. 33) is distinguished from the *bā* of *bāla* (l. 34) by the angle under which the *ḍ* is affixed to the consonant. (7) The secondary form of *l* has two different shapes; compare (in l. 99) *Maḷḷayārya* with *Jallipalli*. (8) Conjunct consonants as *rya*, *ryō*, *rva* are expressed, as in modern Telugu, by the full form of *r*, to which the secondary form of *y* or *v* is attached (ll. 44, 47, 54); but *reō* and *reḥ* are also expressed by the *rēpha* mark on the top of *reō* and *reḥ*. (9) No distinction is made between the short and long sounds of *e* and *o* even in Telugu words. (10) Two ways of marking *ḣ* and *ḣ* are noticeable. (11) In conjunct consonants the secondary form of *v* is not distinct from that of *p* (ll. 31, 32, 35). (12) The second *k* in *dikkāntā* (l. 35) is a full *k* without the top-stroke. (13) The *ri* of *Ṛṣiṛēda* (l. 100) has a top-stroke.

As may be seen from the abstract of contents (p. 67 below), the inscription contains the following pedigree of the Redḍi chief Allaya-Doḍḍa of Rājamahēndra:—



¹ See above, Vol. IV. p. 315.

² Compare Mr. Krishna Sastri's remarks, above, Vol. III. p. 21.

The date of the grant was the time of Ardhodaya in the month Pausa of Śaka-Samvat 1352 (expired), which corresponded to the cyclic year Sādhārāṇa (v. 23). Professor Kielhorn kindly contributes the following remarks on this date:—"The *Ardhodaya* takes place on the new-moon *tithi* of the *amānta* Pausa, provided this *tithi* falls on a Sunday, when during day-time the *nakṣatra* is Śravaṇa and the *yōga* Vyatipāta. This most auspicious conjunction for making donations *did* take place in the given year. For in that year the new-moon *tithi* of the *amānta* Pausa ended 2 h. 20 m. after mean sunrise of Sunday, 14th January A.D. 1431, when the *nakṣatra* was Śravaṇa for 17 h. 4 m. and the *yōga* Vyatipāta for 18 h. 56 m. after mean sunrise."

The object of the grant was the village of Gumpiṇi (v. 23), which was surnamed Allāḍa-reḍḍidodḍavaram (v. 24) or Dodḍavaram (ll. 146, 155, 159, 169, 173, and v. 89). This village cannot be traced on the map. But its position is defined by several villages which are mentioned in the description of its boundaries, and which, as Dr. Hultsch informs me, are found on the *Madras Survey Map* of the Amalāpuram tāluka. These are Dēvarapalli (No. 27 on the map), Palavela or Palevela—now Palivela (No. 42 on the map), Mummaḍivaram—now Mummaḍivarapāḍu (No. 26 on the map), Īnthakōṭa—now Ītakōṭa (No. 22 on the map) Kētarājupalli (No. 19 on the map) and Vedurēśvaram—now Veditēśvaram (No. 20 on the map). The northern boundary of Gumpiṇi was the Kauntēya river. This must be another name of the Gautamī, or of its southern branch which passes to the north-east of Palivela.

I may here insert some facts mentioned in two Telugu poems composed by Śrinātha,¹ viz. the *Kāṭikhaṇḍam* and the *Bhīmakaṇḍam*,² as they confirm and even add to the information recorded in this inscription. The poet was contemporary with the last three Redḍi princes of the dynasty and dedicated the former poem to Virabhadra-reḍḍi, the brother of the Dodḍaya-reḍḍi who issued the present charter, and the latter poem to the minister of Virabhadra. The *Kāṭikhaṇḍam* contains the following account:—Among the divisions of the Śūdra caste, one is famed by the name of Paṇṭa-kula,³ of which Perumāḍireḍḍi, of the village Dūvūru, became celebrated as a devotee of Śiva. He belonged to the Dēśati-vaṃśa. His wife was Annamāmbā, celebrated as a devotee of Śiva. He by whom he had five sons, Allaya, Pedakōṭa, Annaprōla, Dodḍaya and Pinnakōṭa. The fourth, Dodḍaya,⁴ is styled Paṭṭakulārāja. He married another Annamāmbā and had three sons, Prōla, Kōṭa and Allāḍa. The last is described as a great conqueror, and from the description the poet gives of his achievements, he seems to have risen to some importance and perhaps established a petty principality. His wife⁵ was Vēmāmbā, the grand-daughter of king Anavēma, who bore four sons,—Vēma, Virabhadra, Dodḍaya, and Annaya.⁶ The eldest of them is said to have led an expedition as far as the Vindhya and to have conquered Saptamāḍiya-rāya, the king of Jhūde-jantaru-nāḍu, the chiefs of Bārahadonti, and the kings of Oḍḍādi and Kāṭaka. He is also said to have received tribute from Paṇḍuvāsuraḍhāni, the king of Oḍḍo-dēśa, the king of Karpāṭa, the king of the Yavanas (?), and the chiefs

¹ This famous Telugu poet lived about the year 1435 A.D. He was patronized by the Redḍi chiefs of Rājamahēndra. Of his many works, the *Paṇḍitarāgyacharitam* was dedicated to Māniḍi-Praggaḍayya, commander-in-chief of Vēmāreḍḍi's forces; the *Naiṣadham* to Mautri-Siṅgaṇa, Praggaḍayya's brother; the *Bhīmāśirāḥḥaṇḍam* to Beṇḍapūḍi Annayya, minister to Virabhadra-reḍḍi; and the *Kāṭikhaṇḍam* to Virabhadra-reḍḍi; see Rao Bahadur K. Virasalingam's *Telugu Poets*, Part I. p. 66.

² The introductory verses in the first canto of this poem and generally the initial and the final verses of each canto contain numerous references to incidents in the lives of the Redḍi chiefs.

³ Compare verse 4 of this inscription.

⁴ The inscription traces the genealogy of the dynasty from this chief.

⁵ Vēmāmbā was, according to the inscription, the daughter of Bhūma of the Chōḍa family.

⁶ There is a peculiarity in the nomenclature of these Redḍis. The name of a chief is often prefixed to that of his son. Allāḍa's sons are known as Ala-Vēma, Ala-Vīra or Allanṭipa-Virabhadra. So also, Kāṭa's son is called Kāṭaya-Vēma or Kāṭamarēḍḍi-Vēmāreḍḍi; see above, Vol. IV. p. 323.

of Bārahadonti-manne and Saptamāḍiya.¹ The titles by which he was well known are—Rāyavēśyābhujāṅga, Saṁgrāmapārtha, Karpūravasantarāya and Jaganobbagaṇḍa. The second chief, Virabhadra, is described as even more powerful than his brother. The chiefs of Kasimikōṭa, Veṅkaṭāyi, Kappakoṇḍa, Killeḍa and others are said to have been subdued by him. He was crowned during the life-time of Vēmāreḍḍi. Virabhadra married Anitalli, the daughter of Vēma, the son of king Kāṭa.² He was a votary of Śiva and a great warrior. The third chief, Doḍḍaya,³ is also reported to have made many conquests. He led an expedition to the north and reduced Oḍḍādi, Śrīṅgaramkōṭa and Lōtugeḍḍa.⁴ He was a very skilful horseman. On the race-courses he made his horse jump over a space of twenty-four cubits in one bound.⁵ After briefly describing the virtues of the youngest, Annaya, the poet expresses the wish that his patron might rule the whole country including Chikāṭi, Kaliṅga, Chilkasamudra and Siṁhaśaila⁶ from his capital Rājamahēndra.⁷

As regards the connection between the Redḍis of Koṇḍaviḍu⁸ and those of Rājamahēndra nothing definite is known. The *Bhīmakhāṇḍam* states that the chief Allāḍa became the ruler of a kingdom extending as far as Siṁhādri, with his capital at Rājamahēndra, by the influence of his relationship with Prōlaya, Anavēma, Anapōta, Alavēma, Kumāragiri and others, who were the rulers of Pākanāḍu.⁹ It is probable that the Anavēma whose grand-daughter, Vēmāmbā, according to the *Kāśikhaṇḍam*, was married to Allāḍabhūpati, is the Anavēma of Koṇḍaviḍu.¹⁰ But the present inscription says that Vēmāmbikā was the daughter of Bhīma of the Chōḍa family. To reconcile these two statements, it may be conjectured that Vēmāmbikā was the daughter of Anavēma's daughter and that Bhīma was his son-in-law. We learn from the Tottaramāḍi plates that Kāṭaya-Vēma's wife and mother were, respectively, the daughter and sister of Anavōta, the elder brother of Anavēma;¹¹ and the *Kāśikhaṇḍam* tells us that this Kāṭaya-Vēma's daughter was married to Virabhadra, the second son of Vēmāmbikā. Though the relationship between these two Redḍi dynasties is thus established, it is not easy to explain how the kingdom of Rājamahēndra came into the hands of Vēma and Virabhadra. Kāṭaya-Vēma is said to have received it as a gift from Kumāragiri of Koṇḍaviḍu;¹² and he must have possessed it until at least A.D. 1416, the date of the latest inscription

¹ *Sapta-māḍiya* probably means 'seven hills' and *Bārahadonti-manne* 'twelve hill states' (?). Oḍḍādi is in the Vizagapatam district and Kāṭaka in Orissa. There is a village called Pāḍḍuva in the Gōḍāvari district. The Yavanas are the Muḥammadans.

² This is the Redḍi chief Kāṭaya-Vēma of Rājamahēndra, on whom see above, Vol. IV. Nos. 46 and 47.

³ This is the Redḍi chief who issued the present grant.

⁴ These places are in the Vizagapatam district.

⁵ Compare verse 19 of the inscription.

⁶ Chikāṭi is at present a Zamindāri in the Gaṅjām district. The extent of Kaliṅga was perhaps at this time much reduced. Chilkasamudra is the lake Chilka to the north of Gaṅjām. Siṁhaśaila is a hill with a temple in Vizagapatam.

⁷ The position of Rājamahēndra is described in the *Kāśikhaṇḍam* as follows: The river (Gōḍāvari) along the western city wall, the temple of Śrī-Mullagūri-Śakti in the N.E. corner, and the temple of Madana-Gōpāla in the fort.

⁸ Regarding the Redḍis of Koṇḍaviḍu Mr. Sewell says in his *Lists of Antiquities*, Vol. II. p. 187:— "After the subversion of the Gaṅapati Rājas of Oranḡal by the Muḥammadans in A.D. 1323, the Redḍi chiefs in different parts of the eastern coast rose to power. Amongst these the Koṇḍaviḍu chiefs were for a century so important that their government rises to the dignity of a kingdom, and their family to that of a dynasty." Then he gives a list of six chiefs with dates which do not tally with those given at p. 63 ff. Kumāragiri-Redḍi is said to have ruled from A.D. 1381 to 1395 (p. 187); but on p. 63 two inscriptions referring to him are recorded, which are dated in A.D. 1405 and 1407.

⁹ The tract of country from Koṇḍaviḍu in the Kistna district to Kandukūru in the Nellore district is said to be called Pākanāḍu. Compare above, Vol. III. p. 24.

¹⁰ No. 4 in the genealogical Table of the Redḍis of Koṇḍaviḍu; above, Vol. IV. p. 321.

¹¹ Above, Vol. IV. p. 321.

¹² *Ibid.* p. 311.

referring to him.¹ He had a son,² but it is not known whether the latter inherited the principality.³

From the foregoing facts and from the inscriptions noted by Mr. Sewell, it is evident that this dynasty exercised but an ephemeral sovereignty. Dodḍaya, the fourth son of Perumāḍi, first rose to some importance, probably as an officer of the Koṇḍaviḍu Redḍis. Then his third son, Allāḍa, improved that position and transmitted it to his adventurous sons, who established a principality with Rājamahēndra as their capital. But neither Vēma's sons, if any, nor those of any of his brothers seem to have inherited their throne. The Gajapatis of Orissa or the kings of Vijayanagara must have driven the Redḍis from Rājamahēndra. The encouragement which these Redḍis gave to Telugu poets is one noteworthy fact of their short-lived government, which entitles them to the gratitude of posterity.

TEXT.⁴

First Plate ; First Side.

- 1 ✽ ल[क्ष्मी] पद्मकितां तनोतु भवतां लक्ष्मीपतिस्ततं [के]लीकीलतनुस्त्र-
- 2 मस्तजगतां रक्षाविधौ दक्षिणः । खेहाद्री धरणीं नि[जे]करमणीं कर्तुं र-
- 3 [स]ाधुदहन्⁵ तत्संज्ञेषकुतूहलात्पुलकितो य[:*] स्तब्धरोमाभवत् ॥ [१*] अस्तु
- 4 [म]ही हस्तिमुखं स्वस्तिकरं [व]स्त्रमस्तजनिहेतुः । यत्कटरटदक्किमाला
- 5 [विलस]ति हरिनीलहारसमलक्ष्मीः ॥ [२*] कक्कापतेस्तां कलयामि बालां
कलां⁶
- 6 कलकेन⁷ विभिन्नरूपां । यदंतरस्त्रंदिसुधाद्रंमौळिर्द्युज-
- 7 यः पीतविषः शिवोभूत् ॥ [३*] अस्ति प्रयस्तमहिमा पुरुषः पुरा-
- 8 णस्तस्य क्रमान्स्त्रभुजोरुपदादभूषन् । वर्णा दिजप्रभृतय[:*]
- 9 [पद]पद्मजानां वंशेष्वभूजगति पंटकुलं प्रतीतं ॥ [४*] तत्रासीत्सहितो
- 10 महीपतिलकी मान्यसतामुन्नतस्त्रागी दोड्डमहीपतिस्सुकृतवान्
- 11 [पो]ल्लोलगोत्रायणीः । दानैर्यस्य विनिर्जितो मतिर्युतैस्त्राम्याय कल्प-
- 12 द्रुमो मौनो वत्कलसंवृतस्त्रुरगणं भक्त्या भजत्वाधरात् ॥ [५*] शीयन्न-
- 13 ब्रोलप्रभुकोटया[ल]भूमीश्वरास्तस्य सुताः प्रसूताः । सत्ये-

First Plate ; Second Side.

- 14 न सत्वेन जयेन धर्मतनूजभीमार्जुनतुल्यरूपाः ॥ [६*] तेषां कनिषोपि⁸ च
- 15 [ज]न्मनाभूज्येष्ठो⁹ गुणैरल्लधरातल्लेदः । चंद्रोष्यदोषाकरतामुपेत-
- 16 स्त्रौम्योपि भून्दनतां प्रयातः ॥ [७*] प्रतापमानौ प्रकटं यदीये विजृं-

¹ *Ibid.* p. 328.

² See *ibid.*

³ In his *Lists of Antiquities*, Vol. I. p. 41, Mr. Sewell notes two inscriptions at Palakōl, dated A.D. 1415 and 1416, which refer to Allāḍa-bhūpāla (the father of Vēma and Virabhadra).

⁴ From ink-impressions supplied by Dr. Hultsch.

⁵ Read 'साधुदहन्'.

⁶ The *anureḍra* stands at the beginning of the next line.

⁷ Read कलकेन.

⁸ Read 'वादरात्'.

⁹ Read कनिषोपि.

¹⁰ Read 'ज्योष्ठो'.

- 17 भित्ति वैरिविलासिनीनां । सुखांबुजातानि सुहृ[:*] स्वक्रियां¹ विकासलीलां
 18 विस्तृजन्ति चित्र ॥ [८*] शचीव शक्रस्य शिवेव शंभोः पद्मेव सा
 पद्मविलोचनस्य । वेमां-²
 19 विक्ता चोडकुलेंदुभीमभूपात्मजाभूम्भृतास्य जाया ॥ [९*] श्रीवेमभू-
 20 श्रीश्वरवीरभद्रभूनायदोड्ढचितिपात्रभूपाः । अज्ञाडभूपस्य सु-
 21 ता अभूवन् गुणैर्यथा पण्डितरयस्य पुत्राः ॥ [१०*] गुणैश्च तेषां निजजन्म-
 22 ना च ज्ञायानभूदक्षयवेमभूपः । रामो यथा रम्यगुणाभिराम[:*] स्वसो-
 23 ध(ना)राणां³ निजभक्तिभाजां ॥ [११*] वेमप्रभो राजमहेंद्रनामा⁴ रामाभि-
 24 रामाजनि राजधानी । अनेकमातंगतुरंगपूर्णा शशांकसंकाशविराजिसौ-
 25 धा ॥ [१२*] धर्मानुव्रमयन् रिपुन्विनमयन् राज्यश्रियं वर्धयन् पापं सं-
 26 श्रमयन् प्रजाच रमयन् विद्वज्जनान् स्थापयन् । कीर्तिं संरचयन् दिशासु
 27 निखिललोणीभृतामाययो राजा राजमहेंद्रनामनगरे वेमेश्वरो जृम्भ-
 28 ते ॥ [१३*] तस्यानुजो राजमहेंद्रराज्यपटाभिषिक्तो⁵ विलसत्प्रतापः । त्यागश्रि-

Second Plate; First Side.

- 29 या संसृतवीरभद्र[:*] श्रीवीरभद्रचितिपो विभाति ॥ [१४*] अज्ञानपवीरभद्रं
 विभवस-
 30 सुदं⁶ वितीर्णितरुभद्रं । पूजामोदितरुदं बलजितवलभद्रमाहुर-
 31 तिभद्रं ॥ [१५*] आकारजितजयंतौ जगति जयंतौ द्विषीश्वरेवंतौ । अमित-
 दय[र]-
 32 गुणदांतौ वेमेश्वरवीरभद्रभूकांतौ ॥ [१६*] राज्ञोस्तयो रम्यगुणोनुजात[:*] श्री-
 33 दोड्ढभूपो विजितारिभूपः । विभाति कर्पूरवसंतरायस्त्रयामभीमो ज-
 34 गनोव्वगंडः ॥ [१७*] आनमचितिपालकम्भकुटप्रप्रोतनानामणिच्छायावा-
 35 लरविप्रभापटलिकादीव्यत्पदांभोरुहः । दिक्कांताकुचचंदनायि-
 36 तयशस्त्रपूर्णरोदींतभूरत्नादचि[ति*]पात्रजो¹⁰ विजयते दोड्ढचमाना-
 37 यकः ॥ [१८*] ¹¹धारामंडलभंजणीमुरडिकाख्यातेच दोड्ढप्रभौ वाहं लंघय-
 38 ति दिधा¹² त्रिगुणिताष्टारजिमात्रां भुवं । चित्रं किन्तु तदीयकीर्तिरव(र)लारो-
 हत्य-
 39 हो दिग्गजान् सूर्याश्वान्विपमानुपर्युपरि च प्रक्रीडति प्रत्यहं ॥ [१९*] भुव-
 नचित-

¹ Read स्वकीयां

² The anuvreda stands at the beginning of the next line.

³ Read 'भद्र'.

⁴ Read पण्डित.

⁵ Read 'नामो'.

⁶ The anuvreda stands at the beginning of the next line.

⁷ Read 'दराणां'.

⁸ Read द्वितीयां.

⁹ Read 'ज्ञाड'.

¹⁰ Read पट्टाभि.

¹¹ Read भजनी.

¹² The word *dividd* has to be taken with *langhayasi* and not with *trigayasi*, as the description of the same incident in the *Kālikāṇḍam* gives the length of the jump as 24 cubits.

- 40 ये धवळे विशदैर्यत्कीर्तिपूरकपूरैः । चित्रं चकीरयूनां दिवापि संभव-
 41 ति चंद्रिकामोदः ॥ [२०*] धाटीघोटीसुराग्रखंडितमहीधूळीकराळीकृतप्रांत-
 42 भ्रांतनतारिवीरपटले श्रीदोड्डभूमीश्वरे । चित्रं शचुनृपा निमज्य विम-

Second Plate ; Second Side.

- 43 ले तत्खड्गधाराजले प्रोन्नज्जल्यभरांगनाकुचतटीसंघट्टिगंगाजले ॥ [२१*] कदा-
 44 चिदर्धोदयपुण्यकाले दोड्डचित्तीशीर्चितपार्वतीशः । दानानि रम्याणि विधा-
 45 य गंगातटग्रहाराणपि दातुमै[च्छ]त् ॥ [२२*] श्रीशके करवाणविश्वगणिते
 साधा-

- 46 रणे वल्लरे पौषेर्धोदयनाम्नि पुण्यसमये कौतियगंगातटे । ग्रामं गुं-
 47 पिणिनामकं सङ्कलिकं सैख्यभोगाष्टकं विप्रेभ्योऽयदोड्डभूपतिरदादा-
 48 चंद्रमातारकं ॥ [२३*] अनवरतक्रतुरचनासंमोदितभूमिदेवदेवेन्द्र । तं ग्रा-
 49 मं निजनाम्ना कृतवानल्लाडरेड्डिदोड्डवरं ॥ [२४*] ✽ ॥ वृत्तिमंतो
 द्विजव-

- 50 रा लिख्यंते सांप्रतं क्रमात् । अत्रायहारतिलके 'सर्वेप्यैकैकभागिन-
 51 : ॥ [२५*] ब्रह्मा यजुषि शास्त्राणां व्याख्याता नृपपूजितः । गौतम[:*]
 श्रीशिंगयज्व-

- 52 पैरुमाडिमघी^१ सुखी ॥ [२६*] षड्दर्शनीव्याक्रियाभिर्जिह्व[१*] यस्य विजृम्भते
 । पञ्चाल-

- 53 कोमयप्राज्ञः कौडिन्धी यजुरुज्वलः^२ ॥ [२७*] श्रीशिंगमहेदिपौत्री मीमां-
 54 साशब्दतर्कभूः । साहित्यसीमा हरितः शिंगयार्थो महीदयः ॥ [२८*]
 षड्दर्श-

- 55 न्यादिविद्यानां यस्य जिह्वा विहारभूः । मलावमाधवसुधीः कौडिन्धी य-
 56 लुषा पटुः ॥ [२९*] मीमांसामांसकः शब्दपटुस्तर्कपि कर्कशः । आचैयी
 यजु-

Third Plate ; First Side.

- 57 पि प्रौढ[:*] श्रीकृष्णभरतसुधीः ॥ [३०*] षड्दर्शनी नर्तकीव जिह्वापे
 यस्य नृत्यति । इंगुवुश्री-
 58 मल्लभट्टः शौनको यजुषात्रिभिः ॥ [३१*] व्याख्याताखिलशास्त्राणामब्रह्मो
 राजपूजि-

^१ Read 'प्यैकैक'.

^२ Read मघी.

^३ Read 'इज्वलः'.

- 59 तः । हरितो गुडिमेष्ट्रीसर्वदेवमखीश्वरः ॥ [३२*] अतीर्यामकृतः पुत्रः[*]
क्रोत्तूरप्य-
- 60 ययज्वनः । विद्यान्वितश्चैर्हरितः[*] श्रीमामिडिमखी सुखी ॥ [३३*]
वेदशास्त्रपुराणेषु
- 61 वेदव्यास इवापरः । वैष्णवः काश्यपो वल्लभार्यनारायणस्तुधीः ॥ [३४*]
विद्योतं-¹
- 62 ते सुखे यस्य विद्यास्तुर्वी विजृम्भिताः । सरस्वतीप्रोलुभट्टः कौडिन्यो राज-
- 63 पूजितः ॥ [३५*] सांगायवेदनिशितः शास्त्रकाव्यादिभ्यधीः । चरित्रेण
च गोत्रेण
- 64 वसिष्ठो रामयस्तुधीः ॥ [३६*] भारद्वाजोयवेदाग्रः[*] क्रमधाडी गुणा-
र्णवः । श्री-
- 65 मानवमयज्वेद्रशिङ्गयार्यस्त दीक्षितः ॥ [३७*] यजुर्जटादेशचर्चाद्यवधानप्र-
- 66 चंडधीः । श्रीयेष्ट्यावधानीन्द्रः कौडिन्योप्ययव्यभूः ॥ [३८*] चित्रावधानी
- 67 यजुषि शौनको विस्मयार्यभूः । इंगुवुश्रीमंचनावधानीन्द्रो मखदीक्षितः
॥ [३९*]
- 68 यजुस्सामार्णवौ येन निपीतो कपिगोचभूः । गुंटूरिनागयदेदी साध्व-
- 69 रौद्राचभाग्यवान् ॥ [४०*] गोकूपल्यप्ययार्याव्चिचंद्रः[*] श्रीवत्सगोचजः ।
अनंता-
- 70 यंस्सांगयजुष्यापस्तं व इवापरः ॥ [४१*] पीनुंगोटिपोतिभट्टो यजुःक्रमवि-

Third Plate; Second Side.

- 71 शारदः । आचैयस्तुयशा मानी पीतयार्यतनूभवः ॥ [४२*] कौशिकः[*]
श्रीयादव[नि]-
- 72 नरहर्यार्यगोपयः । अयवेदक्रमावृत्तिभाग्यवानाश्वलायनः ॥ [४३*] बेलधे-
विश्री-
- 73 केशवार्यः काश्यपः शिङ्गयाकजः । श्रीमान् सांगयजुब्रह्मा² गुणी सर्वोप-
- 74 कारकः ॥ [४४*] श्रीवत्सः[*] श्रीकंदुगुलमाधवार्यसुताप्यः³ । यजुःक्रम-
प्रो[टि]-
- 75 युक्तो दाता श्रीमान् गुणप्रियः ॥ [४५*] कौडिन्यः[*] श्रीबोनगिरि-
माधवार्याव्चि-

¹ The *anuvāda* stands at the beginning of the next line.

² Read *सहस्रब्रह्मा*.

³ Read *सुतो*.

- 76 चंद्रमाः । नृसिंहशिष्टस्त्रुजो यजुर्वेदचतुर्मुखः ॥ [४६*] श्रीयाकुनूरिना-
 77 गार्यशिष्टो विष्णुतनूभवः । यजुरस्त्रलितावृत्तिः कौशिकी विनयो-
 78 तः ॥ [४७*] पामलपाटिनरहरिधीर[*] श्रीरामयार्यतनुजातः । कौशि-
 79 कगोत्रो गुणवान् यजुरावृत्त्या समस्तबुधनंदः ॥ [४८*] हरितः कलु-
 वक्त्रश्रीव-
 80 ज्ञभहेदिशेखरः । प्रतापवानृग्यजुषोः पूतं कृत्स्नयात्मजः ॥ [४९*] श्रीयंपदौ-
 81 भक्तहेदी हरितो गंगयार्यजः । ऋग्यजु[*] श्रीतशास्त्रज्ञसुलक्षणजटापटुः
 82 ॥ [५०*] भारद्वाजो देवरपुनरह्यार्यनंदनः । शूराध्येता यजुर्वेदे श्रीमान्
 गण-
 83 पतिस्त्रुधोः ॥ [५१*] सुदिक्कृष्णभट्टस्य सुतो नरहरिस्त्रुधोः । भारद्वाजो
 यजुर्वेदप-
 84 टुराचार्यकीर्तिमान् ॥ [५२*] भारद्वाजः पेह्यार्यः कोलूरनमभट्टजः । र-

Fourth Plate; First Side.

- 85 म्याग्रवेदनिपुणो दयावान् दीक्षितो महान् ॥ [५३*] काश्यप[*] श्रीशिं-
 गरेमिय-
 86 यार्यतनूभवः । पोतयार्यो यजुर्वेदमहावृत्तिमतां वरः ॥ [५४*] श्रीको-
 87 ऽर्गुगंटिकोटर्यपुत्रः शांडिल्यगोचजः । माचनार्यो यजुर्वेदजटाव-
 88 ज्ञभनामवान् ॥ [५५*] श्रीकीडय-पेह्यार्यसत्पुत्रो हरितान्वयः । श्रीय-
 89 ज्ञाडार्यविप्रेद्री यजुर्वेदविदां वरः ॥ [५६*] आदित्यार्यसुतः शुंगभार-
 90 द्वाजो यजुःपटुः । श्रीमान् बौदलपाटिश्रीपेह्यार्यो महायशा-
 91 : ॥ [५७*] श्रीमान्पूरिदेचार्यपुत्रो गंगयकोविदः । आच्यो यजुरा-
 92 वृत्तिविख्यातो विप्रनंदितः ॥ [५८*] कौदाटिपोचनार्यस्य सुतुरा-
 93 च्येयगोचजः । श्रीपोतनार्यो गुणवानद्वितीयो यजुःक्रमे ॥ [५९*] गौतम-
 [*] श्रीका-
 94 मयार्यतनयो नयभूषणः । श्रीतंमयार्यो मतिमान् यजुरध्या-
 95 पकोत्तमः ॥ [६०*] रांपत्तिकूचनार्यस्य सुतु[*] श्रीवत्सगोचजः । तिप्प-
 यार्यो यजुः-
 96 प्रौढः शब्दकाव्यादिभव्यधीः ॥ [६१*] शांडिल्यो जज्ञिपत्तिश्रीशिंगयार्यसुतः
 ज्ञतो । स्वप्ने-
 97 प्यभंगाध्ययनः प्रौलयार्यो यजुःक्रमे ॥ [६२*] रम्योदयो राजुकीडपेह्य-

98 भट्टो यजुःकृती । यास्कान्वयो गौतमार्यजतस्त्ववज्ञतांन्वितः^१ ॥ [६३*]
वसिष्ठोः^२

Fourth Plate; Second Side.

99 टिपेद्दिश्रीमल्लयार्यतनूभवः । जज्ञिपज्ञिनृसिंहार्यो यजुः[*]श्रुतिविशारदः
100 ॥ [६४*] ऋग्वेदाध्यापने दक्षो वज्रूरिमंचनात्मजः । भारद्वाजः शिंगयार्यश्वं-
101 पदुन्नतकीर्तिमान् ॥ [६५*] वड्डगुंटलकामार्यगर्भपुण्डोदयसुखी । भारद्वा-
102 जो वज्रभार्यश्रीतो यजुषि शातधीः ॥ [६६*] नलूरिश्रीमल्लयार्यो मल्लयार्यत-
103 नूभवः । वाधूलो ब्राह्म(१)णावृत्तियुक्त ऋग्वेदपारगः ॥ [६७*] श्रीयर्तगूरि-
104 कामार्यो भारद्वाजः सुलक्षणः । यजुर्वेदालयः पुत्रो वज्रभार्यस्य व-
105 ज्ञभः ॥ [६८*] उड्डुकोडलपेहार्यकुमारी गौतमान्वयः । श्रीयन्नमा-
106 यो विनयो यजुः[*]श्रुतिविशारदः ॥ [६९*] कौडिन्यः कंचरेपज्ञिनाराय-
107 णतनूभवः । यजुरावृत्तिसिंह[*] श्रीनरसिंहसुधीः सुधीः ॥ [७०*] हरितो
मारट्-

108 रिश्रीलक्ष्णभार्यशुभोदयः । अध्वर्युः[*] श्रुतिविख्यातस्तिष्यनार्यो दयापरः
॥ [७१*]

109 भारद्वाजः सुब्रुवीटियल्लयार्यप्रियात्मजः । श्रीमाचनार्यो यजु-
110 षि क्रमावृत्तिविचित्रधीः ॥ [७२*] काश्यपो विद्युतोऽध्वर्युः[*] श्रुतो
मल्लेलगंगनः । श्रीम-

111 ल्लयार्यसंज[१*]तो धैर्यगांभीर्यभूषितः ॥ [७३*] श्रीकौडिश्रीनृसिंहार्यतन-
112 यः[*] श्रीदयान्वितः । चिद्वनार्यः कण्ठगोत्रो यजुर्वेदधुरंधरः ॥ [७४*]
श्रीमंड-

Fifth Plate; First Side.

113 वेज्ञिनागार्यतनयः केशवः सुधीः । काश्यपो निशितः शक्तयजुर्वेदे गुणी-
114 क्षतः ॥ [७५*] काश्यपो मंडवेज्ञिश्रीवल्लभार्यसुतः कृती । विद्वान् शतपथी
काम-

115 यार्यः शक्तयजुःपटुः^३ ॥ [७६*] गुडिवाडानमार्यस्य कुमारः कौशिका-^४
116 न्वयः । पोतार्यः शक्तयजुषा कांतः शांती गुणप्रियः ॥ [७७*] नूतकिश्री-
117 गंगनार्यगर्भरत्नसुदारधीः । कौडिन्यः सूरयवुधः सशक्तयजु-
118 रंचितः ॥ [७८*] गुणी कलंगछायातर्कमयामात्यनंदनः । कौडिन्यो मा-
119 चमंचीशो राजकार्यधुरंधरः ॥ [७९*] वज्रूर्यजुमंचीशो गुणवान्

^१ Read "जातः सर्वज्ञतांन्वितः".

^२ Read वसिष्ठोः.

^३ The letters टुः & गुडिवा are written on an erasure.

^४ The का at the end of the line is badly engraved.

120 कीर्त्तिभूषणः । आपस्तंबी राजमान्यः कौडिन्यः शिवभक्तिमान् ॥ [८०*]
सुडि-

121 यन्त्रीशिंगनार्यः कौडिन्यो यक्षुषा पटुः । विद्वान् संगीतसाहित्यशास्त्र-

122 मार्गविचक्षणः ॥ [८१*] श्रीवोताप्ययविप्रेन्द्रः कौडिन्यो राजवल्लभः । प्रि-

123 यवादी यशोहारी सुखवान् सुजनप्रियः ॥ [८२*] मौनमार्गवगोत्र[ः*]

श्रीकेसपा-

124 यंतनूभवः । ये०००वन्त्रीगीपणार्यो गुणवान्[र]खलायनः ॥ [८३*] चे०००वु-

125 श्रीयप्ययार्यंतनयो विस्मयाद्भयः । का[श्चप]ान्वयसंजातो य[क्षु]-

126 वेदी महामतिः ॥ [८४*] प्रसन्नवल्लभहरेर्ब्रह्मनागे[खरस्थ] च । अत्रायहारे
ललिते [ट]-

Fifth Plate; Second Side.

127 स्तं वृत्तिद्वयं द्वयोः^१ ॥ [८५*] अग्रहारवरस्यास्य ग्रामग्रा[सा]र्थ्यमुत्सुकः^२ ।
प्रादादन्नव-

128 रग्रामं कृत्स्नं श्रीदोड्डभूपतिः ॥ [८६*] [श्री]भळामात्यतनयनारनाथ्यस्य
मंचिणः ॥ खं-

129 डिकान्नवरैचास्ति सार्धंखारिचतुष्टयं । [८७*] अस्य ग्रामस्य सी[म]ानो
दिक्षु पूर्वदिषु क्रमा-

130 त् । सर्वेषां सुप्रबोधाय लिख्यंते देशभाषया ॥ [८८*] ✽ ॥ अल्लाडरेडि-^३
दोड्डवरपु सीमा-

131 निर्णयमु^४ ॥ ईशान्यादि कौत्तेयमध्यमादि दक्षिणमुखमै धरिमीद पुंतदंड-

132 तु पल्लवेलपोलंसंधु^५ नदिकंवाननुडि कौतमेर वच्चि मलंगि पच्चिममुखमै को-^६

133 तमेर वच्चि मेडितापवंक दक्षिणमुखमै कौतमेर वच्चि मळि^७ मेडिताप-

134 वंकनु पच्चिममुखमै कौतमेर वच्चि एप्पटि^८ दक्षिणमुखमै रावलकु व-

135 च्चि आ पुंते पट्टि वरवंकलधांका^९ वच्चि मळि पडुमळिमुखमै ताळ्ळुकु व-

136 च्चि कोटिकि वेळ्ळु आ नडुमु पडुकोनि आम्नेयमुखमै कौतमेर वच्चि
तूळुपुमुखमै

137 रावल पुंतने कलशि^{१०} च्चका दक्षिणमुखमै ऊरिवाकिटि तूळुपु पडुमटि
चालुराव-

^१ The first six syllables in this line are engraved on an erasure.

^२ Read रेडिड.

^४ Read निर्णयमु.

^५ The *consonant* stands at the beginning of the next line.

^६ Read दक्षिण.

^९ Read दिका.

^३ Read वासाव.

^५ Read पोलसंधि.

^७ Read मळिपु.

^{१०} Read कलशि.

- 138 लं गलशि¹ तू०पुमुखमै कौतमेर वच्चि दक्षिणमुखमै रेंडु पेह तुंम्भल न-
 139 डुमंगानु रेंडूळ नडुसु वांगु वडुकोनि चिंतल तू०पुनंगा देवरपत्ति ऊ-
 140 रि मुंदटि वयलिकि² वेळिळ पुट्चायकु वच्चेनु तूर्पुसीमकु ॥ अंतनुंडि³
 दक्षिणसी-
 141 मकु पश्चिममुखमै ऊरि दक्षिणपु पुंतनडुसु वडुकोनि वरवंकल पुट-

Sixth Plate; First Side.

- 142 कु वेळिळ ताळ्ळ दक्षिणसु पुंतनडिमि पुटकु वेळिळ गवेरतोड
 दक्षिणपु पुंतनडिमि पु-
 143 टकु वेळिळ पश्चिममुखमैये चे०नु दक्षिणपु पुंतमध्यमानकु वेळिळ अंतनुंडि
 144 चका दक्षिणमुखमै पुंतनडिमि पुटकु वेळिळ अटे दक्षिणमुखमै देवरपत्ति-
 मनसं-⁴
 145 धिनंदिकंभानकु वेळिळ वेलंगकु वेळिळ चकानु पलवेलनुंडि वच्चिन
 पेह पुंतकु वे-
 146 ळिळ अंतनुंडि⁵ तूर्पुमुखमै पुंतनडुमे पट्टि पोंगानु देवरपत्ति पलवेल
 दोडवरपु
 147 पोलमेर⁶ मुख्यगुहनंदिकंभानकु वेळिळ अंतनुंडि दक्षिणमुखमै पुंतन-
 148 डुसु वडुकोनि कौतमेर पोयि अंतनुंडि⁷ ⁸पश्चिममुखमै गटे पट्टि कौत-⁹
 149 मेर पोयि मेडितापवंकनु गटे पट्टि दक्षिणमुखमै कौतमेर पोयि अं-
 150 तनुंडि पश्चिममुखमै मेडितापवंकनु कौतमेर पोयि पुंतं गलशि¹⁰ दक्षिण-
 151 मुखमै पुंतनडुसु वडुकोनि नोळ्ळपडियनडिमिकि वेळिळ अंतनुंडि पश्चिममुख-
 152 मै पलवेलसंधुगटे¹¹ पट्टि चकानु तुंम्भकु वेळिळ गटे पट्टि कौतमेर
 वच्चि पलवेलसंधि-
 153 ¹²नंधिकंभानकु वेळिळ उत्तरमुखमै गटे पट्टि वच्चि मेडितापवंकनु ¹³पश्चिम-
 मुखमै
 154 कौतमेर वच्चि अंतनुंडि मेडितापवंकनु ¹⁴दक्षिणमुखमै वच्चि येप्पट्टिन्नि¹⁵ पच्चि-
 155 ममुखमै गटे पट्टि पलवेल मुंम्भडिवरपु दोडवरपु ¹⁶पोलमेर मुख्य-

¹ Read गलशि.

² Read वयटिकि.

³ Read ०नुंडि.

⁴ Read मोनसं. The *anusvāra* stands at the beginning of the next line.

⁵ Read अंतनुंडि.

⁶ Read पोलिमेर.

⁷ The second *anusvāra* in अंतनुंडि is marked by a dot on the left side of नु.

⁸ Read पश्चिम.

⁹ Read कौत.

¹⁰ Read गलशि.

¹¹ Read संधि.

¹² Read नंधि.

¹³ Read पश्चिम.

¹⁴ Read दक्षिण.

¹⁵ Read येप्पट्टि पच्चि.

¹⁶ Read पोलि.

Sixth Plate ; Second Side.

- 156 गुह्ननंदिकंवानकु वच्चेनु [॥*] यो^१ पोलं दक्षिणानं बलवेलपोलं नडुम खंड-
पोलं ओ-
157 क पुट्टे^२ । यो^३ मूय्यल्लगुह्न[नं]दिकंवाननुडिड उत्तरमुखमै कुंटपश्चिमानकु
वेळ्ळिळ पुं-
158 तनडुमे पट्टि पेह पुंतकु वच्चि अंतनुडिड पुंतनडुमे पट्टि पश्चिममुखमै यो-
159 थकोट दोड्डवरपु ^४संधुपुंतकु वेळ्ळेनु । अंतनुडि पश्चिमपु सीमकु उत्तर-
मुख-
160 मै पुंतनडुमे पट्टि अन्नवरपुपाटि^५ नैर्ऋतिमूल^६ कुंटदक्षिणानकु वेळ्ळिळ अंत-
161 नुडि पश्चिममुखमै गट्टे पट्टि कौतमेर पोयि अंतनुडि उत्तरमुखमै
162 कौतमेर वच्चि अंतनुडि गट्टे पट्टि तूर्पुमुखमै अन्नवरपुपाटि पडुम-
163 ट्टि^७ पुंतं गलशि^८ उत्तरमुखमै पुंतनडुमे पट्टि केतरालुपल्लि
164 अन्नवरपुपाटि नडिमि पलानकु^९ वेळ्ळिळ अट्टे केतरालुपल्लि कुंटदक्षि-
165 णानकु वेळ्ळिळ अंतनुडि आग्नेयमुखमै केतरालुपल्लि अट्टे दिरिससु दक्षिणा-
166 न करमीद वेळ्ळिळ भरिची कौतमेर वच्चि अंतनुडि दक्षिणमुखमै वेदुरे-
खर-
167 पु अन्नवरपुपाटि^{१०} नडिमि गट्टु वट्टुकोनि कौतमेर वच्चि अंतनुडि तू-
168 र्पुमुखमै गट्टे पट्टि कौतमेर वच्चि अंतनुडि दक्षिणमुखमै वच्चि वेधुरे-^{११}
169 खरपु दोड्डवरपु नडिमि पुंतं गलशि^{१२} अंतनुडि तूर्पुमुखमै पुंतन-
170 डुमे पट्टि कौतमेर वच्चि रावुल पुंतं गलशि^{१३} अंतनुडिड उत्तरमुख-

Seventh Plate ; First Side.

- 171 मै पुंतनडुमे रावुल पश्चिमानंगा वच्चि अंतनुडि वेदुरेखरपु दोड्डवर-
172 पु ^{१४}संधुगट्टु वट्टुकोनि ^{१५}वायव्यमुखमै कौतमेर वीयि^{१६} अंतनुडि के-
173 तरालुपल्लि दोड्डवरपु नडिमि गट्टु वट्टुकोनि उत्तरमुखमै कौत[मे]र वीयि
174 अंतनुडि एप्पट्टि^{१७} गट्टे [पट्टि*] पश्चिमं कौतमेर वीयि अंतनुडि गट्टे
पट्टि उत्तरमु-

^१ Read ई.^२ Read संधि.^३ The secondary form of *ri* is also added to *च*; read नैर्ऋत.^४ Read गलशि.^५ Read वेदुरे.^६ Read वायव्य.^७ Read पुट्टि.^८ Read पाटि.^९ Read पोळानकु.^{१०} Read गलशि.^{११} Read वीयि.^{१२} Read ई.^{१३} Read ट्टि.^{१४} Read पाटि.^{१५} Read संधि.^{१६} Read एप्पट्टि.

- 175 खमै कीतमेर वोयि एण्टिगटे¹ पट्टि पश्चिमं कीतमेर वोयि अंतनुंडि
ग-
176 हे उत्तरं गीतमेर वोयि दीड्डितिप्प वेळ्ळि श्रीनृसिंहुनि पश्चिमान वेळ्ळि
संगडि-
177 रावुलकु वेळ्ळि ओटि राविकि वेळ्ळि 'पोलमेरगटे पट्टि कौतियमध्य-
178 मानकु वेळ्ळेनु । इदि पश्चिमसीमान्नियमु² । उत्तरानकु कौत्ते-
179 यम(1)ध्यमान वेळ्ळि ईशान्यादि गलशेनु³ ॥ ✽ ॥ आरामैरभिरामैर्भूदेवैः
सं-
180 पन्ननीहरैः । आदिकुंतातटे भाति ग्रामो दीड्डवरी मज्जान् ॥ [८८*]
अल्लाडभू-
181 मोखरदीड्डभूपी भविष्यतः प्रार्थयते नृपालान् । समैष धर्मः
182 परिपालनियः⁴ सौजन्यतो वा सुकृतेच्छया वा ॥ [८०*] स्वदत्ताध्विगुणं⁵
पु-
183 खं 'परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं⁶ भवेत् ॥ [८१*]
दान-
184 पालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति⁷ पालनादधु-
185 तं पदं ॥ [८२*] स्वदत्तां परदत्तां वा यो हरित वसुंधरां । ¹⁰षट्पर्व-
सह-

Seventh Plate; Second Side.

- 186 स्नाणि विष्ठायां जायते क्रिमिः ॥ [८३*] एकैव भगिनी लोके सर्वेषामेव
भूभुजां । न भो-
187 म्या न करग्राह्या विप्रदत्ता वसुंधरा ॥ [८४*] गामेकां रत्निकामेकां
भूमेरप्ये-
188 कमंगुळं । हरन्नरकमाप्नोति याव[द]भूतसंग्रवं ॥ [८५*] न विषं विषमि-
189 त्वाहुर्ब्रह्म[स्त्रं] विषमुच्यते । विषमेकाकिनं हंति ब्रह्म¹¹ पुत्रपौत्र-
190 कं ॥ [८६*] ✽ ॥ ओ ओ [॥*]

ABSTRACT OF CONTENTS.

The inscription opens with an invocation of the boar incarnation of Vishnu (verse 1), of Ganespati (v. 2), and of the crescent of the moon on the head of Śiva (v. 3). From the mouth, arms, thighs and feet of Vishnu were produced the four castes. A well-known division of the

¹ Read एण्टि गटे.

² Read गलसेनु.

³ Read परदत्तानु.

¹⁰ Read षट् पर्व.

⁴ Read पोचि.

⁵ Read 'पालभोयः.

⁶ Read निष्फलं.

¹¹ Read ब्रह्मस्त्रं.

⁷ Read निष्पयसु.

⁸ Read 'चाडिगुणं.

⁹ Read 'वाप्रीति.

feet-born (i.e. the *Śūdras*) was the *Paṇṭa-kula*¹ (v. 4). To this family belonged prince Dodḍa (I.) of the [*Polivōla-gōtra* (v. 5)]. His sons were the princes *Annavrōla*, *Kōṭaya* and *Alla* (v. 6). The youngest of these, *Alla* (v. 7), married *Vēmaṁbikā*, the daughter of prince *Bhima* of the *Chōḍa* family (v. 9). *Allāḍa* (i.e. *Alla*) had four sons,—*Vēma*, *Virabhadra*, *Dodḍa* (II.) and *Anna* (v. 10). The eldest of these, *Allaya-Vēma* (i.e. *Vēma*, the son of *Alla*) (v. 11) or *Vēma*, had for his capital *Rājamahēndranagara* (v. 12 f.). His younger brother *Virabhadra* was also anointed to the kingdom of *Rājamahēndra[nagara]* (v. 14). Verse 16 praises *Vēma* and *Virabhadra*, who were apparently joint rulers. Their younger brother, *Dodḍa* (II.),² had the surnames *Karpūravasantarāya*,³ *Samgrāmaśhims* and *Jaganobbagaṇḍa*⁴ (v. 17).

(V. 22.) "Once, on the auspicious occasion of *Ardhōdaya*, king *Dodḍa* (II.), having worshipped *Śiva* (and) given away handsome donations on the bank of the *Gaṅgā*, also desired to grant *agrahāras*.

(V. 23.) "In the prosperous *Śāka* (year) reckoned by the hands (2), the arrows (5), and the *Viśvas* (13),—i.e. 1352,—in the (cyclic) year *Sādhārana*, in (the month of) *Pausa*, at the auspicious time named *Ardhōdaya*, on the bank of the *Kauntēyagaṅgā*, king *Allaya-Dodḍa* gave to *Brāhmaṇas* the village named *Gumpinī*, with its cultivators (and) the eight kinds of *bhōgas*,⁵ (to be enjoyed by them) as long as the moon (and) as long as the stars (endure)."

This village he named after himself *Allāḍareḍḍidodḍavaram* (v. 24). Each of the following donees received one share in the *agrahāra* (v. 25).

List of donees (vv. 28-84).

Name of donee.	Father's name.	Gōtra.	Vēda.
Śīṅgayaiva-Perumāḍimakhin . . .	...	Gautama . . .	Yajus.
Panoḍla-Kommaya . . .	...	Kauṇḍīnya . . .	Do.
Śīṅgaya . . .	Son of Śīṅgamadvēdin . . .	Harita . . .	...
Malrāva-Mādhava . . .	...	Kauṇḍīnya . . .	Yajus.
Karṇa-Bharata . . .	...	Ātrēya . . .	Do.
Iṅgura-Mallubhaṭṭa . . .	...	Śaunaka . . .	Do.
Guḍimeṭṭa-Sarvadēvamakhin . . .	...	Harita . . .	...
Māmiḍimakhin . . .	Krottūr-Appayayaivan . . .	Do. . .	...
Vallabhārya-Nārāyaṇa . . .	...	Kāṭyāya . . .	...
Saravati-Prōlubhaṭṭa . . .	...	Kauṇḍīnya . . .	...
Rāmaya . . .	...	Vasishṭha . . .	Rich.
Annamayaya-Śīṅgayadikahita . . .	...	Bhāradvāja . . .	Do.
Yerrayāvadbhānin . . .	Appaya . . .	Kauṇḍīnya . . .	Yajus.
Iṅgura-Maḍchaṇāradbhānin . . .	Visaya . . .	Śaunaka . . .	Do.

¹ See above, Vol. IV. p. 319.

² See above, Vol. III. p. 65, note 8.

³ See *ibid.* p. 64, note 9.

⁴ The eight reputed *bhōgas* are : habitation, bed, raiment, jewels, women, flowers, perfumes, and areca-nuts and betel-leaves.

List of donees—contd.

<i>Name of donee.</i>	<i>Father's name.</i>	<i>Gōtra.</i>	<i>Vida.</i>
Gupṭūri-Nāgayadvēdin . . .	...	Kapi . . .	Yajus and Sāman.
Ananta	Gōlapalli-Appaya . . .	Śrīvata . . .	Yajus.
Ponungōṭi-Pōtibhaṭṭa . . .	Pōṭaya	Ātrēya . . .	Do.
Adavani-Narahari-Gōpaya . . .	...	Kaṇṭhika . . .	Rich.
Beldhēvi-Kēśava	Śīngaya	Kāśyapa . . .	Yajus.
Appaya	Kandugula-Mādhava . . .	Śrīvata . . .	Do.
Nṛisimha	Bonagiri-Mādhava . . .	Kaundinya . . .	Do.
Ākunūri-Nāga	Vishṇu	Kauṣṭhika . . .	Do.
Pāmalapāṭi-Narahari . . .	Rāmaya	Do.	Do.
Kaluvakka-Vallabhadvēdin . . .	Mallaya	Harita	Rich and Yajus.
Śrīyampad-Anbhaḍadvēdin . . .	Gaṅgaya	Do.	Do.
Gaṇapati	Dēvarapu-Narahari . . .	Bhāradvāja . . .	Yajus.
Narahari	Sundiḷa-Kṛishṇabhaṭṭa . . .	Do.	Do.
Peddayadikshita	Kollūr-Annamabhaṭṭa . . .	Do.	Rich.
Pōṭaya	Śīngarēmi-Yappaya . . .	Kāśyapa . . .	Yajus.
Māchana	Korubugunṭi-Kōṭa[ya] . . .	Śāṇḍilya . . .	Do.
Alīḍa	Koṇḍayara-Pedda[ya] . . .	Harita	Do.
Bondalapāṭi-Peddaya	Āditya	Śūṅga-Bhāradvāja . . .	Do.
Gaṅgaya	Mānspūri-Dēcha[ya] . . .	Ātrēya	Do.
Pōṭana	Kondāṭi-Pōchana	Do.	Do.
Tammaya	Kāmaya	Gautama . . .	Do.
Tippaya	Rāmpalli-Kūchana	Śrīvata	Do.
Prōlaya	Jallipalli-Śīngaya	Śāṇḍilya . . .	Do.
Rājakoṇḍa-Peddibhaṭṭa . . .	Gautama	Yāska	Do.
Jallipalli-Nṛisimha	Chitipeddi-Mallaya	Vasishṭha . . .	Do.
Śīngaya	Vallūri-Maṇchana	Bhāradvāja . . .	Rich.
Vallabhasrutin	Vaḍḍaṅguntala-Kāma[ya] . . .	Do.	Yajus.
Narūri-Mallaya	Mallaya	Vādhūla	Rich.
Artanūri-Kāma[ya]	Vallabha	Bhāradvāja . . .	Yajus.
Annama	Unḍrukōṇḍala-Pedda[ya] . . .	Gautama . . .	Do.
Narasimha	Kaṣṇurēpalli-Nārāyaṇa . . .	Kaundinya . . .	Do.

List of donees—*conold.*

<i>Name of donee.</i>	<i>Father's name.</i>	<i>Gōtra.</i>	<i>Vēda.</i>
Tippana	Māratūri-Erīshpama	Harita	Yajus.
Māchana	Subruvīti-Yallaya	Bhāradvāja	Do.
Mallala-Gaṅgana	Mallaya	Kāśyapa	Do.
Chittāna	Koṇḍa-Nṛisīdha	Kaṇva	Do.
Kōśava	Maṇḍavelli-Nāga[ya]	Kāśyapa	White Yajus.
Kāmaya	Maṇḍavelli-Vallabha	Do.	Do.
Pōta[ya]	Guḍivāḍa-Annama	Kauśika	Do.
Sūraya	Nānlaki-Gaṅgana	Kaṇḍīnya	Do.
Māchamantrin ¹	Kalaṅga-Kommayāmātya . . .	Do. . . . .	...
Vallūr-Ayyalamantin . . . . .	...	Do. . . . .	...
Mūḍiya-Sīngana . . . . .	...	Do.	Yajus.
Bonta-Appaya . . . . .	...	Do. . . . .	...
Yegava-Gōpaya	Kēmapa	Mauna-Bhārgava . . . . .	...
Viṣṇaya	Cheṛava-Appaya	Kāśyapa	Yajus.

Two further shares in the *agrahāra* were given to the Vishnu temple called *Prasanna-vallabha* and to the Śiva temple of *Brahmanāgēśvara* (v. 85). Finally *Dodḍa* (II.) gave to the *agrahāra* the village of *Annāvaram* for subsistence (*grāmagrādhārtham*²), with the exception (?) of $4\frac{1}{2}$ *kāḍis* belonging to *Nāranamantrin*, the son of *Aubhāḷāmātya* (v. 86 f.). The boundaries of the granted village are written in the language of the country (*i.e.* Telugu) (v. 88).

In the detailed description of the boundary-line of *Allāḍareḍḍidodḍavaram* (II. 130-179), the following villages are mentioned:—*Dēvarapalli*, *Palavela* or *Palevela*, *Mummaḍivaram*, *Īnthakōṭa*, *Annāvarapupāḍu*, *Kētarājupalli* and *Vedurēśvaram*. The northern boundary was the *Kauntōya* river.³

Verse 89 praises the village of *Dodḍavaram* on the bank of the *Ādikuntā*. In verse 90, king *Dodḍa* (II.), (the son) of king *Allāḍa*, requests future kings to protect the grant. Verses 91-96 are six of the usual imprecatory verses.

¹ The addition of the titles *mantrin* and *amṭya* shows that the donee was a *niyōgi*.

² [Compare *grāmopādāra*, above, Vol. III. p. 23, text line 100, and *grāmagrādhārtham*, Vol. IV. p. 359, text line 51.—E.H.]

³ In the Telugu portion (II. 131, 177 and 178 f.) this river is called *Kauntōya*. In the Sanskrit verses occur the forms *Kauntōyagabḡ* (v. 23), *Gaṅgā* (v. 22) and *Ādikuntā* (v. 89).

No. 10.—PITHAPURAM PLATES OF VIRA-CHODA.

DATED IN HIS TWENTY-THIRD YEAR.

By H. KRISHNA SASTRI, B.A.

The copper plates which bear this inscription were forwarded to Dr. Hultzsch by the Government of Madras. They were sent by the Raja of Pithāpuram to Mr. D. F. Carmichael when he was Chief Secretary, i.e. between the years 1875 and 1878. Mr. Carmichael had lent the plates for examination to Dr. Burnell, who figured the second side of the third plate in his *South-Indian Palæography*, second edition, Plate xxix.¹

The plates are nine in number. Each of them bears writing on both sides, except the first and last which are engraved only on their inner sides. They are not of uniform size; but each measures, on the average, 10" by 5½". To the proper right of each plate is a hole, ¾" in diameter.² Through these holes is passed a massive ring which is now cut. It is ½" thick and 7½" in diameter. Its ends are secured in a circular seal which measures 3½" in diameter. As may be seen in the collotype No. 2 on the Plate facing p. 104 of Vol. III. above, the seal rests on an expanded lotus flower and bears, in relief on a counter-sunk surface, the legend *śrī-Tribhuvan[ān]kūṣa* in Telugu letters. Above the legend it bears a boar which faces the proper left and has an elephant-goad overhead. In front of the boar are a *chauri*, a conch, and the moon; and behind it, another *chauri*, a *svastika*, and the sun. Below the legend there is a drum (?), an expanded lotus flower, and apparently a wooden stand for supporting the *abhishēka* dish.

As observed by Dr. Burnell, the inscription is written in the transitional Telugu alphabet.³ This is shown e.g. by the two forms, one the earlier and the other later, in which the *mā* of *Dakṣiṇāmūrti* in ll. 162 and 163 appears. The final *m* is used in two cases, viz. in ll. 45 and 63; but in all other cases the *anusvāra* takes the place of final *m*. The only groups in which the nasal is not represented by *anusvāra* are *ṇa*, *ṇa*, *ṇa* and *ṇa*. The difference in the secondary forms of *a* and *ā*, *i* and *ī*, *u* and *ū*, *o*, *ō* and *au* is not kept up throughout. In three cases the long *ā* is marked by *ā* and *u*, viz. in the *ā* of *māṇḍunu* in l. 215 and the *ā* of *dārppana* in ll. 262 and 263. The *ś* of *pyē* of *bhāmār=apy=ēka*⁴ in l. 278 is added to the secondary *y*. The writing is protected by raised rims and is consequently in a state of perfect preservation, except certain letters written over erasures. The language of the inscription is Sanskrit poetry (verses 1-35) and Sanskrit prose (ll. 2-17; 18-31; 68-71; 80-186; 271-277; and 279 to 280). The description of the boundaries (ll. 187-271) is in a mixture of Telugu and Sanskrit prose. As regards orthographical peculiarities, it may be noted that a consonant, besides being, as usual, doubled after the secondary form of *r*, is frequently doubled after an *anusvāra*, as in ll. 2, 21, 23, 28 etc.; that *ri* is used for *ṛi* in *kṛita* for *ṛita* (ll. 2 and 20) and *Hṛishikēśa* for *Hṛishikēśa* (l. 115); and that in conjunct consonants the secondary *r* is not only omitted in several cases, but is mistakenly represented by *ś* in *sāddhē* for *sārdhā* (l. 12), by *i* in *niggitya* for *nirgatya* (l. 15), and by *ā* in *Viṣṇuvaddhānō* for *Viṣṇuvardhanō* (l. 22). *Stāna* for *snāna* (l. 20) and *sārtvaṁ* for *sārthaṁ* (l. 61) are due to the vernacular pronunciation of Sanskrit words. The symbol for *ṛ* is used in the following cases:—(1) in proper names,—*Chiriyāṇḍān*, *Eṣāṇaka*, *Eṛiyapōta*, *Kaḍalusirukāla*, *Perumburakkāḍal* and

¹ See Dr. Burnell's prefatory note, p. v. paragraph 3.

² On the margins of the ring-holes of plates III. a, IV. a and IV. b, and V. a, respectively, the Telugu numerals 3, 4 and 5 are scribbled. The last figure is not so clear as the first two.

³ See note 1 above.

Tirukuruṅguḍi; (2) in the endings of Telugu names of towns,—*kurru*, *parru* and *torra*; (3) in the Telugu words,—*cheruvu* (a tank), *ṣru* (a stream), *karru* (a bank), *koradu* (the stump of a tree), *kriḍagaratulka* (F), *mugunṛu* (the sea), *pāru* (to flow), *podaru* (a bush) and *rāyi* (a stone); and (4) in the Telugu names of trees or plants,—*avuru*, *rēla*, *rellu*, and *veḍaturu*.

The only copper-plate inscription of Vira-Chōḍa, which has been published before, are the Chellūr plates of his 21st year.¹ Like these plates and other inscriptions of the later Eastern Chālukyas, the subjoined inscription opens with a mythical genealogy of the Chālukya family (ll. 1-18) and a historical account of the Eastern Chālukya kings (l. 19 ff.). This part of the inscription contains nothing new to us, but agrees in every detail with the account given in the Chellūr plates.² The reign of Vira-Chōḍa is described in verses 18-26. Of these verses, 18-21 correspond to verses 18-21 of the Chellūr plates. Verse 20 gives the correct reading of the town where Vira-Chōḍa was crowned, viz. *Jananāthanagari*,³ which is perhaps a poetical form of Rājamahēndrapura, the modern Rājamahēndri. In verse 21 the Śaka date of Vira-Chōḍa's accession is expressed by the numerical words *śaśi-kh-āmba-ṇdu*. This various reading shows that Dr. Hultsch was right in understanding the word *khadvaya* in *śaśi-khadvay-ṇdu*, as the corresponding verse of the Chellūr plates reads, to represent 'two cyphers,' and not a 'cypher' and a 'two,' which would be another possible explanation.⁴ Verse 22 states that Vira-Chōḍa bore the title *Samastabhuvandārāya*.⁵ Verses 25 and 26 state that his father, the emperor, viz. Kulōttuṅga-Chōḷa I., recalled him, but sent him back "for the conquest of the north" in the fifth year, apparently of Vira-Chōḍa's reign. The recall of Vira-Chōḍa and his temporary stay with his father may be considered either as a punishment for misbehaviour and rebellion, or he may have been recalled to help his father against a foreign enemy, perhaps against the Pāṇḍya king who, according to the Pithāpuram pillar inscription of Prithivīvara, was defeated by Vedura II., a vassal of Vira-Chōḍa.⁶ On the same occasion the Pāṇḍyas may have adopted the title *Rājiga-Chōḷa-manōbhāṅga*, 'one who frustrated the wishes of Rājiga-Chōḷa,' i.e. of Kulōttuṅga I.⁷ Vira-Chōḍa's subsequent return to Vēṅḡ may have been due to political troubles in his province, his absence from which may have contributed to the rise of feudatory families like the Velanāḍu and Kōna chiefs, who, later on, obtained possession of the Vēṅḡ country.⁸

The object of the inscription is to record that Vira-Chōḍa granted, at a summer-solstice, the village of Virachōḍachaturvēdimāṅgala, which was formed by uniting three different villages, viz. Mālavelli with its twelve hamlets (*pāṇḍi*) and Ponnatorra, both in the district of Prōlunāḍu, and Ālami in the district of Uttaravarusa (ll. 68-71 and 182-186). Lines 80-180 contain a list of the donees. The description of the boundaries of the granted village is given in ll. 186-271. Lines 271-274 assign twelve shares in Virachōḍachaturvēdimāṅgala for the maintenance of certain village officers. Seven further shares were assigned to the presiding deities in the centre, in the west, and in the other quarters of Virachōḍachaturvēdimāṅgala (ll. 274-276). The date of the grant was the twenty-third year of the king's reign (l. 279 f.), i.e. two years after the Chellūr plates. The inscription ends with the statement that the executors (*dāṣṇapti*) of this edict were the five ministers (*pañcha pradhānāḥ*), and that the composer was Viddayabhaṭṭa⁹ and the engraver Pennāchārya. The very same persons are mentioned at the end of the Chellūr plates.

¹ See *South-Ind. Inscr.* Vol. I. p. 49 ff., and *Ind. Ant.* Vol. XIX. p. 423 ff.

² The only difference, probably due to a mistake of the writer, to be noted in this portion, is the length of the reign assigned to Guṇaga-Vijayāditya. He is said to have ruled forty (*chateśādrimśat*) years (l. 26), instead of forty-four (*chateśāchateśādrimśat*) as in all the other Eastern Chālukya inscriptions.

³ Compare *Ind. Ant.* Vol. XIX. p. 431, note 55.

⁴ This title was borne by all the Western Chālukya kings.

⁵ See *Ind. Ant.* Vol. XX. p. 276, note 28.

⁶ The name Viddayabhaṭṭa occurs also in the list of donees.

⁷ Compare *ibid.* p. 426, note 6.

⁸ See *above*, Vol. IV. p. 36.

⁹ See *above*, Vol. IV. p. 36 and p. 84.

The donees of the grant were no less than five hundred and thirty-six Brāhmaṇas, who are grouped according to their *gōtras*. Appendices A. and B. contain the names of these Brāhmaṇas, and the names of the various *gōtras* to which they belonged, in alphabetical order. The titles which are added to their names are:—*sahasra*, *śaṣṭhaṅgavid*, *bhaṭṭa*, *Daṣapuribhaṭṭa* or *Daṣapuriyabhaṭṭa*,¹ *trivēdin* or *trivēdibhaṭṭa*, and *sōmayājīn* or *bhaṭṭasōmayājīn*.² Arasabrahma and Pārthasārathi are the only two names that occur without any titles. The majority of the names are of Tamil origin. For most of the following explanations of these names I am indebted to Mr. V. Venkayya, M.A. Tillanāyaka and Ambalattāḍi are names of the god Natarāja at Chidambaram. The former means 'the lord of Tillai' (Chidambaram), and the latter 'the dancer in the (Golden) Hall.' Kāmakōṭṭisahasra is called after the goddess Kāmakōṭṭi at Kāñchi. Tapiyaperumān stands for Tapiyaperumāṇ, i.e. the god of Tapiyai, which is another name of Tiruttai near Arkonam. The temple at Tiruttai is dedicated to the god Subrahmanya. Kanda is a Tamil (or Prākṛit) form of the Sanskrit Skanda. Vēṇṇakūta is a modified form of Vēṇṇeykkūttai, i.e. Kṛishṇa, who was very fond of butter (*venney*). Ulaḥamunḍān means 'one who swallowed the universe.' This may perhaps refer to Kṛishṇa, who, while yet a child, was one day suspected by Yaśōdā of having swallowed mud. On being asked by her to open his mouth, he did so, and to her astonishment Yaśōdā found that the whole universe was within him. Karimākya is probably a mistake for Karimāṇikya, 'the black gem,' a Tamil surname of Kṛishṇa. Kariyakō, 'the black king,' also refers to Kṛishṇa. Chendāmarakanna has to be dissolved into *ṣen-dāmarai-kanna*, i.e. 'he whose eyes resemble red lotuses.' This is the Tamil equivalent of the Sanskrit Puṇḍarikāksha, an epithet of Viṣṇu. Palligoṇḍān, 'he who is sleeping,' refers to Śeṣhaśāyin (Viṣṇu). Simhapirān is the lion-god Nṛsiṃha. Śīralaṅgō stands for *Śīr-īḷaṅ-gō*,³ which means 'the illustrious yuvārāja.' This refers to Lakshmaṇa, who is often called Iḷaiya-Perumāḷ in Vaiṣṇava works. Kaḍalusigukāla refers to Hanumat, who jumped over the sea (*kaḍal*) as if it were a small canal (*śīru-kāl*). Malahiniya-nipḍrān⁴ is properly *Malai-kuniya-nipḍrān*, meaning 'one who stood so that the mountain bent.' This refers to the sage Agastya, who commanded the Vindhya mountain to prostrate itself before him. Tiruvaraṅgamuḍayān and Tirumalayūḍayān are named, respectively, after the gods at Śīraraṅgam and Tirumalai (or Tirupati). Arulāra or Arulāla is derived from the Arulāja-Perumāḷ temple at Little Kāñchi. In Attiyārālibhaṭṭa, Attiyār is perhaps a mistake for Attiyūr, the Tamil name of Little Kāñchi. Chelva stands for Selva, i.e. Śelvappillai, the god at Mēlukōṭe in the Mysore State. Tirupoliyanipḍrān means 'one who stood resplendent.' This is the name of the god at Tirukkurugūr, as mentioned in the *Guruparamparāprabhāva*. Tirivāyikkulamūḍayān is perhaps derived from Tiruvāyikkulam, one of the names of the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam in the Chingleput district.⁵ Vittirindān, 'one who is pleased to sit,' is the name of the Vaiṣṇava temple at Dōṣi in the North Arcot district.⁶ Tirukuruṅguḍibhaṭṭa is called after the village of Kuruṅguḍi in the Tinnevely district. According to the *Guruparamparāprabhāva*, Yajñamūrti was the name of a certain *saṁnyāsin* of the Advaita school. It is said of him that he held a disputation with Rāmānuja and, being defeated, became a convert to the Vaiṣṇava faith. Ālīdēvayabhaṭṭa is named after Tirumaṅgai-Ālvār, who in Tamil works bears the

¹ According to Dr. Fleet (*Gupta Inscriptions*, p. 79, note 2) Daṣapura is the ancient name of the modern Mandasor; see also above, p. 38.

² The title *paṇḍita* occurs only in the erased word *Prabōdhaśivapaṇḍita* (l. 177, foot-note), which seems to be the name of a Śaiva (*Ārddha*) Brāhmaṇa.

³ The name Śīralaṅgō occurs in two inscriptions at Maṇimaṅgalam; *South-Ind. Inscr.* Vol. III. Nos. 35 and 38.

⁴ The name *Malaiḡiyanipḍrān* occurs in three inscriptions at Maṇimaṅgalam; *ibid.* Nos. 35, 39 and 41.

⁵ *Ibid.* Nos. 33 and 36.

⁶ See the Government Epigraphist's *Annual Report* for 1892-93. The name Vittirundān also occurs in an inscription at Maṇimaṅgalam; *South-Ind. Inscr.* Vol. III. No. 40.

epithet Tiruvālināḍaṅ, i.e. 'he who comes from the prosperous Āli country.' Ālavandān and Adahiyamaṇavāla are the names of two Vaishṇava Āchāryas. The first of these was the grandson of Nādamuni,¹ and the second name is a corruption of Alagiyamaṇavāla or, in Sanskrit, Ramyajāmātri, i.e. 'the beautiful bridegroom.'² Ghṛitāsi is probably a Sanskrit rendering of Neyyūḍa, which forms part of the name of Neyyūḍālvār, one of the Vaishṇava Āchāryas mentioned in the *Guruparamparāprabhāva*. The list of Āchāryas given on pp. 82 and 83 of this work,³ includes, among many others, the names of Sundarattōḷudaiyāṅ, Periyāṇḍāṅ and Chiriyāṇḍāṅ, while that of Periyānambi occurs on p. 153. Sundarattōḷudaiyāṅ also occurs in the Tirupparaṅkunṅam inscription of Sundara-Pāṇḍya⁴ and means 'the god who has beautiful arms.' Tirunāṇḍudaiyānbhaṭṭa is called after Tirunāṇḍu, which occurs in Vaishṇava works as a synonym for Vaiṅkṇṭha, the abode of Viṣṇu. The title Nāḍavirukkum, which means 'one who is in the middle,' 'an arbitrator' (*madhyastha*), occurs in l. 177 of the subjoined inscription and is found also in the large Leyden grant, l. 138. Chīḍa in Chīḍabhaṭṭa is the same as Śīḍaṅ, a Tamil form of *śiṣya*, 'a pupil.' Tēvaḍi means 'the feet (i.e. the servant) of god.' Ārāmuda means 'fresh nectar'; Manattukkiniyān means 'one who is pleasing to the mind'; and Āyiramjōti is 'the thousand-rayed,' i.e. 'the sun.' Two of the Maṇimaṅgalam inscriptions⁵ mention the names Dōṇaya and Dōṇaiya; the similar name Dōṇaya occurs repeatedly among the donees. Such an abundance of Tamil names in the list of donees of Virachōdachaturvēdimāṅgala leads one to infer that a large immigration or importation of Tamil Brāhmapas to the north must have taken place during the reign of Kulōttuṅga-Chōla I. The large proportion of Vaishṇava names among the donees further suggests that about this time the Rāmānuja faith counted many devotees, who adopted as their names the Tamil equivalents of Sanskrit names, which occur in the sacred works of Vaishṇavas.⁶ Three of the donees bear the title *Brahmamahārāja*, which must have been an invention of the Chōla king Rājārāja I. in whose inscriptions it is first found.⁷ Of these three donees one was called Kulōttuṅgachōḍa-brahmamahārāja after the reigning sovereign. The second was a military officer (*sēṇapati*) and had the title Rājārājabrahmamahārāja, which, as we know from the Chellūr plates, had been conferred on a certain Pōtana. The third had the name Kumāranārāyaṇabrahmamahārāja, which was perhaps derived from a surname of Vira-Chōḍa himself.

The boundaries of Virachōdachaturvēdimāṅgala were: in the south, Ponnavaḍa and Mallavṛōlu; in the west, Kollipṛōlu and Chembrōlu; in the north, Polakumbarra, Ḍaṅkalapūṇḍi and Beṇḍapūṇḍi; and in the east, the sea (ll. 186-188). With line 188 begins a second, much more detailed description of the boundary-line of the granted village. This passage enumerates various canals, tanks, ponds, hamlets, hills, boulders, pieces of waste-land and high ground, foot-paths, ant-hills, valleys etc. It also includes the names of a number of trees, an alphabetical list of which is given in Appendix C. Of the villages that are mentioned

¹ [An abbreviated form of this name is Nātha in Sanskrit, as will be seen from the expression *śāḍḍyabhaṭṭinīṣṭhā Nāthādayaḥ*, which occurs on p. 36 of the *Yatindramatātpikā* of Śrinivāsadhāra, Telugu edition, Madras, 1868. In his remarks on this work (*Report on the Search for Sanskrit Manuscripts* for the year 1883-84, p. 70, No. 154), Dr. Bhandarkar gives a list of the Vaishṇava Āchāryas mentioned at the beginning of the *Yatindramatātpikā*. In this list occurs Śrīparāśkṛaṇātha as the name of one of the Āchāryas. But the term Śrīparāśkṛaṇātha evidently denotes two individuals, Śrīparāśkṛaṇa and Nātha, the former being the name of Namājālvār, alias Śāthāri or, in Tamil, Śaḍagōpa. The latter, Nātha, refers to Nādamuni.—V.V.]

² This is the name given to Rāma in Vaishṇava works.

³ Madras edition, Kaliyūḡādi 4990, Virōḍhin.

⁴ *Archaeological Survey of Southern India*, Vol. IV. p. 52.

⁵ *South-Ind. Inscr.* Vol. III. Nos. 31 and 36.

⁶ The *Nāḍagiraprabandham*, which is called the "Drāviḍa-Vēda," is a collection of Tamil poems written by the Ālvāra. The Rāmānuja Vaishṇavas, especially those of the Teṅgalai sect, have a greater regard for Tamil which is the language of their sacred texts, than for Sanskrit, just as the Mādhva Vaishṇavas prefer the Kannaḍa language.

⁷ *South-Ind. Inscr.* Vol. III. p. 14.

in the grant, the following admit of identification. One of the two villages¹ which formed the southern boundary of Virachôdachaturvêdimangala, Ponnavaḍa, may be identified with Ponnada which is found to the east of Piṭhâpuram on the *Madras Survey Map* of the Piṭhâpuram division. The western boundaries, Kolliprôlu and Chembrôlu, are found on the same map as Gollaprol and Chebrolu, on the high-road from Piṭhâpuram to Kattipudi. Beṇḍapûṇḍi, one of the northern boundaries, is Bendapudi, on the road to Vizagapatam. Two other villages between which the northern boundary passed, Singavikrama and Donṭeṅgi (l. 25¹), are found on the map as Srungarrakham and Tondangi between Bendapudi and the sea. Among the boundaries of Navavaḍa, a hamlet of Virachôdachaturvêdimangala (l. 266), we find Beṇḍapûṇḍi (the modern Bendapudi) and Duggavaḍa. This village is identical with the modern Durgada, which is found on the map between Bendapudi and Chebrolu. Chembrôlu, the modern Chebrolu, belonged to the district of Bottepinânḍu (l. 209).² The district of Prôlunânḍu, in which Mâlavelli and Ponnatorra were situated (ll. 69 and 182), is already known from two inscriptions in the Kuntimâdhava temple at Piṭhâpuram, and included also Navakheṇḍavaḍa (near Piṭhâpuram) and Sarpavaram.³

TEXT.⁴*First Plate.*

- 1 * श्रीमान् जगन्नयमिदं हरिरादिदेव[ः*] स्रष्टुं विरिंचिमसृजन्निजनांभि-
पद्मात् [1*]
- 2 तस्मादभूत्किल भस्मासुनिरचिरत्रेक्षोमी महेश्वरशिखांस्तक्रितप्रतिष्ठः' [॥ १*]
तस्माद्बुधः त-
- 3 तच्चक्रवर्त्ती⁵ पुरुरवाः तस्मादायुः ततो न[हु]यः ततो ययातिः ततः पूरुः
ततो जनमेजय-
- 4 : ततः प्र[1*]चीशः ततस्त्वेन्ययातिः ततो हयपतिः [त*]तस्मार्त्त्वभीमः
ततो जयसेनः ततो महाभीमः
- 5 तस्मादेशानकः ततः क्रौधाननः ततो देवकिः तस्मादृभुकः तस्मादृचकः
ततो मतिवरः ततः कात्यायनः
- 6 ततो नीलः ततो दुष्यंतः ततो भ[र*]तः ततो भूमन्युः ततो हस्ती
ततो विरोचनः तस्मादजमीलः ततस्त्वं-
- 7 रणः ततस्सुधन्वा ततः परिचित् ततो भीमसेनः [ततः*] प्रदीणनः
ततश्शंतनुः ततो विचित्रवीर्यः ततः
- 8 पाण्डुराजः ततः पाण्डवाः तेषु वंशकरादर्जुनादभिमन्यु[ः*] ततः परिचित्
ततो जनमेजय-

¹ According to the Telugu portion (l. 204) these two villages belonged to the district of Uttaravarusa, in which, according to line 183, Ālami, one of the three components of Virachôdachaturvêdimangala, was situated.

² The same district is mentioned in l. 202 as Bottepinânḍu.

³ See *above*, Vol. IV, p. 230 and note 1.

⁴ From the original plates.

⁵ Read श्रीमान्नयम्.

⁶ Read नाभि.

⁷ Read कृत.

⁸ Read वशी.

- 9 : ततः चे[सु]कः ततो नरवाहन¹ ततश्चतानीकः तस्मादुदयनः ततः
प्रभृत्यविच्छिन्न-
10 संतानेष्वयोध्यासिंह[1*]सनासीनेष्वेकात्रपट्टिचक्रवत्तिषु² गतेषु तदंशो विज-
यादि[त्यो]
11 नाम राजा विजिगीषया दक्षिणापथं गत्वा त्रिलोचनपद्मवमधिच्छिष्य दैव-
दुरोहया लो-
12 कात्तरमगम[त्] [1*] तस्मिन्³ संकुले पुरोहितेन वृद्धामात्यैश्च 'साहेमंतवर्द्धो
तस्य महादेवो मुडिवे-
13 सुनामायहारमुपगम्य तदास्तव्येन विष्णुभट्टसोमयाजिना दुहितृनिर्व्विशेषमभिर-
क्षिता सती विष्णुवर्द्धनवन्द-
14 नमस्तु [1*] सा च तस्य कुमारकस्य 'कलक्रमोचितानि कस्य[1]णि'
क[1*]रयित्वा तमवर्द्धयत् [1*] स च मात्रा विदि-
15 तवृत्तांतो निर्गित्य⁴ चलुक्यगिरी नंदाभगवतीं गौरीमाराध्य कुमारनारायण-
मातुगणांश्च सं-⁵
16 तर्प्य 'श्वततपत्रैकशंखपञ्चमहा[श]ब्दादी[नि] कुलक्रमागतानि¹⁰ निचक्षानीव
साम्राज्यचिह्ना-

Second Plate; First Side.

- 17 नि समादाय कडंबगंगादिभूमिपात्रिजित्य¹¹ सेतुनर्मदामय¹² दक्षणापथं
पालयामा-
18 स [1*] तस्यासीद्विजयादित्यो विष्णुवर्द्धनभूपतेः [1*] पद्मवान्वयजाताया
महादेव्याश्च नन्दनः ॥ [२*] तस्मृत-
19 : पुलकेशिवल्लभः तत्पुत्रः¹³ कीर्तिवम्[1] तस्य तनयः । श्रीमतां सकल-
भुवनसंस्तूयमानमानव्य-
20 सगीत्र[1*]णां हारीतिपुत्राणां¹⁴ कौशिकीवरप्रसादलक्ष्मराज्यानामश्वमेदाव[भृ]यस्त्रा-
नपविचीक्रितवपुषां¹⁵ चा-
21 लुक्यानां कुलमलंकरिणीस्तत्याययवल्गुभद्रस्य¹⁶ भ्राता कुलविष्णुवर्द्धनीटीदश¹⁷
वर्षाणि वेंगीदेशमपालयत् [1*]

¹ Read 'वाहनः.

² Read 'सार्धमन्'.

³ The word कस्य[1]णि is written partly on and partly below an erasure.

⁴ Read निर्गित्य.

⁵ Read 'वृत्तांतप'.

¹⁰ Read 'मर्षं दक्षि'.

¹¹ Read 'मेधावन्वयानपविचीकृत'.

¹² Read 'वर्द्धय'.

¹³ Read कुल.

¹⁴ The anuvada stands at the beginning of the next line.

¹⁵ Read निचिक्षा'.

¹⁶ Read 'कीर्ति'.

¹⁷ Read 'भेन्द्रस्य'.

¹⁸ Read तस्मिन्.

¹⁹ Read 'प्रिजित्य'.

²⁰ Read पुत्राणां.

²¹ Read 'नीटीदश'.

- 22 तत्सुतो जयसिंहवत्सभस्त्रयस्त्रिंशतं⁽¹⁾ तदनुज इन्द्रभट्टरक[:*]¹ सप्त दिनानि
तत्सुतो विष्णुवद्वा[नो]² नव वर्षाणि त-
- 23 त्सुतुर्मयुवराजः³ पञ्चविंशतिं तत्सुतो जयसिंहस्त्रयोदश तदवरजः कोकिलि-
षन्मासान्⁴ (त)तस्य भ्राता विष्णुव-
- 24 र्जनस्तमुच्चाव्य⁵ सप्तत्रिंशतं वर्षाणि⁶ तत्सुतो विजयादित्योपादश⁷ तत्तनया⁸
विष्णुवर्जन[:*]
- 25 ष[ट्त्रिं]शतं तत्सुतो नरेंद्रमृगराजोष्टाचत्वारिंशतं तत्सुतः कलिविष्णुवर्जनोध्य-
र्भव-
- 26 र्षं तत्सुतो गुणगविजयादित्यचत्वारिंशतं वर्षाणि त[द्भ्रा]तुर्विक्रमादित्यस्य
तन[य]-
- 27 चालुक्यभीमस्त्रिंशतं तत्सुतः कीर्तिभगण्डविजयादित्यष्यन्मासान्⁹ तत्सुतो[म्भ]राज-
सप्त वर्षाणि तत्तनयं¹⁰
- 28 बालमुच्च[1*]व्य त[1*]डपो मासमेकं तंजित्वा विक्रम[1*]दित्य एकादश
मासान् तत्ताडपराजसुतो यु[द्ध]मत्स्यस्य त-
- 29 मुच्चाव्य देशदम्भराजानुजो राजभीमो द्वादश¹¹ तत्सुतुरम्भराजः पञ्चविंशतिं
तस्य हैमातुरो दाननृपः¹² त्रीणि [1*]
- 30 तत्सप्तविंशतिवर्षाणि दैवदुरीहया वेंगोमहिरनायिकाभव[त्] [1*] ततो
¹³[द]ानार्धवसुतः शक्तिवर्मोत्तपा¹⁴ द्वाद[श*] वर्षा-
- 31 णि भु[व*]मपाल[य]त् [1*] तत्तत्तदनुजस्य वत्सरान् भूतवत्सलः [1*]
विम[र]लादित्यभूपाल[: पाल*]यामास मेदिनी[म्*] । [३*] त-
- 32 त्तनयो नयशाली जयलक्ष्मीधाम राजराजनरेंद्रः [1*] चत्वारिंशतमब्दानेक
च पुनर्महीमपालयदस्त्रि-
- 33 लाः¹⁵ [॥ ४*] यो रूपेण मनोभवं विशदया कांत्वा कला[न]ात्रिधिं
भीमेनापि पुरंदर¹⁶ विपुलया ल[क्ष्म]ा च ल-

Second Plate; Second Side.

- 34 स्त्रीधरं । भीमं भीममुजाव[ले]न विहसन् भाति स्य भास्वद्यशः श्रीम-
त्तोमकुलैकभूषणमणि[र्ही]-

¹ Read इन्द्रभट्टरकः.

² Read कीर्तिकः ष्यन्मासान्.

³ Read °त्वोपादश.

⁴ The *anuvada* stands at the beginning of the next line.

⁵ Read द्वादश.

⁶ Read तृपो.

⁷ Read °वर्षनी.

⁸ Read सप्त.

⁹ Read तत्तनयो.

¹⁰ Read °नृपस्त्रीणि.

¹¹ Read °दक्षिणम्.

¹² Read °तुर्मयुवराजः.

¹³ Read वर्षाणि.

¹⁴ Read °ष्यन्मासान्.

¹⁵ Read दानार्धव.

¹⁶ Read °दरं.

- 35 [नै]कचिंतामणिः ॥ [५*] राजासावनुरूप[रूप*]विभवामश्रंगनाम्ना भुवि
प्रस्तातामुपयच्छत¹ अ विधिवदेवी जगत्या-
- 36 वनी ॥ या जङ्घोरिव² जङ्घवी हिमवतो गौरीव लक्ष्मीरिव क्षीरोदादिव-
शेषवंशतिलकाद्राजेंद्रचोडादभूत् ॥ [६*] पु-
- 37 अस्तयोरभवदप्रतिघातशक्तिनिशेषितारिनिवहो महनोयकीर्तिः³ [१*] गंगाधरा-
द्रिसुत[यो]रिव कात्तिके[यो]⁴ राजेंद्र-
- 38 चोड इति राजकुलप्रदीपः⁵ । [७*] भासा[सु]न्नतिहेतुं प्रथमं⁶ वेगोश्चरत्-
मध्यास्य [१*] यस्तेजसा दिगंत[१*]नाक्र[मति*]
- 39 [स]हस्र[भानु]रुदयमि[व]⁷ । [८*] उद्यच्छण्डंतरप्रतापदहनमुष्टाखिलदेषिणा
सर्वान्⁸ केरलपाण्ड्य[कुं]-¹¹
- 40 [तलमुखं][१*]चिर्जित्य देशान् [बलात्] [१*] आन्ना¹² मौलिषु भूभृतां
भयरुजा चित्तियु दुर्भोधसां प्रीतिस्तत्सु दि[श]ासु
- 41 कीर्तिरतला¹³ घेनाप्यितो[जुं]ते । [९*] भोगीशाभीलभोगप्रति[म]निज-
भुज[१*]भक्षितात्यंतविभ्य[वा]ना-¹⁴
- 42 भूपाललोकप्रहितवहुविधानधरबाभिरामं [१*] धत्ते मौलिं पराद्धो महिति¹⁵
वृपकुले यः
- 43 कुक्षोत्तुंगदेवो¹⁶ देवद्रत्वादनूने सुरपतिमहिमा चोडराज्येभिषिक्तः । [१०*]
हस्तभ्राजितशखच-¹⁷
- 44 क्रजलजं यं रा[जन]ारायणं लोक स्तूति स सूर्यवंशतिलकाद्राजेंद्रदेवार्णवात्¹⁸
[१*] संभूताश्रधुरा-
- 45 न्तकीर्ति विदिताश्रमापरिण स्वयं लक्ष्मीमुदपति¹⁹ अ लोकमहितां देवीं
जगत्यावनीम् ॥ [११*] गंगौघा इ-
- 46 व निर्मलाः कृततमोर्ध्वसा दिनेशा इव क्षीणीव्रा²⁰ इव भूभरत्रयमसहा
जातास्तयोस्मूनवः । [१२*][न्य]-

¹ Read प्रस्तातामुपयच्छति.² Read कर्णिकेयो.³ Before मा stands the first half of another, incomplete म. The सु of भासामुन्नति looks almost like म.⁴ Read प्रथमं.⁵ Read उद्यच्छण्ड.⁶ A syllable, probably *ama*, has been erased at the end of this line.⁷ The beginning of this line up to आन्ना is written on an erasure; read आन्ना.⁸ Read रतुजा घेनाप्यितोऽप्यते.⁹ Read देवेन्द्र.¹⁰ Read सुवहति.¹¹ Read जङ्घोरिव जङ्घवी.¹² The *akshara* दो of प्रदीप seems to be corrected from घी.¹³ The syllables *sa*, *bā*, *su* and *va* are corrected from others.¹⁴ Read सर्वान्.¹⁵ Read महिति.¹⁶ Read महिति.¹⁷ Read महिति.¹⁸ Read महिति.¹⁹ Read महिति.²⁰ Read महिति.

- 47 ध्य¹ नयविक्रमैकनिलयं श्रीराजराज² प्रति [प्री]त्या वाचमिमा[म]वोचत
पिता ³सर्वोव्वराधी-
- 48 श्वरः । [१२*] वत्स वेंगीमहीराज्यं मया दिग्विजयैषिणा [१*] मत्पि-
तृव्ये पुरा न्यस्तं विजयादित्य-
- 49 भूभुजि ॥ [१३*] स च पंचदशाब्दानि पंचाननपराक्रमः [१*] महीं⁴
⁵रचन्नहीना[यो] दिवं देवोपमो गतः । [१४*] कुलक-
- 50 मागता⁶ धीरं धुरं वेंगीभुवो वह ॥ बाला अपि स्वकार्येषु⁷ क्षमास्तेज-
स्विनः खलु ॥ [१५*] इ[त्यु]क्त्वा तां धुरं

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- 51 दत्ता⁸ गुरूणा चक्रवर्त्ति[न]ा⁹ । असह्यतद्वियोगोपि विनयाद्वहति स्म
सः । [१६*] श्रीपादसेवासुख[तो]
- 52 गुरूणां न जातु राज्य¹⁰ सुखमित्यवेक्ष्य [१*] संरक्ष्य वेंगीभुवमेकमन्दं¹¹
भूयस्स पित्रोरगमत्समीपं ॥ [१७*]
- 53 तदनुजमध¹² धीरं वीरचोडं कुमारं गुणमिव तनुवह¹³ [वि]क्रमं चक्रवर्त्ती¹⁴
[१*] उ[द]यमिव रविस्त¹⁵ प्राप्य वेंगी-
- 54 श्वरत्व¹⁶ वितनु¹⁷ शिरसि पादं भूभुतामित्यवोचत् ॥ [१८*] इत्याशिषं
समुपगम्य नृपादवंध्याभ्यामुत्स-
- 55 दग्गजनृपद्वितयात्क्रमेण [१*] आनम्य तामवरजैः [प्रणतः*] कुमारस्मृष्टः[१*]
स्वदेशगमनाय स [तैः] कथं¹⁸
- 56 चित् ॥ [१९*] शत्रुघ्नान्तमपास्य राजनिकरानाच्छाद्य धाम्ना परान्दु[र्वृ]त्ता-
न्निनिवर्त्य भूकमलिनीं कृत्वा त-
- 57 धा¹⁹ नन्दिनीं । आरुडो²⁰ जननाथनामनगरीहर्म्यादयाद्रि²¹ विभुर्वेंगीभूतल-
भूषण²² नृपसुतो व[रि]-
- 58 लाङ्कविन्द्युतिः²³ । [२०*] शाकान्दे शशिखांवरै[न्दु]गणिते सिं[ह]ाधिरुडे²⁴
रवौ चंद्र²⁵ वृ[द्धि]-

¹ Read °ध्य.

² Read °राज.

³ Read सर्वोव्वरा°.

⁴ The ही of महीं is corrected from म.

⁵ Read रचन्नही°.

⁶ Read °मागता.

⁷ Read कार्येषु.

⁸ Read दत्तां गुरूणा.

⁹ Read °वर्तिना.

¹⁰ Read राज्यं.

¹¹ Read °मन्द.

¹² Read °मध.

¹³ Read वहं.

¹⁴ Read °वर्ती.

¹⁵ Read रविस्तं.

¹⁶ Read °श्वरत्वं.

¹⁷ The five letters वितनु शिर are written on an erasure.

¹⁸ Read कथं ; the anuvāda stands at the beginning of the next line.

¹⁹ Read °धा.

²⁰ Read आरुडो.

²¹ Read हर्म्यादि°.

²² Read विभुर्वेंगी°.

²³ The u of dyuti is written on an anuvāda.

²⁴ ह is corrected from व ; read °रुडे.

²⁵ Read चन्द्रे.

- 59 मति त्रयोदशतिथौ¹ वारे गुरोर्हस्तिके । लब्धेय श्रवणे समस्तजगतीराज्याभि-
षिक्तौ सुदे
60 लोकस्याद्वहति² अ [प]ट्टमनघ[:*] श्रीवीरचोडो नृपः³ । [२१*] यो
दीनकोटिमभिवांश्चितवस्तुदानैर्व्योतो-⁴
61 नपायितभयोपनुदा भुजन । रक्षन्समस्तभुवनाश्रयनाम सार्व⁵ धत्ते प्रजाश्च
निजधर्मपरि-
62 ग्रहेण । [२२*] भूलोकादुदिता महीव्रतिमती दिङ्मण्डलव्यापिनी संक्रा-
[न्ता*]खिलसत्पथा⁶ परिगता लोकानघोर्ह[१*]न-⁷
63 पि । 'सम्प्राग्याचलितां भुवीह पतितां पश्चाद[वी]गामिनी'⁸ गंगा⁹ कीर्तिर-
मंगलप्रमधिनी¹⁰ यस्यातिशेतेतराम् ॥ [२३*] त्व-
64 ज्ञा भूभारखेदं¹¹ पण्णितिरचलं पाति पाताललोकं सत्त्वा¹² निर्व्याकुला-
सीत् परकुपतिपरित्यागिनी [मि]-
65 दिनी च । लक्ष्मीभाजं[१*] [हि]जानामपि मखनिवहैर्नदितं¹³ दववृन्दैरित्यं
त्रैलोक्यमेतत्¹⁴ [ध्रु]वमतिमुदितं [य]-
66 च भूभारभाजि ॥ [२४*] अक्षत¹⁵ [यो] महीं रक्षन्गुरुणा चक्रवर्तिना¹⁷
। आहुतो¹⁶ यज्वनीहामदेह[१]ल[क्ष्मी]-

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- 67 दिदृ[च]या । [२५*] क[१*]तिश्रवामनुदिनश्रयनाभिरामां पुष्पंतमिन्दुमिव
यं तरु[णं] नृपेद्रः [१*] पश्यन्नतुप्त-
68 नयनोप्यथ पंचमादे प्रास्थापयत्यनरुदीचजयाय¹⁸ सुत[म्*] ॥ [२६*] स
सर्वलोकान्यय[:*] श्री[वि*]श्रुवदनम-²⁰
69 हाराज[१*]धिराजो राजपरमेश्वरः परमभट्ट[१*]रवः परमव्रज्जण्य[:*] श्री-
वीरचोडदेवः प्रीतुनाश्रुविषयनि-
70 वासिनी राष्ट्रकूटप्रमुखान् कुटुंबिनस्सर्वान् समाहूय मन्त्रिपुरोहितसेनापति-
युवराज[१]दौवा-
71 [रि]कसमक्षमित्यमात्रापयति । यथा²¹ । वेदानां²² परिरक्षणे कृतमतिर्हैवादि-
देवस्तपस्तप्ता संजनयांश्च भूव भग-

¹ Read तिथौ.

² Read 'दानैर्भोतादुपायितभयापनुदा.

³ Read सत्पथा.

⁴ Read 'दधी.

⁵ Read कणि.

⁶ Read 'मैतद.

⁷ Read आहुतो दौवनी.

⁸ Read यथा.

⁹ Read 'स्त्रीद्वहति.

¹⁰ Read 'नधी.

¹¹ Read गंगा 'कीर्ति.

¹² Read सत्ता.

¹³ Read अक्षत.

¹⁴ Read 'यज्वनी.

¹⁵ Read 'वेदानां.

¹⁶ Read नृपः.

¹⁷ Read सार्व.

¹⁸ Read सम्प्राग्या.

¹⁹ Read प्रमधिनी.

²⁰ Read 'नैन्दितं देव.

²¹ Read 'वर्तिना.

²² Read 'वधन.

- 72 वान¹ ब्राह्मणान् [1*] यैराचर्य्यमहानुभावभवनेर[ग्नौ] ²यधाचो[दि]तं सायं
प्रातरिह[1*]र्षितेन हविष[1*] जीवन्ति देवाः
- 73 दिवि ॥ [२७*] दुष्टो जात्या प्र[क]त्या कलुषितहृदयः क्रूरकर्मा[पि] ³यथा-
मेकं विप्रं प्रसाद्य प्रशमितदुरितः स्वर्गमाप्त-
- 74 स्त्रिशङ्कुः [1*] राज्ञां वंशे विराजन् बहुसुकृतबलादेवराज्येभिषिक्तो येषामि-
कस्य कोपात् [प्र]भुरपि नहुषः
- 75 पातितो नाकलोकात् ॥ [२८*] आन्ना[विधे]यानि भवन्ति यस्य जगन्ति
सर्वाणि स ⁴चद्रमौलिः [1*] विधा[य*] येषां वि-
- 76 [धि]वद्⁵ सपथ्यां त्रिलोकनाथस्त्रिपुरं विजिग्ये⁶ । [२९*] येषां प्रभावेन⁷
सहस्रधामा रक्षांसि संध्यादितय⁸
- 77 विधूय [1*] विभाति निर्व्विघ्नविय[त्]प्रचारी जगन्ति रत्नन्⁹ जगदेक-
चक्षुः । [३०*] वंशेषु तेषामृषिपुंगवानां विख्या-
- 78 तभूदेवकुलीतमेषु [1*] प्रशस्तवाक्याशुभलक्षणां यो भाति वेदा इव
मूर्त्तिमन्तः ॥ [३१*] ये वाङ्मयांभो-
- 79 निधिसारतत्वज्ञानोज्ज्वलत्कौस्तुभरत्नभासा¹⁰ [1*] कृतप्रकाशं हृदयं दधानाः
विभाति विष्णोरिव मूर्त्ति-
- 80 वेदाः¹¹ ॥ [३२*] ते नामतो गोचतश्च निरूप्यन्ते । तच्च तावदभिराममूर्त्ति-
र[चो]रनिधिरस्मत्पुरोहि[तो]¹² भा-
- 81 गह्वयवान् [1*] चीडभट्टः । श्रीकृष्णभट्टः । श्रीधरभट्टः । आचमभडारभट्टः ।
श्रीकृष्णभट्टः । सर्व्वदेवभट्टसीमयाजी ।
- 82 केशवभट्टः तिरुवरंगमुडया[न्]भट्टः । यज्ञात्मभट्टः । नारसिंहभट्टः । तिरु-
वरंगमुडयान्भट्टः तिरुम-
- 83 लयुडयान्भट्टः सज्जनभट्टः श्रीधरभट्टः । ¹³मादवभट्टः श्रीरामभट्टः । कड[लु]-
सि००काल[भ]ट्टः[*]

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- 84 केशवभट्टः नारसिंहभट्टः । केशवभट्टः [वि]वकूतभट्टः । वामनभट्टः ।
सर्व्वदेवभट्टः श्रीरंगशायिभट्टः[*]

¹ After this word four aksharas are missing; नारायणो would suit the metre.

² Read यथा.

³ Read येषां.

⁴ Read चन्द्र.

⁵ Read विविधत्.

⁶ Read विजिग्ये.

⁷ Read प्रभावेण

⁸ Read दितये.

⁹ Read रत्नमयं.

¹⁰ Read तत्त्वज्ञानोज्ज्वलत्कौस्तुभ.

¹¹ Read वेदाः.

¹² Read ^०राचारविधिं.

¹³ Read माधव.

- 85 । गोविंदभट्टः । वैद्यपडंगवित् । नंदिकुमारभट्ट¹ । तिरुमलयुडयान्भट्टः
 श्रीवासुदेवभट्टः सी-
 86 मदेवभट्टः दा[मो]दरभट्टः² । ज्ञानियचिवेदी । नित्यानंदचिवेदी । ³नारा-
 यनपडंगवित् । कामियप-
 87 डंगवित् । अरुलालदशपुरिभट्टः । गंगा[ध]रभट्टः ष(र)रुलालभट्टः
 श्रीकृष्णभट्ट । [मा]धवभट्टः । तिरु-
 88 मलयुडयान्भट्टः । वामनभट्टः । माधवभट्टः । नारायणपडंगवित् । श्रीरंग-
 नाथभट्टः⁴ । तिळनाय-
 89 कभट्टः । विष्णुभट्टः । तिरुवरंगसहस्रः । विष्णुभट्टः । नारायणभट्टः ।
 पार्थसारथिः⁵ । नारायणभट्टः । वैद्यकूत-
 90 भट्टः । कुमारस्वामिभट्टः । नागदत्तभट्टः । कुप्पयभट्टः । नगदीनयभट्टः ।
⁶अंबलताडिभट्टः । चेंदामरकणभट्टः
 91 श्रीकृष्णभट्टः । तिरुवेंगडसहस्रः । नारायणभट्टः । त्रिविक्रमभट्टः । गोविंद-
 भट्टः । पीतिय-
 92 भट्टः । ज[र*]त[वे]दिभट्टः । श्रीकृष्णभट्टः श्रीरामसहस्रः सिंहपिरान्सहस्रः
 कुमारस्वामिभट्टः ।
 93 गुंडदेव[भ]ट्टः [।] दीनय[भ]ट्टः । श्रीनारसिंहभट्टः । वामनभट्टः । वैद्यकूत-
 सहस्रः । नारायणस-
 94 हस्रः । पीतयसहस्रः [।] श्रीरामभट्टः । केशवभट्टः । का[म]यसहस्रः
 दीनयभट्टः श्रीरामभट्टः । दक्षिण[र*]मूर्ति-
 95 भट्टः । लक्ष्मीधरभट्टः । नारायणभट्टः सोमदेवभट्टः । नारायणभट्टः । केश-
 वभट्टः । नारायणभट्टः । तिरुवरं⁷
 96 गनारायणसहस्रः । दामीदरभट्टः । मावयभट्टः । वामयभट्टः । तिरुमलयु-
 डयान्[भ]ट्टः । गंगाधर-
 97 भट्टः । श्रीगण्डभट्टः । माधवभट्टः । तिरुमलयुडयान्भट्टः [आ]लसहस्रः ।
 विष्णुभट्टः । नागदेव-
 98 सहस्रः । पीतयसहस्रः श्रीधरभट्टः । तणियपेरुमान्सहस्रः ⁸श्रीकैलानमुडयान्-
 सहस्रः
 99 आलवंदान्भट्टः । पिट्टयभट्टः । घृता[शि]भट्टः । आरामुदुभट्टः श्रीकृष्णभट्टः⁹

¹ Read भट्टः.² This name is inserted in the place of गङ्गनारायणभट्टः which has been erased.³ Read नारायण.⁴ Read नाथ.⁵ Read सारथिः.⁶ Read अंबलताडि.⁷ The *anusvara* stands at the beginning of the next line.⁸ Read कैलास.⁹ The *visarga* at the end of this line belongs to the erased name मेडियभट्टः which is still partly seen.

- 100 गंगाधरभट्टः । गोविंदसहस्रः नारायणभट्टः । श्रीधरभट्टः । नारायणभट्टः
नारायणभट्टः

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- 101 इत्येकादशविंशत्युत्तरयत्तसंख्या भारद्वाजगोत्रजाः । गोविंदभट्टः ¹कुमारस्वामिभट्टः ।
यज्ञात्मभट्टसोम-
- 102 याजी । ताडिकुमारभट्टः विष्णुभट्टः दीनयभट्टः । करि[य]कीसहस्रः नाराय-
णभट्टः दीनयभट्टः । इति संकृति-
- 103 गोत्रजा नव । श्रीकृष्णभट्टः दोड्डियभट्टः । तिरुवरंममुडयान्भट्टः । दीन-
यभट्टः विविक्रमभट्टः । वैष्णवभट्टः-
- 104 भट्टः । गंगाधरभट्टः दामयपडंगवित् । गोविंदभट्टः उल्लसुडयान्भट्टः ।
श्रीरंमनाथभट्टः । कुमारस्वामिभ-
- 105 ट्टः नारायणभट्टः । माधवभट्टः । तिरुमलुडयान्भट्टः । विष्णुभट्टः । माधव-
भट्टः चोडियपडंगवित् । दीनयभ-
- 106 ट्टः नारायणभट्टः । कौलवामनभट्टः । अत्ताडि[भ]ट्टः । अत्तामभट्टः । दा-
मोदरभट्टः । श्रीरत्नगोभट्टः । अडहि-
- 107 यमणालुभट्टः । आदित्यभट्टः । दीनियसहस्रः । कुमारपेरुमान्भट्टः । ति-
रुपुनंगाडभट्टः । शिवदे-
- 108 वभट्टः । भीमनाथभट्टः । गोविंदभट्टः । यज्ञदीणभट्टः । उत्तरीश्वरपडंगवित्
। अत्ताडिभट्टः । शक-²
- 109 रनाराय[ण]भट्टः । विष्णुसहस्रः श्रीर[1*]मभट्टः । वासुदेवभट्टः चेत्तसहस्रः
। मधुसू[द]नभ-
- 110 ट्टः नाराय[ण]भट्टः । श्रीरामाभट्टः ⁴मादवभट्टः इति पंचोत्तरचत्वारिंश[त्]
कक्षपगोत्रजाः । श-⁵
- 111 भुभट्टः । कुमारस्वामिभट्टः । विष्णुभट्टः । माध[व*]भट्टः । देवकुमारभट्टः
विहयपडंग-
- 112 वित् । मल्लहिनियनिण्डान्भट्टः । श्रीकृष्णभट्टः । अरुत्तारभट्टः यज्ञमूर्तिभट्टः ।
दीनियचिवेदिभट्टः । रैम-
- 113 नयविंगवित्⁶ । श्रीधरपडंगवित् । ⁷मादवभट्टः । कामयचिवेदी । कुमार-
स्वामिभट्टः । श्रीकुमारभट्टः शं-⁸
- 114 करपडंगवित् । अश्वपिरान्सहस्रः । नामयभट्टः । वैष्णवभट्टः ईश्वरभट्टः ।
दीनयपडंगवित् । शंक-

¹ Read कुमार.

² Read माधव.

³ Read माधव.

⁴ Read यज्ञपडंगवित्.

⁵ Read शंभु.

⁶ The anusudra stands at the beginning of the next line.

⁷ Read शङ्कर.

⁸ Read यज्ञपडंगवित्.

- 115 रनारायणभट्टः । तिरुमलुडयान्भट्टः ¹ऋषीकेशभट्टः । श्रीधरभट्टः । आको-
ण्डविष्णुभट्टः । केशवभट्टः
116 अरुलारसहस्रः । तिरुनीलकण्ठभट्टः । तिरुवाकुलमुडयान्सहस्रः । यज्ञदीण-
भट्टः [1] सिंगपिरान्भ-
117 ट्टः । तिण्डयसहस्रः । कोलवामनसहस्रः । सुंदरतोलुडयान्सहस्रः । नारा-
यणभट्टः । वै[ण्ण]क्क-

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- 118 तसहस्रः । चं[द]शेखरभट्टः नंविद्याण्डानुभट्टः² कामयभट्टः श्रीधरसहस्रः ।
विहयभट्टः । मा-
119 वियपडंगवित् । द[1*]मोदरसहस्रः । सीरलंगोभट्टः । चेल्लयभट्टः ।
कंदयसहस्रः । रुद्रसहस्रः ।
120 चिळियाण्डान्[भट्टः](:)सोमयाजी । पेरियाण्डान्भट्टसोमयाजी श्रीरामभट्टः ।
पेरिय(1)नंबिभट्टः । इति ह-
121 [रि]तगो[च]जाः पंचोत्तरपंचोशत्³ [1] नारायणभट्टः । गंगाधरभट्टः ।
नारायणभट्टः । श्रीरामदशपुरिभट्टः । सी-
122 रलंगोभट्टः । सर्वदेवभट्टः । श्रीवासुदेवभट्टः । मेडयभट्टः । पोतियपडंग-
वित् । मनत्तुक्किनियान्भ-
123 ट्टः । भा[स्कर]रभट्टः । [ए]ळसेवकभट्टः । मेडयपडंगवित् । नीलकण्ठभट्टः ।
तिरि-
124 'वल्लुडयान्भट्टः मा[ध]वभट्टः उल्लहमुण्डान्भट्टः । जन्नयसहस्रः श्रीहनुम-
सहस्रः अप्पयभट्टः [वै]ज-
125 यभट्टः तेवडि[स]हस्रः । शंकरसहस्रः तिरुमलुडयान्भट्टः [1] पेरियाण्डान्भट्टः
श्रीधरभट्टः श्रीराम-
126 भट्टः । शिवदेभट्टः । आदिल्लपडंगवित् दामोदरभट्टः [1] व[1]सुदेवभट्टः ।
ज[1*]तवेदिभट्टः माधवपडुं⁴
127 गवित् । अत्तियपडंगवित् । नंदिकुमारभट्टः । [केश]वभट्टः वीट्टिरिंदान्भट्टः
। आयिरंजोतिस-
128 हस्रः । भट्टदेवभट्टः । वामनभट्टः । दामोदरभट्टः । पेरिया[ण्डा*]न्भट्टः
। कुमारस्वामिभट्टः । दामं⁵

¹ Read इषी°.

² Read °मल°.

³ Read दामय.

⁴ Read °नूभट्टः.

⁵ Read पडङ्ग. The source stands at the beginning of the next line.

⁶ Read पचाशत्.

- 129 यसहसः । अडिहनंविचतु[र्व]दिभटः श्रीवेदव्यासभटः [1] इति कौशिक-
गोचजाः (1) अष्टोत्तरचत्वारिंशत् । श्री-
130 गरुडदशपुरीयभटः । वे[ष्ण]कृतभटः । इति द्वौ गर्गगोचजौ । रमयभटः
। अरुलारदशपुरीयभटः ॥
131 चन्दशेखरभटः । भीमनाथभटः । आरामदुभटः । श्रीकृष्णदशपुरीयभटः ।
ति[रु]वरंगमुडयान्भ-
132 टः । आदित्यभटः इत्यष्टौ वाधूलगोचजाः । श्रीकृष्णभटः । श्रीकृष्णभटः
। इति द्वौ कपिगोचजौ ॥ यज्ञ[म्]-
133 र्त्तिभटः । दारयपडंगवित् । दोनयचिवेदी ॥ भीमयभटः । इति चत्वार-
र[ः] कुल्लगोचजाः [1*] श्रीकृष्णभटः
134 नारायणभटः । यज्ञकेशवभटः । केशवभट[ट*] । श्रीकुमारभटः । सूर्य-
देवभट¹ । श्रीकृष्णभटः । वासुदे-
135 वभटः । इत्यष्टौ वादरायणगोचजाः । तिरुवरंगदेवभटः । सर्वदेवभटः ।
श्रीरामभटः । सर्वदेव-

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- 136 भटः । वेष्णकृतभटः । श्रीधरभटः । श्रीकृष्णसहस्रः । कामियपडंगवित्
। वीटिरिंदान्भट[ः]
137 क्रीवाण्डान्भटः । मनत्तिकिनियान्सहस्रः इत्येकादश लोहितगोचजाः । श्री-
कृष्णभटः । श्रीकृष्णभटः ना-
138 रायणभटः । इति त्रयो² [क]ामकायनगोचजाः । श्रीरामभटः । श्रीकृ-
ष्णभटः । परमेश्वर-
139 भटः । यज्ञस्कंदभटः । देवदेवेशभटः । मयुसूदनभटः माधवभटः श्रीराम-
भटः । श्रीवासुदे-
140 वभटः । विष्णुभटः । रुद्रभटः । दोनयभटः । दक्षिण[1*]मूर्त्तिभटः ।
यज्ञात्मभटः । कुमारस्वामिभटः । श्री-
141 रामभटः । श्रीरत्नगोभटः । शंकरनारा[य]णभटः । यज्ञमूर्त्तिभटसोमयाजी ।
दामीदरभटः । श्री-
142 वासुदेवभटः नारायणभटः । भीमेश्वरभटः दोनयभटः । सुब्रह्मभटः ।
अरुलारभटः । तिरिमलमुडय[1*]-

¹ Read भटः.

² Read त्रयः.

³ Read मयुसूदन.

- 143 गभटः¹ । वासुदेवभटः । दामोदरभटः । श्रीकृष्णभटः[.] । [स्व]र्ध्वदेवभटः
 । वासुदेवभटः । मा[ध]व-
 144 भटः सिंगपि[र]ान्सहस्रः वेन्नकूतसहस्रः । अरुलारसहस्रः । पद्मनाभभटः
 दक्षिणामूर्तिः²
 145 भटः । श्रीरामदेवभटः । सिंगपिरान्भटः । श्रीकृष्णसहस्रः । ईश्वरभटः
 । माधवसहस्रः । अ-
 146 रसब्रह्मा । जनाईनभटः माधवभटः । दारयभटः । अरुलारसहस्रः तिरु-
 वरंगमुडयान्सहस्रः । ति-
 147 रिवा[यि]कुलमुडयान्सहस्रः नारायणभटः 'पुरुषोत्तिमभटः पोन्नयसहस्रः ना-
 रायणभट-
 148 [.] नित्यानंदभटः । सीमदेवभटः । 'पात्यसारधिभटसीमयाजी । विहय-
 भटः । सीरलंगी(व)भटः । निरवद्यभटः[.]
 149 वाक्पेययाजी भागवयवान् इति षष्टिः कुं[डि]नगीचजाः । दत्तत्रिवेदिभटः
 । केशवभटः तिरुवेंगडभटः[.]
 150 [रम]ण्डयभटः । ईश्वरभटः । वेमनभटः । अत्तियारलिभटः वेन्नयभटः ।
 वेन्नकूतभटः । षष्टिरुद्रभ-
 151 टः । केशवभटः । मणिनागभटः श्रीकृष्णभटः । विष्णुदीनयभटः । कुमा-
 रस्वामिसहस्रः दक्षिणामूर्तिभटः
 152 दामोदरभटः 'क[र]मकोटसहस्रः । तिरुपोलियनिण्डान्सहस्रः श्रीवासुदेव-
 सहस्रः श्रीरामभटः

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- 153 माधवभटः । शंकरनारायणसहस्रः सिंगपिरान्सहस्रः । रश्मेनयडंगवित् ।
 आराम[दु]भटः । दीनयसहस्र-
 154 [.] दक्षिणामूर्तिभटः । सीमयभटः इत्याच्यगीचजास्त्रिंशत् ॥ पेरुवुळ्ळिड-
 ल्लट्ट(ः)सीम-
 155 याजी । आरामदुभटः । केशवभटः[*] गोविंदभटः इति चत्वारो
 'रधितरगीचजाः । श्रीधरभटः । शंकरनारायण-
 156 भटः । लास्कोण्डवेळ्ळिभटः । न[र]ायणभटसीमयाजी । तिरुकुळ्ळिगुडिभटः ।
 तिरुवरंगनारायणभटः । ति-

¹ Read 'गभटः.

² Read पुरुषोत्तम.

³ Read रधितर.

⁴ Read 'मूर्ति.

⁵ Read पार्थसारथि.

⁶ Read ईश्वर.

⁷ Read 'कोटि.

- 157 रिवायिकुलमुडयान्भटः । माधवभटः । पल्लिगोष्ठान्भटः^१ । यज्ञमूर्ति-
भटः । नारायणभट्टसोमयाजी । चंद्र-
- 158 शेखर[भ]टः श्रीरा[म]भटः तिरिवाकुलमुडयान्भटः । गंगाधरभटः ।
श्री[रं]ग्नाधभटः^२ । रुद्रकुमार-
- 159 भटः । श्रीरामभटः पीतयपडंगवित् । वेन्नकूतभटः नारायणभटः वेम[य]-
पडंगवित् । अप्पयपडं^३
- 160 गवित् । माधवभटः [i] श्रीरामभटः श्रीरामभटः सुब्रह्मभटः । श्री-
रामभटः । केशव[भ]टः पुरुषोत्तमभटः
- 161 [न]ारायण(भ)सहस्रः दक्षिणामूर्तिभटः । वेन्नकूतभटः । सोमनाधभटः^४
तिरिवायिकुलमुडयान्भ-
- 162 टः । सिंगपिरा[न्][भ*][टः] ईश्वरसहस्रः नारायणसहस्रः श्रीम[र*]तसहस्रः
। श्रीकृष्णभटः । दक्षिणामूर्तिभटः
- 163 केशवसहस्रः तिरुवरंगमुडयान्भटः । तिरुप्पनंगाडुसहस्रः सीरलंगोसहस्रः
दक्षिणामू-
- 164 र्तिभटः गोविंदभटः केशवभटः [त्रि]विक्रमभटः । एठियपीतपडंगवित् ।
श्रीधरभटः शंकरनार[ट]-
- 165 यणभटः आदित्यदेवभटः नारायणभटः श्रीधरभटः । दोनयभटः भीम(ट)य-
भटः । केशवभटः पद्मनाभभटः[.]
- 166 गंगाधरभटः इत्येकोत्तरपट्टिर्व्वंशगोचराः [i*] मण्डयभटः त्रि[वि]क्रमभटः ।
रुद्रकुमा-
- 167 रभटः सिंगपिरानभटः । आलिदेवयभटः । पद्मना[भ]भटः नारायणभटः
तिरुवरंगमुडयान्भटः श्री-
- 168 धरभटः मणिनागभटः विष्णुभटः श्रीरामभटः नारायणभटः तिरिप्पोरिभटः
तिरिममुडयान्सह-
- 169 स[ः]* वामनभटः कोण्डयसहस्रः आदित्यदेवसहस्रः इत्यष्टादश गौतमगो-
[च*]जाः । अडशियमणवालभटः
- 170 तिरुप[नं]गाडभटः माधव[भ]टः दोनयसहस्रः वामनभटः केशवस[ह]स्रः
गोविंदसहस्रः कुमार-
- 171 स्वामिभटः थल्लारभटः इति 'वशिष्टगोचरा नव । कुमारस्वामिभटः [i]
श्रीधरभटः श्रीभरतभटः दामी-

^१ Read नाथ.^२ Read वेण्व^३ The *anuvada* stands at the beginning of the next line.^४ Read 'नाथभटः । तिरि'.^५ Read वशिष्ठ.

Sixth Plate; Second Side.

- 172 दरभट्टः कुमारस्वामिभट्टः आण्डमणिभट्टः दामोदरभट्टः भागद्वयवान् क[रि]-
माक्षभट्टः इति¹ अष्ट नितुं-
- 173 दि[गो]त्रजाः [i*] दीनयषडंगवित् । कीण्डयषडंगवित् जन्नयभट्टः ।
जन्नयषडंगवित् । दीनयभट्टः जनाइनप-
- 174 डंग[वित्] । इति शालावतगोत्रजाण्ड । यज्ञात्मभट्टसोमयाजी² श्रीकृष्ण-
भट्टः गोविंदभट्टः श्रीभरतभट्टः । इति चत्वा-
- 175 रो विष्णु[i*]मित्रगोत्रजाः । सूर्यदेवसहस्रः । अण्णयभट्टः । केशवभट्टः
कुलोत्तुंगचोडब्रह्ममहाराजः । सेनापतिः³ राज-
- 176 राजब्रह्ममहाराजो भागचतुष्टयव[ान्] कुमारनारायणब्रह्ममहाराजो भागद्वय-
वान् । दिवाकरभट्टः । न-
- 177 डविरुक्कुं कालकालभट्टः । केशवभट्टः । इति सुब्रह्मगोत्रजा नव । नारा-
यणसहस्रः प्र⁴
- 178 ॥ इति द्वौ वालखिल्यगोत्रजौ । दामोदरभट्टसोमयाजी । दुग्गयभट्ट[:*]
॥ तिरुनाण्डयान्भट्टः । आण्डम(र)णिभट्टः इ-
- 179 ति चत्वारशष्टगोत्रजाः । वासुदेवभट्टः । वेण्णकूतसहस्रः नाराय[ण*]भट्टः
। इति शाण्डिल्यगोत्रजास्तयः । निंव[दि]वभट्ट-
- 180 [: i] इत्येकी विष्णुवृहः । नारायणभट्टः । गोविंदभट्टः श्रीकृष्णभट्टः इति
त्रयः पाराशर्यगोत्रजाः । इति ष-
- 181 [ट]त्रिंशदुत्तरपंचशतसंख्येभ्यः (i) षट्कर्म्मनिरतभ्यं⁵ न्यूनाधिकभावेन चतु-
शत्वारिंशदधिकपं⁶
- 182 चशतसंख्यानं भागान् परिकल्प्य भवद्विषये द्वादशपूण्डिसहितमालवेत्तिनाम-
ग्रामः पोन्नतो[न]i-
- 183 मयामय उत्तरवरुसविषये आलमिनामग्रामश्चेति ग्रामत्रयमेकीकृत्य श्रीवी-
रचोडचतुर्विंशदिमंग-
- 184 लनाम्ना सुप्रतिष्ठ[i*]ग्रहारीकृत्य प्रतिसंवत्सरमच⁷ प्रतिभागं सार्द्धं निष्कं
क[रं] परिकल्प्य यदतोन्वत्तिदा[या]-

¹ Read इत्यष्ट.² Read सोमयाजी.³ Read सेनापती.⁴ The rest of this line after ॥ has been erased; but the erased words प्रवीथमित्रपंडितो भागद्वयवान् are still faintly visible.⁵ Read निरतभ्यो.⁶ Read चतुश्चत्वारिंशत्.⁷ The *anuvāda* stands at the beginning of the next line.⁸ Read चत्वरस्र.

- 185 वेङ्गायाभिनवादि¹ यच्च क्रीड²शुक्लनामकं यच्च वणिग्भ्यः पू[र्णो]पजी-
विभ्य[श्च] राजघातं तत्स[र्व] परिहृत्य स-
186 र्वकरपरिहारेण धारापूर्वकमस्माभिराचन्द्रार्कमुत्तरायणनिमित्त³ दत्तमिति
विदितमस्तु वः ॥ अथ ग्रामसीमानः ।
187 दक्षिणतः ॥ पोन्नवाडयु मन्न[वो]लुनु सीमा ॥ पश्चिमतः कीर्त्तिप्रोलुनु
चेंब्रोनु सीमा ॥ उत्तरतः ॥ पोन्नकुं-
188 ळुनु । 'डकल[पू]ण्डिनि [वे]ण्डपूण्डिनि सीमा[न]ः ॥ चेचसीमाना' ॥
पूर्वतः समुद्रः । आग्नेय्यां दिशि पोन्नवाड पोन्न-
189 मुनीयूरि पोन्नमुं गूडिन चोटि मोवल्लि तोडि इसुकमेट्टयु दीनि पडु-
मटि रिट्टमानि तोडि ताडुनु सीमा ॥ दक्षिणतः
190 दीनि[के] नैर्ऋति सुचिंतल तोडि वयलुनु दीनिके नैर्ऋतिं वि[च]निक
तोडि ताडुनु दीनिकि नैर्ऋतिं दोवसु[हुं]दा-

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- 191 डुनु दीनि [नै]रतिनि⁴ कुमडु तोडि ताडुनु दीनि पडुमटनुप्पुटे⁵नु
पोन्नवाडवु बोयिन. वीरचोडच-
192 'तुर्वदिमंगलमुन [पें]दरुवुन चेरुटिमेट्टयु दीनि दक्षिणमुन वूरुवुकीनयुनुप्पु-
[टे⁶नु] [ह]प्पिंचि
193 पाळिन मेलवंककु दक्षिणमुन[व]डुपिंचनिकम्मानुनु दीनि आग्नेयमुन
लिङ्गमुकु⁷नु वूरुवुकीनयुनु[प्पु]-
194 टे⁸नु गूडिन चोटि जा⁹मि¹⁰ट्टयु दीनि दक्षिणमुन लिङ्गमुकु¹¹
आग्नेयमुन [च]वु¹²गुंटयु दीनि द-
195 क्षिणमुन निग्गलपुंगालियुं गोडे¹³नु गूडिन चोटरु¹⁴ दीनि दक्षिणमुन
पुलुवंगु¹⁵ दक्षिणमुन गोडे-
196 टि पन्नसुनु दीनिकिं वडुमट 'नैरतिमूल 'च¹⁶वुकडुन राविम्मानुनु दीनि
पडुमट शम्भिम[र*]नुनु दीनि पडुमट मायल-
197 'ट्टि कट्टमीदि ताडि[मि]ट्टयु दीनिक पडुमटि कट्टमीदि ळायुनु दीनिक
पडुमटि कट्ट [स]मसिन चोटि चविटिमेट्टयुनु
198 दीनिक पडुमटि ताडिमिट्ट तोडि मेट्टु दीनिक पडुमटि ईद
उत्तरमिंचिमेलविनमेलवंकचोटि चवु¹⁷नु दी-

¹ Read 'दिक्.

² Read सीमानः.

³ Read चोटरु.

⁴ This line up to *adyams* is written on an erasure.

⁵ Read निमित्त.

⁶ Read नैर्ऋतिनि.

⁷ Read नैर्ऋति.

⁸ Read कडल.

⁹ Read 'तुर्वदि.

¹⁰ Read चेचसी.

- 199 निक वायव्यमुन रेण्डु से००७वुल नडिमि पुदयु दीनिक वायव्यमुन
बोन्नवेन्नकट्टु पडुमटि पु-
- 200 इ तोडि जम्मिको००डुनु दीनिक एडुमटि अ०००गुंट तोडि पुदयुनु
दीनिक पडुमट गारप००-
- 201 कि नैरतिमुल^१ डेंतिपुद नडिमि अ०००गुण्टयु दीनिक पडुमटि अ०००-
गुण्टयु दीनिक पडुमट^२
- 202 वोत्तेपिनाण्टिकिं बोयिन पेदेरुनु तूरुनु पुदयु दीनि पडुमटिनुत्तरदक्षिण-
मैन अ०००गु-
- 203 ए नडिमि तुम्भानुनु दीनिक पडुमट नरलोक[मै]रवुण्डनुनेटि क००
पुदयु सीमा ॥ नैर्ऋत्यां दि-
- 204 शि । उत्तरवरुसमन्नबालुनु^३ बोन्नवाडुनु गूडिन चोटि ०००युनु दीनि
उत्तरमुन वविल^४ तोडि पुदयुनु
- 205 दीनि उत्तरमुन क[ट्टु] दक्षिणमुन गोंकि तोडिं अ०००गुण्ट[यु*]नु
दीनिक वायव्यमुन पुदयुनु दीनि पडुमट वड-
- 206 गोंडि वे०० उत्तरमिंचिमेलविनमैन्नवंक कोन्नबालुनु^५ मन्नबालुनु^६ गूडिन^७
चोटि पुदयु^८ सीममु । पश्चिम[१]-
- 207 या^९ दि[शि] । दीनिक वायव्यमुन पन्नमुन पडुमटि गोंकिमानुनु
दीनिक उत्तरमुन^{१०} गुण्ट नैर्ऋति पुदयुनु दीनिक उत्तरमु-
- 208 न कडपगुण्ट नैर्ऋति पुदयु दीनि उत्तरमुननोँक तोडि पुदयु दीनि
उत्तरमुन ग[१*]रम्भानुनु दीनि उत्तरमुन
- 209 वन्निलको००टि मेदयु दीनि उत्तरमुन कोन्नबालुनु वोत्तेपिनाण्टि चेंब्रो-
लु[नु] गूडिन चोटि तंगडुंजेदुन पु-

Seventh Plate ; Second Side.

- 210 दयनु^{१०} दीनि तूरुनु^{११} उप्पि पोद[टि] तोडि पुदयुनु दीनि उत्तरमुन
वेलंगकु दक्षिणमुन गारम्भानुनु दीनि-
- 211 किं दूप्पुनु^{१२} गारम्भानि तोडि तुम्भानुनु^{१३} दीनि तूरुनु तुम्भानुनु
दीनिक उत्तरमुन [मोँ]तुनु दी-

^१ Read नैर्ऋतिमुल.

^२ Read बोन्नवुनु.

^३ Read गूडिन.

^४ Read मुन.

^५ Read दूप्पुनु.

^६ The *anastropa* stands at the beginning of the next line.

^७ Read वन्निल as in l. 209 below.

^८ Read पुदयु.

^९ Read यी.

^{१०} Read तूरुनु.

^{११} Read तुम्भानुनु.

^{१२} Read बोन्नवुनु.

^{१३} Read यी.

^{१४} Read तूरुनु.

- 212 निक उत्तरमुन मोतुवुन दीनिक तूर्युन वीरदरिएटि कळि लुब्विमानुन
दीनि उत्तरमु वलनि कनुमकुनुत्त-
- 213 रमेन तुम्भमानुन दीनि उत्तरमुन कनुम कळि गोंकिमानुन दीनि उत्त-
रमुन वीरदरिएटि कळिनु
- 214 दीनिक उत्तरमुन छिगिगड वीरदरिएटं गूडिन चोटुन दीनिक पडुमट
छिगिगड उत्तरमुन वलनि तुम्भ-
- 215 म्मांकुलु 'मंडुन दीनिक वायव्यमुन मे[ड*]पळिनु जंबोलुनु गूडिन
चोटि चाकिगुण्टयुन दीनिक उत्तर[र]मुन श-
- 216 म्भिमानुन दीनिक उत्तरमुन शम्भि तोडि वेंपमानुन दीनि उत्तरमुन
मेडपळिनुन्दारेकियं गूडिन चोटि पोलमुन
- 217 वेंडु छोलुनु सीमसु ॥ वायव्यां दिशि । दीनिकिनाम्नेयमुनं द्रोचिमानि
तोडि गोंकिमानुन दीनिक तूर्युन वनिम्भा-
- 218 नुन दीनिक तूर्युन इलिंदिमानि तोडि पुट्यु सीमसु ॥ उत्तरस्यां
दिशि । दीनि तूर्युन पुट्यु दीनि-
- 219 क तूर्युन ओदिमा[तु]न दीनिक आम्नेयमुन तुम्भ(र)मानि तोडि पुट-
युन दीनिक आम्नेयमुन वे-
- 220 सु तोडि पुट्युन दी[नि]क तूर्युन चंडुमानि तोडि पुट्युन दीनिक
तूर्युन वेलंगमानुन
- 221 दीनिक आम्नेयमुन ओदिमानुन दीनिक आम्नेयमुन गोडुमानुन दीनिक
आम्नेयमुन चंडुमानुन
- 222 दीनिक दक्षिणमुन सुलुमोतुवुन दीनिक दक्षिणमुन दारेकियं वीलकुंवळि
पोलमुनं गूडिन
- 223 चोटि अतुळगुण्टयुन दीनिक तूर्युन पेन्देरुवुन पे[ह] ओदिमानुन दीनिक
तूर्युन चेळुवु पडमटि
- 224 गट ओदिमानुन दीनिक तूर्युन चेळुवु नडुमुगा वीच्चिन चोटि
तूर्युन गट तुम्भमानुन दीनिक तूर्युन
- 225 उप्पि पोदळिन गोंकिमानि तोडि पुट्युन दीनि तूर्युन पेन्देरुवुनत्तरसु
वलनि तुम्भमानुन दीनि तूर्यु-
- 226 न उप्पि पोदटि पुट्युन दीनिक वायव्यमुन तुम्भमानुन दीनिक वायव्य-
मुन वेंडपुंडिकि वीयि-

¹ The δ of $m\delta$ is expressed by d and u .

² Read नुपुन.

³ Read पुंडिकि.

- 227 न पेदेरुवु तूरुपुन¹ पेह चिंतयुनु दीनि तूरुपुन¹ कौडु[ग]परि चिंतयुनु
दीनि तूरुपुन¹ चेळुवुनुत्तरमुन क-
228 इ वेलंग(1)म्भ[1*]नुनु दीनि तूरुपुन¹ गौकि तोडि गूण्टयुनु² दीनि तूरुपुन¹
वैपम्मानुनु दीनि तूरुपुन¹ वेलं³

Eighth Plate; First Side.

- 229 ग तोडि गा[र]म्मानुनु दीनिक ईशानमुननिलिदिम्मानि तोडि वेसुनु
दीनि तूरुपुन¹ नलुवु वंकल वेलंक[म्मा]-
230 नुनु दीनि ई[श]ानमुन गुसुडु तोडियारिम्मानुनु दीनिक तूरुपुन¹
चोटि [म्भ]वुळुगुण्टयुनु दीनिक तूरुपुन¹ पेदेरुवु-
231 न पेह ओदिम्मानुनु दीनिक तूरुपुन¹ ओदिम्मानि तोडि गौकिम्मानुनु
दीनि तूरुपुन¹ तूम्भम्मानि तोडि पुट्टयुनु दीनिक ईशान-
232 मुन अलि[म्भ]नेळुवंडुनुनेटि कळु⁴ 'वोलकुपळु⁵नु डंकलपुंडि पोलमुन
गामयवेलंगम्भ[1*]नि तोडि [गौ]किम्मानुनु-
233 नु दीनिक तूरुपुन¹ अलिम्भनेळुवंडुनुनेळु⁶ सीममुगानियेडि कळु⁷
इलिदिम्मानुनु दीनिक ईशानमुन पेह चिंतम्मानुनु
234 दीनिक वायव्यमुन गौकि तोडि पुट्टयुनु दीनिक उत्तरमुन वैपम्मानि
तोडि चिंतम्मानुनु दीनिक उत्तरमुन डंकल⁸-
235 पुंडि¹⁰ पेदेरुवुनकु उत्तरमुन वनिम्मानि तोडि चिंतम्मानुनु दीनिक
ईशानमुन वैपम्मानुनु दीनिक उत्तरमुन¹¹ डक-
236 लपुंडिनि वंडपुंडि पोलमुन वंडुनवनिगुण्ट तूरुपुन¹ कट्टयुनु दीनिक वायव्य-
मुन दुम्पकोम्भनिपीडि आम्मेय-
237 मुन चीकुरेगुम्मानुनु दीनिक वायव्यमुन ¹²नेलियुनारिम्मानि पुट्टयुनु दीनिक
ईशानमुन वैपम्मा-
238 नुनु दीनिक ईशानमुन डंगु तोडि पुट्टयुनु दीनिक ईशानमुन सुपुंग-
चिंतम्मानि पुट्टयुनु दीनि-
239 क ईशानमुन मंडु व[क]ल चिंतम्मानुनु दीनिक ईशानमुन जम्पपळु¹³कि
दक्षिणमु वलनि [ड]म्भ

¹ Read तूरुपुन.

² The anuvada stands at the beginning of the next plate.

³ Read तूरुपुन.

⁴ Read वंडुनु.

⁵ Read पुंडि.

⁶ Read मंडयुनु.

⁷ Read तुम्भ.

⁸ Read डंकल.

⁹ Read डंकल. After this a letter has been erased.

¹⁰ Read मुन डंकल.

¹¹ Read तूरुपुन.

¹² Read वोलकु.

¹³ Read नेलि.

- 240 तोडि चिंतमानु दीनिक ईशानमुन चौकुरेनुंगो००डुन^१ दीनिक तूर्युन
पेह चिंतयुनु दीनिक ईशान-
241 सुन नेलि^२ तोडि पुट्युनु दीनिक ईशानमुन तुळुंचेनियोह गोंकिम्मानुनु
दीनिक ईशानमुन पुट्युनु दीनिक ईशा-
242 नमुन वेसु तोडि मुं[ड]^३ वंगल चिंतमानुनु दीनिक ईशानमुन वेसु-
तुलुवुटि^४ तोडि पुट्युन^५ दीनिक ईशानमुन
243 बेपमानुनु दीनिक ई[श]ानमुन वेसु तोडि चिंतमानुनु दीनिक तूर्युन
भीमावुरमुतु बेंडपूंडि पोलमुनुं^६
244 गूडिन चोटि चिंतमानि पुट्यु[नु] दीनिक तूर्युन ००ल तोति^७ चंडुम्मा-
नुनु दीनिक तूर्युन चंडुम्मानि तो-
245 डि पयुनु^८ दीनिक तूर्युनं गुचिचिंतमानुनु दीनिक तुप्पुन^९ वेलंगमानुनु
दीनिकिनाम्नेयमुन वेलंग तो[डि] वें-
246 पमानुनु दीनि तुप्पुन^९ तीरनपु वेलंगमांकुलुनु दीनि तुप्पुन^९ चिंतमानि
तोडि वेगमानुनु दीनिक
247 आम्नेयमुन गोंकिम्मानि तोडि वेलंगमानुनु दीनिक आम्नेयमु[न]
कप्पनिपट्टि^{१०} उत्तरमुन वेगमानुनु

Eighth Plate; Second Side.

- 248 दीनि तूर्यु इलिंदिमानुनु दीनि तुप्पुन^{१०} गट्टुमेलविनमेलवंक तोडि चिंत-
मानुनु दीनिकि आम्नेयमुनना[लि]-
249 मुन्नी००वण्डुनेटि कट्टि^{११} चिंतमानुनु दीनिक "तूर्युननालिमुन्नी००वण्डुनेटि
उत्तरमु कट्ट चिंत[त^{१२}]मानुनु दीनिक तूर्यु^{१३}
250 निखेटि कट्टि^{१४} मुच्चिंतमांकुलुनु दीनिक तूर्युन^{१५} एटि कट्टि^{१६} चेमडुनु वेसुनु
मुसि[ण्डि]मांकुलुनु दीनिक ई-
251 शानमु इय्ये००नु चे००वु नडुमुगा वच्चि ईशानमु उत्तरमुन चिंतमानुनु
दीनिक ईशानमुननिखेटि कट्टि^{१७} चे-
252 मडु तोडि वेलंगमानुनु दीनि तूर्युननिखेटि कट्टि^{१८} वेसु तोडि गोंकि-
मानुनु दीनि तूर्युन इय्येटि क-

^१ Read ००डुनु.

^२ Read ०लवुटि.

^३ The *anecdota* stands at the beginning of the next line.

^४ Read पुट्युनु (?).

^५ Read तूर्युन.

^६ Read तूर्युनं.

^७ Read नेलि.

^८ Read पुट्युनु.

^९ Read तूर्युन.

^{१०} Read तूर्युनं.

^{११} Read तूर्युन.

^{१२} Read मूड वंक व.

^{१३} Read तोति.

^{१४} Read तूर्युनं.

- 253 ऋ वेसु तोडि गोकिसानुनु दीनि तूर्पुन इय्यटि¹ कठि² वेलंगमानि
तोडि पुट्युनु दीनि तूर्पुन³ सिंगविक्र[सु]-
- 254 नु भीमावुरमुनुयुं बोलमुन चोटि आलिमुबी⁴वण्डनुने⁵ वच्चि पंपावदिं
गूडिन चोटि नेटिसंगामुनु
- 255 दीनि दक्षिणमुन गोंकि तोडि पुट्युनु दीनिक दक्षिणमुन पेह वेलंग-
युनु दीनिक आम्नेयमुन गामने⁶[य]-
- 256 नि गुंटयुनु दीनिक आम्नेयमुन गोंकि तोडि वेलंगमानुनु दीनिक आ-
म्नेयमुन गोकिसानुनु
- 257 दीनिक उत्तरमुन डग्गुमानुनु दीनिक उत्तरमुन डोतिपुट्युनु दीनिक
उत्तरमुन गोंकि तो-
- 258 डि वेलंगयुनु दीनि उत्तरमुन सिंगविक्रमुं दोरुळिं गूडिन चोटि
गोकिसानुनु दीनिकिनाम्ने-
- 259 यमुन गोंकि तोडि मुपंगवेलंगय⁷ सीमा [॥*] ऐशान्यां दिशि [१*]
दीनि तूर्पुन⁸ वेडतु⁹मानुनु दीनि तू-
- 260 र्पुन [चि]तियवोयुनि सरिय तूर्पु वलनि ओदिमानुनु दीनियाम्नेयमुन
ओदिमानुनु दीनि तूर्पुन¹⁰ अग-
- 261 ¹⁰पन्नमुनु दीनि तूर्पुन चे¹¹उत्तरमुन वनियुनु वल्लिमानुनु दीनि
इशा[न*]मुन डग्गुमानि तोडि मेह[यु]-
- 262 [तु] दीनिक तूर्पुन विजयादित्यपेदेरुनुयुं "[दू]र्पुन उप्पुटेटि कठि¹²किं
वोयिन ¹³उत्तरु दीनिकि दक्षिणमु ए-
- 263 टि पडुमटि कट ओळवोयिनि गुण्ड कठि¹⁴ चिंतयुनु दीनिकं "[दू]र्पुन
ए¹⁵ [सो]च्चि¹⁶ एटि तूर्पुन डग्गुमानि तोडि
- 264 रेण्डु सित्तुनु¹⁷ दीनि तूर्पुन¹⁸ चिंत तोडि ¹⁹आयुनु दीनि तूर्पुनयोडि
ताडुनु दीनियाम्नेयमुन रेकि
- 265 ताडुनु दीनियाम्नेयमुन पिंचनिक तोडि ताडुनु दीनि तूर्पुन²⁰ समुद्रसु
कठि²¹ गुसुडु तोडि इसुकमे-

Ninth Plate.

- 266 इयुनु दीनि तूर्पुन समुद्रम²² सीमा [॥*] यियूरि²³ पू[ण्डि न]ववाड
सीमानः [१*] पूवतः²⁴ वेण्डपूण्डि पोलमे-

¹ Read इय्यटि.² Read तूर्पुन.³ Read चिंतयुनु.⁴ Read इयूरि.⁵ Read तूर्पुन.⁶ The *ś* of *śā* is expressed by *ś* and *ś*.⁷ Read तूर्पुन.⁸ Read पूवतः.⁹ Read तूर्पुनवेलंगयु.¹⁰ Read ओदि.¹¹ Read समुद्रसु.

- 267 रय सीमा । आग्नेयां दिशि वेण्डपूण्डि पोलगरुस सीमा । दक्षिणतः
वेण्डपूण्डि पोलगरुस सीमा ।
- 268 नैर्ऋत्यां दिशि वे[ण्ड]पूण्डियु दुग्गवाडयुं गूडिन चोटि चण्डुमांकुलु मू-
ण्डु सीमा ॥ प[श्चि]मतः
- 269 दुग्गवाडयु नागदमुं गूडिन पोलसुन वेन्नेकिम्मान¹ सीमा । वायव्यां दि-
शि नागदसुन चुम्मिकिम्मान
- 270 गूडिन चिंतमानुनु सीमा । उत्तरतः चुम्मिकि पोलगिरुस सीमा ॥ ऐ-
शान्यां दिशि चुम्मिकियु वेण्ड[पू]-
- 271 ण्डियुं गूडिन चोटि मुकुन काण्डय सीमा । अत्र व्याकरणं व्याचक्षा-
नस्य² वृत्त्यर्थं भाग एकः मी-
- 272 मं[र³]साव्याख्याचे द्वौ । वेदांतं व्याख्यातुरेकः ऋग्वेदमध्यापयितुरेक[ः⁴]
यजुर्वेदमध्यापयितु-
- 273 रेकः स[र⁵]मानि गापयितुरेकः रूपावत[र⁶]रं व्याचक्षाणस्यैकः पुराण⁷
वाचयितुरेकः वैद्यस्यैकः अंश-
- 274 षष्ठ्यै[कः][ः⁸] विषवादिन एकः ज्योतिर्विद एकः । इति गुणवृत्तिभागा
द्वादश । ग्राममध्यवधिवसत⁹ विष्णुभट्ट[र¹⁰]-
- 275 काय भागौ द्वौ । पश्चिमं दिग्भागमधिवसते च द्वौ श्रीकैलासदेवाय
द्वौ इतराभ्य¹¹ वास्तुदे[व¹²][त]ाभ्यः एक इ-
- 276 ति सप्त देवभागाः । अस्योपरि न केनचित् बाधा कर्तव्या यः [क¹³]-
रोति स पंचभिर्भट्टापातकैर्युक्तो भवति
- 277 तदा¹⁴ चीक भगवता व्यासेन । स्वदत्तां परदत्तां वा यो हरेत वसुधरां
[ः¹⁵] षष्टिं वर्षसहस्राणि विष्टायां जायते क-
- 278 मिः । [३३¹⁶] गा[मि]कां 'स्वम[मि]कं वा 'भूमि[मि]रप्येकमंगुलं [ः¹⁷] हरव-
रकमाप्नोति यावदाभतसंज्ञवं । [३४¹⁸] बहुभिर्वसुधा
- 279 दत्ता बहुभिचानुपाणिता [ः¹⁹] यस्य यस्य यदा भूमिस्तस्य तस्य तदा
पालं²⁰ [॥ ३५²¹] श्रीविजयरान्यसंवत्सरे अुत्त[र²²]विंशति-
- 280 संवत्सरे दत्तस्यास्य शासनस्याप्तिः पंच प्रधानाः काव्यकर्ता विद्वयभट्टः
लेखकः पेन्न[र²³]चार्यः * *

¹ Read चानु.² Read 'मध्यमधिवसते.³ Read दत्तां.⁴ The *d* of *pyd* is added to the secondary form of *y*.⁵ Read 'वापस वृत्त्यर्थ.⁶ Read इतराभ्यौ.⁷ Read सप्त.⁸ Read पुराण.⁹ Read तदा चीक.¹⁰ Read फलम्.

ABRIDGED TRANSLATION.

(Verse 1.) The glorious Hari (Vishnu), the first of the gods, produced from the lotus of his navel Viriñchi (Brahmā), in order to create these three worlds. From him was born, it is said, the great sage Atri; (and) from Atri the Moon, who has taken up his abode on the crest of Mahēśvara (Śiva).

[Lines 2-60, except verse 15 which is translated below, agree with the Chellūr plates of Virachoda.]

(V. 15.) "O brave (son)! Take up the burden of the Vēṅḡ country which is hereditary in (our) family. Powerful men, though young, are verily fit for their duties."¹

(V. 22.)² Protecting a crore of the poor by granting (them) the objects of (their) desires; those in fear by (his) arm which dispelled the fears of refugees; and the subjects by adhering to his duty, he bears the name *Samastabhuvandraya* (i.e. the refuge of the whole world), which is full of significance.

(V. 23.) Rising from the earth, attaining to great heights, spreading over all quarters, transcending all heavens and reaching still higher worlds, his fame, which destroys (all) evils, far excels the Gaṅgā, which drops from heaven, falls upon this earth (and) takes a still more downward course.³

(V. 24.) The king of serpents (Śēsha), having abandoned the toils of the burden of the earth, protects the lower world undisturbed; the whole earth, too, avoiding other, bad rulers, is freed from agitation; and the hosts of gods enjoy the numerous sacrifices of the prosperous twice-born. Thus these three worlds are verily in great glee while this (king) is bearing the burden of the earth.

(V. 25.) While ruling the earth unopposed, he was called (back) by (his) father, the emperor, (who was) desirous of gazing on the beauty of (his) body which was blooming with youth.

(V. 26.) Looking at him, the youth, who, like the (waxing) moon, was day by day acquiring new splendour which gave delight to the eyes, the lord of kings could never satisfy his eyes, but sent (his) son back in the fifth year, in order to conquer the north.

(L. 68.) This asylum of the whole world, the glorious Vishnuvardhana mahārājādhirāja, rājaparamēśvara, paramabhāṭṭāraka, the most pious one, the glorious Virachodadeva, having called together all householders, (viz.) the *Rāshṭrakūṭas* etc. inhabiting the district of Prōlunāṇḍu, thus issues his commands in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the door-keepers:—

[Vv. 27-32 are in praise of the Brāhmaṇa caste.]

(L. 80.) These (Brāhmaṇas) are enumerated with their names and *gōtras*.

[Ll. 80-180 contain a list of the donees.⁴]

¹ This verse follows verse 15 of the Chellūr plates. In these plates it is omitted by the engraver, though required by the context.

² This verse follows verse 21 of the Chellūr plates.

³ The attributes given to the fame and to the Gaṅgā admit of a second explanation, suggesting that the former went to heaven and the latter to hell.

⁴ The names of 8 donees have been erased, viz. of [Ma]timānabhṭa and Māḍiyabhṭa in l. 99; of Aḍhiyānabhṭa in l. 111; of Śrī-Vāṇḍevabhṭa and Śrī [Rama]ṇḍa[ya*]bhṭa in l. 123; of Ālavandānabhṭa in l. 154; of Śrī-Ra[ḍga]ṇāthabhṭa in l. 166; and of Prabōdhasivapaḍḍita in l. 177. On the other hand the following 6 donees received 8 extra shares:—Abhirāmamūrti who was the officiating priest (*purohita*) of the king (l. 80),—1 extra share; Niravadyabhṭa who performed the *Vajrapāya* sacrifice (ll. 148-149),—1 extra share; Dāmōḍarabhṭa (l. 173),—1 extra share; Rājārājābrahmamahārāja who was the commander of the forces (*śatpati*) (ll. 175-176),—3 extra shares; Kumārānārāyaṇābrahmamahārāja (l. 176),—1 extra share; and Prabōdhasivapaḍḍita (l. 177),—1 extra share. The totals of the donees and of the shares, as stated in ll. 181-182 of the text (536 and 544), may be arrived at by adding the 8 erased names to 528 which is the number of donees actually named in the plates, and by adding 8 extra shares to the single shares of the 536 donees.

(L. 180.) "Be it known to you that,—having assigned five hundred and forty-four shares — (*some getting*) less and (*some getting*) more—to these (Brāhmapas), five hundred and thirty-six in number, who are engaged in performing the six duties; having united three villages, *viz.* the village named Mālavelli with its twelve hamlets (*pūṇḍī*) and the village named Ponnatorra, (*both*) in your district, and the village named Ālami in the Uttaravarusa district; having converted (*these three villages*) into a well-established *agrahāra*, by name the prosperous Virachōḍachaturvēdimāṅgala; having fixed an annual assessment of one and a half *nishka* on each of these shares; and having remitted the *siddhāya*, *avēṇḍāya*, *abhīnava* and other (*revenue*) besides this (*assessment*), (*the tax*) called *kriḍaśulka*, and what is due to the king from merchants and well-to-do people,—we have given (*the said village*), with exemption from all taxes, with libations of water, to last as long as the moon and the sun, on the occasion of the summer solstice.

(L. 186.) "The boundary villages of this (*village are*):—In the south Ponnavaḍa and Mallavrōlu (*form*) the boundary; in the west Kolliprōlu and Chembrōlu (*form*) the boundary; (*and*) in the north Polakumbarra, Paṅkalapūṇḍī and Beṇḍapūṇḍī (*form*) the boundaries."

[Ll. 188-266 contain a more detailed description of the boundary-line of the granted village. In this passage the following villages are mentioned besides those already referred to in ll. 186-188:—Liṅgamakurru, Puluvaṅkurru, Gāraparra, Mēḍaparra, Dāreki, Jammapparra, Bhimāvura, Kappaniparra, Siṅgavikrama and Doṇṭeṅgi. The boundary in the east was the sea (l. 188).]

[Ll. 266-271 contain a description of the boundaries of Navavāḍa, a hamlet (*pūṇḍī*) of Virachōḍachaturvēdimāṅgala. In this passage the villages of Beṇḍapūṇḍī, Duggavāḍa, Nāgaḍa and Trummiki are mentioned.]

(L. 271.) "In this (*village*) one share (*was assigned*) for the maintenance of one who expounds grammar; two to the expounder of *Mīmāṃsā*; one to the expounder of *Vēdānta*; one to the teacher of the *Rīgveda*; one to the teacher of the *Yajurveda*; one to the teacher of the singing of the *Sāmans*; one to the expounder of *Rūpāvatāra* (?); one to him who teaches the reciting of the *Purāṇas*; one to the physician; one to the barber; one to the poison-doctor; (*and*) one to the astrologer. These are the twelve shares for the maintenance (*of holders*) of offices. Two shares (*were assigned*) to the god Viṣṇu who resides in the centre of the village; two (*shares*) also (to Viṣṇu) who resides on the western side (*of the village*); two (*shares*) to Śrī-Kailāsadēva; (*and*) one (*share*) to the other local deities. These (*are*) the seven shares of gods."

[Ll. 276-279 contain the usual imprecations.]

(L. 279.) The executors (*ājñapti*) of this edict (*śāsana*), which was given in the twenty-third year of the years of the glorious and victorious reign, (*were*) the five ministers (*pradhāna*). The author of the poetry (*was*) Viddayabhaṭṭa; the writer (*was*) Pennāchārya.

APPENDIX A.—LIST OF DONEES.

Abhirāmamūrti, 80.
 Ācchabhaḍārabbhaṭṭa, 81.
 Aḍahiyamaṇavālabhaṭṭa, 107.
 Aḍasiyamaṇavālabhaṭṭa, 169.
 Aḍihapambichaturvēdibhaṭṭa, 129.
 Ādityabhaṭṭa, 107, 132.
 Ādityadēvabhaṭṭa, 165.
 Ādityadēvasahasra, 169.

Ādityashaḍaṅgavid, 126.
 Ākoṇḍavillabhaṭṭa, 115.
 Ālasahasra, 97.
 Ālavandānbhaṭṭa, 99.
 Ālidēvayabhaṭṭa, 167.
 Ambalattāḍibhaṭṭa, 90.
 Āṇḍamaṇibhaṭṭa, 172, 178.
 Appayabhaṭṭa, 124, 175.

APPENDIX A.—LIST OF DONEES—*contd.*

- Appayashaḍaṅgavid, 159.
 Ārāmadubhaṭṭa, 131, 153, 155.
 Ārāmadubhaṭṭa, 99.
 Arasabrahma, 146.
 Arulālabhaṭṭa, 87.
 Arulādaśapuribhaṭṭa, 87.
 Arulārabhaṭṭa, 112, 142, 171.
 Arulāraśasapurīyabhaṭṭa, 130.
 Arulārasahasra, 116, 144, 146.
 Attāḍibhaṭṭa, 106, 108.
 Attāmabhaṭṭa, 106.
 Attiyārālibhaṭṭa, 150.
 Attiyashaḍaṅgavid, 127.
 Āyiranjōtisahasra, 127.
 Ayyapirānsahasra, 114.
 Bharatabhaṭṭa, 171, 174.
 Bharatasahasra, 162.
 Bhāskarabhaṭṭa, 123.
 Bhaṭṭadēvabhaṭṭa, 128.
 Bhīmanāthabhaṭṭa, 108, 131.
 Bhīmāyabhaṭṭa, 133, 165.
 Bhīmēśvarābhaṭṭa, 142.
 Chandrasēkharaḍaṅgavid, 118, 131, 158.
 Chelvasahasra, 109.
 Chelvayabhaṭṭa, 119.
 Chendāmarakaṇṇabhaṭṭa, 90.
 Chidabhaṭṭa, 81.
 Chīḍiyashaḍaṅgavid, 105.
 Chiriyāṇḍānbhaṭṭasōmayājin, 120.
 Dakshipāmūrtibhaṭṭa, 94, 140, 144, 151, 154,
 161, 162, 163.
 Dāmayasahasra, 128.
 Dāmayasaḍaṅgavid, 104.
 Dāmōdarabhaṭṭa, 86, 96, 106, 126, 128, 141,
 143, 152, 172 (twice).
 Dāmōdarabhaṭṭasōmayājin, 178.
 Dāmōdarasahasra, 119.
 Dārayabhaṭṭa, 146.
 Dārayashaḍaṅgavid, 133.
 Dattatrivēḍibhaṭṭa, 149.
 Dēvadēvēśabhaṭṭa, 139.
 Dēvakumārabhaṭṭa, 111.
 Divākarabhaṭṭa, 176.
 Dōḍḍiyabhaṭṭa, 103.
 Dōṇayabhaṭṭa, 93, 94, 102 (twice), 103, 105,
 140, 142, 165, 173.
 Dōṇayasahasra, 153, 170.
 Dōṇayasaḍaṅgavid, 114, 173.
 Dōṇayatrivēḍin, 133.
 Dōṇiyasahasra, 107.
 Dōṇiyatrivēḍibhaṭṭa, 112.
 Duggayabhaṭṭa, 178.
 Erasēvakabhaṭṭa, 123.
 Eriyapōtashaḍaṅgavid, 164.
 Gaṅgādharaḍaṅgavid, 87, 96, 100, 104, 121, 155,
 166.
 Gaṇḍabhaṭṭa, 97.
 Gaṇḍaśapurīyabhaṭṭa, 130.
 Ghṛtāsibhaṭṭa, 99.
 Gōvindaḍaṅgavid, 85, 91, 101, 104, 108, 155, 164
 174, 180.
 Gōvindasahasra, 100, 170.
 Guṇḍadēvabhaṭṭa, 93.
 Hanumasahasra, 124.
 Hṛishikēśabhaṭṭa, 115.
 Īśvarabhaṭṭa, 114, 145, 150.
 Īśvarasahasra, 162.
 Janārdanaḍaṅgavid, 146.
 Janārdanaḍaṅgavid, 173.
 Jannayabhaṭṭa, 173.
 Jannayasahasra, 124.
 Jannayasaḍaṅgavid, 173.
 Jānniyatrivēḍin, 86.
 Jātavēḍibhaṭṭa, 92, 126.
 Kaḍalasirukālābhaṭṭa, 83.
 Kailāsamudāyānsahasra, 98.
 Kālākālābhaṭṭa, 177.
 Kāmākōṭisahasra, 152.
 Kāmāyabhaṭṭa, 118.
 Kāmayasahasra, 94.
 Kāmayatrivēḍin, 113.
 Kāmiyashaḍaṅgavid, 86, 136.
 Kandayasahasra, 119.
 Karimākyabhaṭṭa, 172.
 Kariyakōsahasra, 102.
 Kēśavabhaṭṭa, 82, 84 (twice), 94, 95, 115, 127,
 134, 149, 151, 155, 160, 164, 165, 175, 177.
 Kēśavasahasra, 163, 170.
 Kōlavāmanabhaṭṭa, 106.
 Kōlavāmanasahasra, 117.
 Koṇḍayasahasra, 169.
 Koṇḍayasaḍaṅgavid, 173.
 Kōvāṇḍānbhaṭṭa, 137.
 Kṛishṇabhaṭṭa, 81 (twice), 87, 92, 99, 133, 160.
 Kṛishṇabhaṭṭa, 91, 103, 112, 132 (twice), 134,
 137 (twice), 138, 143, 151, 162, 174.
 Kṛishṇaśapurīyabhaṭṭa, 131.
 Kṛishṇasahasra, 136, 145.

APPENDIX A.—LIST OF DONEES—*contd.*

- Kulottuṅgachōḍabrahmamahārāja, 175.
 Kumārabhaṭṭa, 113, 134.
 Kumāranārāyaṇabrahmamahārāja, 176.
 Kumāraparumānbhaṭṭa, 107.
 Kumārasvāmibhaṭṭa, 90, 92, 101, 104, 111, 113, 128, 140, 170, 171, 172.
 Kumārasvāmisahasra, 151.
 Kuppayabhaṭṭa, 90.
 Lakshmidharabhaṭṭa, 95.
 Lālkoṇḍavellibhaṭṭa, 156.
 Mādhababhaṭṭa, 83, 87, 88, 97, 105, 110, 111, 113, 124, 139, 143, 146, 153, 157, 160, 170.
 Mādhasahasra, 145.
 Mādhasaḥaḍaṅgavid, 126.
 Madhusūdanabhaṭṭa, 109, 139.
 Malahiniyaṇḍrānbhaṭṭa, 112.
 Manattikiniyānsahasra, 137.
 Manattukkiniyānbhaṭṭa, 122.
 Maṇḍayabhaṭṭa, 166.
 Maṇiṇāgabhaṭṭa, 151, 168.
 Māvanabhaṭṭa, 105.
 Māvayabhaṭṭa, 96.
 Māvīyasaḥaḍaṅgavid, 119.
 Mēḍayabhaṭṭa, 122.
 Mēḍayasaḥaḍaṅgavid, 123.
 Nāgadattabhaṭṭa, 90.
 Nāgadēvasahasra, 97.
 Nagadōṇayabhaṭṭa, 90.
 Nāmāyabhaṭṭa, 114.
 Nambiyāḍānbhaṭṭa, 118.
 Nandikumārabhaṭṭa, 85, 127.
 Nārasimhabhaṭṭa, 82, 84, 93.
 Nārāyaṇabhaṭṭa, 89 (twice), 91, 95 (thrice), 100 (thrice), 102, 105, 106, 110, 117, 121 (twice), 134, 138, 142, 147 (twice), 159, 165, 167, 168, 179, 180.
 Nārāyaṇabhaṭṭasōmayājin, 156, 157.
 Nārāyaṇasahasra, 93, 161, 162, 177.
 Nārāyaṇasaḥaḍaṅgavid, 86, 88.
 Nīlakaṇṭhabhaṭṭa, 123.
 Nimbādēvabhaṭṭa, 179.
 Niravadyabhaṭṭa, 148.
 Nityānandabhaṭṭa, 148.
 Nityānandatṛivēdin, 86.
 Padmanābhabhaṭṭa, 144, 165, 167.
 Palligoṇḍānbhaṭṭa, 157.
 Paramēśvarabhaṭṭa, 138.
 Pārthasārathi, 89.
 Pārthasārathibhaṭṭasōmayājin, 148.
 Periyānambibhaṭṭa, 120.
 Periyāḍānbhaṭṭa, 125, 128.
 Periyāḍānbhaṭṭasōmayājin, 120.
 Perumburakkaḍalibhaṭṭasōmayājin, 154.
 Piṭṭayabhaṭṭa, 99.
 Ponnayasahasra, 94, 98, 147.
 Pōtayasaḥaḍaṅgavid, 159.
 Pōtiyabhaṭṭa, 91.
 Pōtiyasaḥaḍaṅgavid, 122.
 Purushōttamabhaṭṭa, 147, 160.
 Rachchenasaḥaḍaṅgavid, 153.
 Rājarājabrahmamahārāja, 176.
 Rāmabhaṭṭa, 83, 94 (twice), 109, 120, 125, 135, 138, 139, 141, 152, 158, 159, 160 (twice), 168.
 Rāmābhaṭṭa, 110.
 Rāmadaśapuribhaṭṭa, 121.
 Rāmādēvabhaṭṭa, 145.
 Ramaḍayabhaṭṭa, 150.
 Rāmasahasra, 92.
 Raṅganāthabhaṭṭa, 88, 104, 158.
 Rēmanasaḥaḍaṅgavid, 112.
 Rēmayabhaṭṭa, 130.
 Rudrabhaṭṭa, 140.
 Rudrakumārabhaṭṭa, 158, 166.
 Rudrasahasra, 119.
 Sajjanabhaṭṭa, 83.
 Śāmbhubhaṭṭa, 110.
 Śāṅkaranārāyaṇabhaṭṭa, 109, 115, 141, 155, 164.
 Śāṅkaranārāyaṇasahasra, 153.
 Śāṅkarasahasra, 125.
 Śāṅkarasaḥaḍaṅgavid, 114.
 Sarvadēvabhaṭṭa, 84, 122, 135 (twice).
 Sarvadēvabhaṭṭasōmayājin, 81.
 Shashṭīrudrabhaṭṭa, 150.
 Simhapirānsahasra, 92.
 Siṅgapirānbhaṭṭa, 116, 145, 162, 167.
 Siṅgapirānsahasra, 144, 153.
 Sīralaṅgōbbhaṭṭa, 106, 119, 122, 148.
 Sīralaṅgōbbhaṭṭa, 141.
 Sīralaṅgōsahasra, 163.
 Śivadēvabhaṭṭa, 126.
 Śivadēvabhaṭṭa, 107.
 Sōmadēvabhaṭṭa, 86, 95, 148.
 Sōmanāthabhaṭṭa, 161.
 Sōmayabhaṭṭa, 154.
 Śrīdharabhaṭṭa, 81, 83, 98, 100, 115, 125, 136, 155, 164, 165, 168, 171.

APPENDIX A.—LIST OF DONEES—*concl.*

Śrīdharasahasra, 118.
 Śrīdharashaṅgavid, 113.
 Śrīraṅgāyibhaṭṭa, 84.
 Subrahmanyabhaṭṭa, 142, 160.
 Sundaratōluḍayānsahasra, 117.
 Sūryadēvabhaṭṭa, 134, 143.
 Sūryadēvasahasra, 175.
 Tādikumārabhaṭṭa, 102.
 Tanīyaperumānsahasra, 98.
 Terupoliyanindrānsahasra, 152.
 Tēvaḍisahasra, 125.
 Tillanāyakabhaṭṭa, 88.
 Tiṇḍayasahasra, 117.
 Tirimalayudayānbhaṭṭa, 124, 142.
 Tirimaludayānsahasra, 168.
 Tiripporibhaṭṭa, 168.
 Tirivākkulamudayānbhaṭṭa, 158.
 Tirivāyikkulamudayānbhaṭṭa, 157, 161.
 Tirivāyikkulamudayānsahasra, 147.
 Tirukuruṇḍibhaṭṭa, 156.
 Tirumalayudayānbhaṭṭa, 83, 85, 88, 96, 97.
 Tirumaludayānbhaṭṭa, 105, 115, 125.
 Tirunāṇḍudayānbhaṭṭa, 175.
 Tirunilakanṭhabhaṭṭa, 116.
 Tirupanaṅgādbhaṭṭa, 170.
 Tiruppanaṅgādbhaṭṭa, 107.
 Tiruppanaṅgāḍusahasra, 163.
 Tiruvākkulamudayānsahasra, 116.
 Tiruvaraṅgādēvabhaṭṭa, 135.
 Tiruvaraṅgamudayānbhaṭṭa, 82 (twice), 108,
 131, 163, 167.
 Tiruvaraṅgamudayānsahasra, 146.
 Tiruvaraṅganārāyaṇabhaṭṭa, 156.
 Tiruvaraṅganārāyaṇasahasra, 96.

Tiruvaraṅgasahasra, 89.
 Tiruvēṅgaḍabhaṭṭa, 149.
 Tiruvēṅgaḍasahasra, 91.
 Trivikramabhaṭṭa, 91, 103, 164, 166.
 Ulahamupḍānbhaṭṭa, 104, 124.
 Uttariśvarashaṅgavid, 108.
 Vāmanabhaṭṭa, 84, 88, 93, 123, 169, 170.
 Vāmayabhaṭṭa, 96.
 Vāsudēvabhaṭṭa, 85, 109, 122, 126, 134, 139,
 142, 143 (twice), 179.
 Vāsudēvasahasra, 152.
 Vēdavyāsabhaṭṭa, 129.
 Vēmanabhaṭṭa, 150.
 Vēmayashaṅgavid, 159.
 Vennakūtabhaṭṭa, 84, 89, 103, 114, 150, 159.
 Vennakūtabhaṭṭa, 130, 136, 161.
 Vennakūtasahasra, 93, 144.
 Vennakūtasahasra, 117, 179.
 Vennayabhaṭṭa, 124, 150.
 Vennayashaṅgavid, 85.
 Viddayabhaṭṭa, 118, 148.
 Viddayashaṅgavid, 111.
 Viṣṇubhaṭṭa, 89 (twice), 97, 102, 105, 111,
 140, 168.
 Viṣṇudōṇayabhaṭṭa, 151.
 Viṣṇusahasra, 109.
 Viṭṭirindānbhaṭṭa, 127, 136.
 Yajñādōṇabhaṭṭa, 108, 116.
 Yajñakēśavabhaṭṭa, 134.
 Yajñamūrtibhaṭṭa, 112, 132, 157.
 Yajñamūrtibhaṭṭasōmayājin, 141.
 Yajñaskandabhaṭṭa, 139.
 Yajñātmbhaṭṭa, 82, 140.
 Yajñātmbhaṭṭasōmayājin, 101, 174.

APPENDIX B.—LIST OF GOTRAS.

No.	Names of gotras.	Number of donees belonging to each gotra.
1	Ātrēya	29
2	Bādarāyaṇa	8
3	Bhāradvāja	117
4	Garga	2
5	Gautama	18
6	Harita	54
7	Kāmākāyaṇa	3
8	Kapi	2
9	Kāśyapa	45
	Carried over	278

APPENDIX B.—LIST OF GOTRAS—*concl'd.*

No.	Names of gotras.	Number of donees belonging to each gotra.
	Brought forward	278
10	Kausika	46
11	Kupdion	60
12	Kutsa	4
13	Lôhita	11
14	Mudgala	9
15	Nitundi	8
16	Pârâsarya	3
17	Rathitara	4
18	Śâlāvata	6
19	Sankrîti	9
20	Śaṇḍilya	3
21	Śaṭa	4
22	Vâdbûla	8
23	Vâlakhilya	1
24	Vasishṭha	9
25	Vatsa	60
26	Vishṇuvṛiddha	1
27	Viśvâmitra	4
TOTAL NUMBER OF DONEES		528

APPENDIX C.—LIST OF TREES.

Âri.	movali.
avaḍu, avuḡa, auru,—rushes, bulrush.	môvi.
babbila, s. a. prabbali,—the rattan tree.	musiḍi, s. a. musidi,— <i>Strychnos nux vomica</i> .
bûruva, bûruḡa, s. a. bûraga,— <i>Bombax heptaphylla</i> .	nelli,— <i>Emblis myrobalan</i> .
chandra, s. a. chandra,— <i>Mimosa catechu</i> .	odi, s. a. oddi,— <i>Odina pinnata</i> .
chevaḍu, chemuḍu, s. a. jemuḍu,— <i>Euphorbia tirucalli</i> .	puṅga. ¹
chikureṅḡa, chikureṅḡu, s. a. chikireṅi,—a medicinal plant.	râvi,— <i>Ficus religiosa</i> .
chiñchanika.	rêḡa,— <i>Zysyphus jujuba</i> .
chinta,—the tamarind tree.	rêla,—the <i>Cassia</i> tree.
ḍaṅḡu, ḍaggu.	rella,— <i>Saccharum sara</i> .
droñchi.	riṭṭa. ²
goñki.	tâḍu,—the palmyra tree.
gotṭu, s. a. gotṭi,—bramble.	taṅḡaḍu, s. a. taṅḡêḍu,— <i>Cassia auriculata</i> .
îda, s. a. îta,—the date tree.	trummi, s. a. trumika,— <i>Diospyrus glutinosa</i> .
ilindi, s. a. ilinda.	tumma,— <i>Mimosa arabica</i> .
jammi, sammi, s. a. samî,— <i>Prosopis spicigera</i> .	uppi,— <i>Volkameria capparidifolia</i> .
juvvi,— <i>Ficus infectoria</i> .	vani. ³
kâra, s. a. gâra,—bramble.	veḍatuḡa.
kumuḍu, gumuḍu,— <i>Gmelinia arborea</i> .	velaṅḡa, s. a. velaḡa,— <i>Feronia elephantum</i> .
	velleki.
	vêmpa, s. a. vêpa,—the margosa tree.
	vêṅḡa, s. a. vêṅḡisa,— <i>Pterocarpus bilobus</i> .

¹ This is the Tamil name of the tree known as *Dalbergia arborea*. It is called *hanga* in Kanarese and *hanga* in Telugu. *Puṅga* is not found in the Telugu dictionary.

² In Marāṭhī, *riṭṭa* means *Sapindus emarginatus*.

³ *Vanni* in Tamil and *vanni* in Kanarese mean the same as the Sanskrit *śamī*,—*Prosopis spicigera*.

FIRST PLATE.

Positive of front.



Negative of back.



SECOND PLATE.

Positive of front.



Negative of back.



No. 11.— MAUNGGUN GOLD PLATES.

By MAUNG TUN NTEIN, HONORARY ARCHAEOLOGICAL OFFICER, BURMA.

These two gold plates were found in a brick last year by some people who were digging foundations for a new pagoda at Maunggun village near Hmawza in the Prome district. They were sent by Sir Frederic Fryer, the Lieutenant-Governor of Burma, to Dr. Hultzsch for transmission to the British Museum, London.

Each of the two plates bears three lines of writing and is inscribed on one side only. The letters show through on the reverse. The weight of the first plate is 110 grains, and that of the second 148 grains. The inscriptions consist of quotations from the Buddhist scriptures. They are in the Pāli language and are written in characters which, it is believed, were in vogue in the first century A.D. when the kingdom of Prome (Sirikhetarā) was in the zenith of its power. The alphabet corresponds to a large extent with that used in the inscriptions at Pagan of the fourth and fifth centuries, and several of the letters also resemble those of the South-Indian class of alphabets. It is probable that the Burmese written language was mainly derived from India, whence colonists settled in Prome which was once a sea-port town.

TEXT.¹*First Plate.*

- 1 || Ye-dhammā-hetupabbavā tesaṃ-hetu-Tathāgato āha-tesaṃ-cha-yo-nirodho
 evaṇvādi-mahāsamanoti || chattāro-iddhipādā
 2 chattāro-sammappadhānā chattāro-satipatthānā chattāri-ariyasacchāni chatu-
 ves[ā*]rajjāni pañca=indriyāni pañca-chakkhūni chha
 3 asaddhāraṇāni² satta-bojjhaṅgā ariyo-aṭṭhiṅgiko³-maggo nava-lokuttarā
 dhammā dasa-balāni chuddasa-Buddha-koni⁴ aṭṭhāsa-Buddhadhammāni

Second Plate.

- 1 || Ye-dhammā-hetupabbavā tesa[m*]-hetu-Tathāgato-āha tesaṃ-cha-yo-nirodho
 evaṇvādi-mahāsamanoti iti-pi-so-bhagavā-araham
 2 sammāsārabuddho vijjācharasappaṇṇo⁵ sugato-lokavida anuttaro-purisadamma-sārathi
 satthā-devamanussānam Buddho-bhagavā-ti
 3 evākhyāto-bhagavatā-dhammo sandiṭṭhiko akāliko ehipassiko opanāyiko⁶
 pachchattam-veditavvo viññūhi-ti ||

TRANSLATION.

First Plate.

Whatever laws are produced from cause, the cause of these the Tathāgata has expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic.

(He has also explained) the four means of obtaining supernatural power (*iddhipāda*); the four kinds of right exertion (*sammappadhāna*); the four kinds of earnest meditation (*sati-paṭṭhāna*); the four sublime truths (*ariyasacchā*); the four subjects of fearlessness (*vesārajjā*);

¹ From the original plates. As in Professor Bühler's editions of the Aśoka edicts, words written continuously in the original are connected by hyphens in the transcript.

² Read *asaddhāraṇāni*.

³ Read *sampanna*.

⁴ Read *aṭṭhāsa*.

⁵ Read *opāyiko*.

⁶ Read *yoni*.

the five moral qualities (*indriya*); the five kinds of vision (*chakṣhu*); the six kinds of uncommon wisdom (*asādhāraṇa* [*āna*]); the seven requisites for attaining supreme knowledge (*bojjhaṅga*); the sublime eightfold path; the nine transcendent conditions (*lokuttarā dhammā*); the ten forces (*baḷa*); the fourteen requisites for the attainment of Buddhahood; the eighteen attributes of a Buddha.

Second Plate.

Whatever laws are produced from cause, the cause of these the Tathāgata has expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic.

For these reasons (*viz.* previously acquired virtues) the Blessed one (Buddha) is called the Venerable one, the truly and perfectly enlightened Being, one endowed with knowledge and conduct, the Happy one, one knowing the universe, the Preeminent one, the Bridler of men's wayward passions, the Master of gods and men, and the blessed Buddha.

The Blessed one has well expounded his law, whose benefits are evident to the eye, which is advantageous at all times and seasons, which can boldly invite criticism, which can, if closely observed, lead up to *Nirvāṇa*, and with whose details, severally, the wise should be acquainted.

No. 12.—AHMADABAD INSCRIPTION OF VISALADEVA;
[VIKRAMA-]SAMVAT 1308.

By REV. J. E. ABBOTT, B.A.

This inscription is on a pillar in the mosque of Aḥmad Shāh I. (A.D. 1411-1443), in the Bhadr at Aḥmadābād. I edit it for the first time. The inscribed pillar is to the right of the pulpit and faces the latticed gallery. The letters are on the whole well preserved, though a few are damaged. The inscription is complete, with the exception of the beginning and end of the first line, which contain a part of the date. The name of the month is therefore lost. The language is Sanskrit, but influenced by Gujarātī, forming a mixed language common at that period. The form of the letters is such as is found in the inscriptions of Visaladēva and other Chaulukya kings of that period.

The inscription belongs to the reign of Visaladēva and is dated in [Vikrama-]Samvat 1308 (about A.D. 1251), on the 11th day of a month the name of which is broken away, on a Sunday. It records the gift of a trellis window or screen (*jālī*) in the temple of Uttarēśvara at Māhimsaka, by one Pēthaḍa, a servant of Sōdhaladēvi.

The question of special interest is the identification of Māhimsaka, the place in which the Hindū temple stood, which Aḥmad Shāh used as material for his mosque.¹ If it is to be identified with some place distant from Aḥmadābād, there are three places of similar name, which might be derived from Māhimsaka, *viz.* Mānsā and Mēsānā to the north of Aḥmadābād, and Mahisā in the Thasra tāluka of the Kaira collectorate;² but none of these places contains ruins that suggest of their having been used by Aḥmad Shāh as the quarry for his mosque. The usual custom of the Muḥammadan conquerors was that of desecrating Hindū temples and modifying them on their own site to suit their purposes as mosques. If such were the case

¹ For a description of this mosque see the *Bombay Gazetteer for Ahmadabad*, p. 275; Hope's *Architecture of Ahmadabad*; and *Arch. Survey Reports for 1874-75*, p. 4 f.

² I am indebted for information regarding Mānsā, Mēsānā and Mahisā to Mr. F. S. P. Lely, who has kindly had inquiries made regarding these places, and to Lieutenant Carter, who has personally visited the ruins of Mahisā.

here, then Māhimsaka would be the name of a village on the site of Aḥmadābād, whose name has been otherwise lost.

TEXT.¹

- 1 . . . [सं]वत् १३०८ वर्षे . . .
- 2 [दि] ११ रवौ अथेह माहिंसके
- 3 महाराजाधिराजश्रीमत्वीर[स]दे-
- 4 वविजयराज्ये तद्वियुक्तमहाप्रधा[न]
- 5 राणकश्री[व]र्द्धम । तथा मूलराज । वा-
- 6 ई^३ सोढलदेवि^३ [म]सा[ह]णो पेयडे-
- 7 न श्रीउतरेखरदेवमंडपे जाली
- 8 का[रा]पिता । उपद्रष्टा रा० म[क्र]ा
- 9 सूच० सूमण ॥
- 10 वा^३

TRANSLATION.

In Samvat 1308, on the 11th day of . . . , on a Sunday, to-day, here in Māhimsaka, during the victorious reign of the *Mahārājādhirāja*, the glorious Visaladēva, while the *Mahāpradhānas* appointed by him (were) Rāṇaka śrī-[Va]rdama and Mūlarāja,—a trellis (*jālī*) was caused to be made in the *maṇḍapa* of the god śrī-Uttarēśvara by Pēṭhaḍa, the *maṣḍhaṇī*^३ of the lady Sôḍhaladēvi. The overseer (was) Rā[utta] Ma[ll]ā, (and) the architect, Sūmaṇa.

No. 13.—FOUR INSCRIPTIONS OF KULOTTUNGA-CHOLA.

By E. HULTZSCH, Ph.D.

A.—Undated inscription at Chidambaram.^१

This Grantha inscription has been already published in *South-Indian Inscriptions*, Vol. I. p. 168 f. As stated on a subsequent occasion,^२ the conquests recorded in it prove that it was incised in the time of Kulōttuṅga-Chōla I., who ascended the throne in A.D. 1070.^३ I now subjoin an improved reading and translation of it.

TEXT.¹⁰

- 1 Svasti śrī[h] |— Pāṇḍyān=daṇḍē[na] jītvā prachura-śara-muchā pañcha pañchānana-
śrīḥ(śrīr=) dagdhvā Kōttāra-durggan=triṣam=iva sa yathā

^१ From inked estampages, prepared by myself.

^२ Read वाई.

^३ Read देवी.

^४ Read उचरे.

^५ This syllable is engraved at some interval below line 9.

^६ [This is perhaps a mistake for *maḍḍhaṇī*. According to Kittel's *Kanada Dictionary*, *adhaṇī* means

^७ 'a groom.'— E. H.]

^८ No. 115 of the Government Epigraphist's collection for 1887-98.

^९ *Ibid.* Vol. II. p. 231.

^{१०} See above, Vol. IV. p. 263.

^{११} From fresh inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

- 2 Khāṇḍavam Pāṇḍu-sūnuḥ [1*] piṣṭvā tat Kēraḷānām balaṃ-atibalaṃ (laṃ)
 śrī-Kulōttu[m]ga-Chōḷaś-chakrē Śakra-pratāpas=tribhuvana-vijaya-stambham=
 ambhōdhi-tīrē [1] 1*)
- 3 Puṇyē 'Samhyādri-śringē tribhuvana-vijaya-stambham=ambhōdhi-pārē svachchhandam
 Pārasinān=tarūpa-yuvatibhir=ggīyatē yasya kīrttiḥ [1*]
- 4 sa śrīmān=asta-śatruḥ² prabala-bala-bharaiḥ pañcha Pāṇḍyān-vijitya
 kṣubhyat(t)-kṣmāpāla-chakram(kraṃ) sa vidhikam=akarōch=chhri-Kulōttuṅga-
 Chōḷaḥ [1] 2*)

TRANSLATION.

Hail! Prosperity! (Verse 1.) Having subdued the five Pāṇḍyas by an army which discharged numerous arrows, having burnt like straw the fort of Kōṭṭāra,³ just as (Arjuna) the son of Pāṇḍu (*had burnt*) the Khāṇḍava (*forest*), (*and*) having crushed that extremely dense army of the Kēraḷas,—that glorious Kulōttuṅga-Chōḷa, who resembles a lion in majesty (*and*) Śakra (Indra) in valour, placed on the shore of the ocean a pillar (*commemorative of his*) conquest of the three worlds.

(V. 2.) Having subdued the five Pāṇḍyas by masses of powerful armies, that glorious⁴ Kulōttuṅga-Chōḷa, who has scattered (*his*) enemies (*and*) whose fame is spontaneously sung on the farther shore of the ocean by the young women of the Persians (Pārasī), duly placed on the holy peak of the Sahyādri (*mountain*) a pillar (*which commemorates his*) conquest of the three worlds (*and*) before which the crowd of kings is trembling.

B.—Inscription of the 30th year at Tiruvenkāḍu.⁵

This inscription is engraved on the south wall of the shrine in the Śvētāraṇyēśvara temple at Tiruvenkāḍu in the Tanjore district. It is written in the Grantha alphabet and consists of a single Sanskrit verse in the *Śragdhara* metre. It records the gift of a lamp to the temple of Śiva at Śvētāraṇya⁶ in the 30th year of Kulōttuṅga-Chōḷa,—perhaps the first king of this name.

TEXT.⁷

- 1 Svast[i] śr[i]ḥ |— Ā Sētōr=ā H[i]mādrē=avati vasumatīm śr[i]-Kulō-
 2 ttuṅga-Chōḷē nissimnas=tan-mahimnō jagati vitatayē tā-
 3 n-navattriṃśa-varṣhō [1*] saṃskṛity=ājy-ārttham=nrvin=dviḥ-kula-tila-
 4 kō nitya-dīpan=nyadhātta Śvētāraṇyē Śivāya kṣiti-vidita-
 5 Mahādēva-nāmā vipāśchit ॐ Maṇḍalam=maḥā-śrīḥ ॐ

TRANSLATION.

Hail! Prosperity! While the glorious Kulōttuṅga-Chōḷa was protecting the earth from (Rāma's) Bridge to the Snowy Mountain, in his thirty-ninth year, in order that his boundless power might spread over the world,—a scholar whose name Mahādēva was renowned on the earth (*and who was*) the ornament of a family of twice-born, dedicated (*a piece of*) land for (*the supply of*) ghee⁸ and granted a perpetual lamp to (*the temple of*) Śiva at Śvētāraṇya. Bliss! Great prosperity!

¹ Read *Sahyādri*.

² The word *-śatruḥ* seems to be corrected from *-śatruḥ*.

³ This is a Sanskritised form of Kōṭṭāra near Cape Comorin; see *South-Ind. Inscr.* Vol. II. pp. 230, 231 and 236.

⁴ This word is expressed twice, by *śrīmān* and by *śrī*.

⁵ No. 110 of the Government Epigraphist's collection for 1896.

⁶ This is the Sanskrit equivalent of the Tamil *Venkāḍu*.

⁷ From inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

⁸ The ghee was required for feeding the lamp which is mentioned immediately after.

A. 2
4

Grantha script inscription on a dark background, likely a stone or metal plate. The text is written in a dense, cursive style, typical of the Grantha script. The inscription is oriented vertically, with the text running from top to bottom. The characters are finely etched into the surface, creating a high-contrast image.

2 4

Grantha script inscription on a dark background, likely a stone or metal plate. The text is written in a dense, cursive style, typical of the Grantha script. The inscription is oriented vertically, with the text running from top to bottom. The characters are finely etched into the surface, creating a high-contrast image.

2 4

Grantha script inscription on a dark background, likely a stone or metal plate. The text is written in a dense, cursive style, typical of the Grantha script. The inscription is oriented vertically, with the text running from top to bottom. The characters are finely etched into the surface, creating a high-contrast image.

C.—Inscription of the 44th year at Chidambaram.¹

This inscription is engraved on the outside of the north wall of the innermost *prākāra* of the Naṭarāja temple at Chidambaram. That portion of it which contains the date has been published before in the *Indian Antiquary*, Vol. XXIII. p. 297 f. and above, Vol. IV. p. 70. The alphabet and language are Tamil. Lines 1-5 and 9-14 are in prose, and lines 5-9 contain one verse.

The inscription is dated in the 44th year of Jayadhara (l. 5 f.). From the *Kaliṅgattu-Parai* we know that this was a surname of Kulōttuṅga-Chōla I.,² to whose reign the present record must be assigned accordingly. Professor Kielhorn has calculated the details of the date (l. 6 f.) and has found that it corresponds to Friday, the 13th March A.D. 1114.³

The first portion of the inscription records donations made to the temple at Chidambaram (Tillai, ll. 7 and 9, or Tiruchchirrambalam, l. 12) by Kundavai Ālvār, (the daughter of) Rājarāja and younger sister of Kulōttuṅga-Chōla. She presented the god with a golden vessel (l. 3) and a mirror (l. 10) and covered (the roof of) the shrine with gold (l. 8). The second portion (ll. 10-14) states that a stone which the king of Kambōja had given to Rājendra-Chōla was, by order of the latter, inserted into the wall of a hall in front of the shrine.

Of the names mentioned in the preceding paragraph, Kulōttuṅga-Chōla (l. 1 f.) and Rājendra-Chōla (ll. 10 and 11) refer to the reigning king Kulōttuṅga-Chōla I., who is known to have originally borne the name Rājendra-Chōla (II.) and to have subsequently assumed the name Kulōttuṅga.⁴ Rājarāja, the father of Kulōttuṅga's younger sister Kundavai (ll. 2 and 9), is identical with the Eastern Chālukya king Rājarāja I. (A.D. 1022-1063).⁵

TEXT.⁶

1	ௌ Svasti	śri(śri) ௌ	Tiribuvāṇachohakkaravattigal	śri(śri)-Kulōttuṅga-
2	Śōladēvar	tiru-ttaṇṇaiyār	Rājarājan	Kundavai-Ālvār
3	āḷ-udaiyārkkū	taṇṇi(ṇi)r	amudu	śeyd=aruḷa iṭṭa [m]iṇḍam o
4	ṇṇiṇāl	kuḍi-naṅkal	niṇai	Madurāṇḍaṇ-māḍaiyōḍu okkum
5	poṇ 50 pa	aip(m)bad[i]ṇ	kaḷa[ṇ]ju ௌ	Nāṇilattai ⁷ muḷad=āṇḍa Jaya-
6	dararṅku	nārpattu-nāl=āṇḍil	Mi(mi)ṇa=nigal	nāyaru Velli po-
7	zra	Urōṣaṇi-nāl=Idabam	pōḍāl	tēṇilavu-polir-Billai-nā-
8	[ya]gar-daṇ=gōyil-elām	sem-boṇ		mōyndaḷ=ēṇavarun=doḷud=ē-
9	ttam Rājarājan	Kundavai	pū-vindaiyālē ௌ	Tillai-nāyaga-dēvarṅku=
10	ttiru-kkaṇṇāḍiyum	iṭṭār ௌ	[Śri](śri)-Rājendra-Śōladēvarṅku	Kāmbōṣa-
11	rājan	kāṭchiy-āga-kkāṭṭiṇa	kaḷu [—]	idu uḍaiyār Rājendra-Śōḷa-
12	dēvar	tira-vāy	moḷind=aruḷi	uḍaiyār Tiruchchirrambalam-uḍaiyār kō-
13	yilil muṇ	vaittadu ௌ	inda=kkallu	tiruv-edir-ambalattu tiru-kka-
14	l-sarattil	tiru-muṇ-pattikka	mōlai-ppattiyilē	vaittadu ௌ

TRANSLATION.

(Line 1.) Hail! Prosperity! Kundavai Ālvār, (the daughter of) Rājarāja (and) the royal younger sister of the emperor of the three worlds, śri-Kulōttuṅga-Chōladēva, gave to the god,

¹ No. 119 of the Government Epigraphist's collection for 1887-88.

² See *South-Ind. Inscri.* Vol. II. p. 230, note 11.

³ Above, Vol. IV. p. 71.

⁴ See *South-Ind. Inscri.* Vol. II. p. 230 f.

⁵ As I have stated in the *Ind. Ant.* Vol. XXIII. p. 298, note 13, Kundavai, the elder sister of the Chōla king Rājarāja I., and his daughter Kūṇḍavā must be distinguished from the present Kundavai. Rājarāja, Rājendra and Kundavai evidently were favourite names with the Chōla dynasty.

⁶ From an inked estampage, prepared in 1888.

⁷ In this verse, *nāṇilattai* rhymes with *Miṇa*, *tēṇilavu* and *tēṇavarun*.

for offerings of water, one vessel (*miṇḍam*), weighing, (*by*) the true standard of the city,¹ 50 pa²— fifty *kaḷañju*,— of gold which was equal (*in fineness*) to the *Madurāndagan-māḍai*.³

(L. 5.) In the year forty-four (*of the reign*) of Jayadhara who ruled all the four quarters,— at the time (*of the rising of the sign*) Rishabha on the day of (*the nakshatra*) Rōhini, which corresponded to a Friday in the month during which (*the sign*) Mīna was shining,— Kundavai, (*the daughter of*) Rājārāja, (*who resembles*) a flower in beauty (*and*) who is worshipped and praised by (*all*) others, covered with pure gold the whole shrine of the lord of Tillai, the gardens of which are full of honey.

(L. 9.) She also gave a sacred mirror to the god who is the lord of Tillai.

(L. 10.) A stone was exhibited by the Kāmbōja king before the glorious Rājendra-Chōḷadēva. This (*stone*) was, by order of the lord Rājendra-Chōḷadēva, placed in front of the shrine of the god who is the lord of Tiruchchirrambalam. This stone was placed in the upper front row of stones of the hall opposite the shrine.

D.— Inscription of the 30th year at Tiruvorriyūr.⁴

This Grantha inscription is engraved on the north wall of the first *prākāra* of the Ādhipurīśvara temple at Tiruvorriyūr near Madras. It consists of a single Sanskrit verse in the *Vasantatilakā* metre and records the gift of a lamp to the temple of Śiva at Ādhipura, i.e. Tiruvorriyūr,⁵ in the 30th year of Jayadhara. On page 105 above it has been already stated that this was a surname of Kulōttunga-Chōḷa I.

TEXT.⁶

- 1 Trimśat(t)-samē Jayadharasya tu va[r]ttamānē śrī-Jñānamūrtti-
- 2 sukṛitim-Madhurāntak-ākhyāḥ [i*] āchandram-Ādhipura-vāsi-Mahē-
- 3 śvarāya prādāt prabaddha-timir-aika-ripum pradīpam ||

TRANSLATION.

While the year⁷ thirty (*of the reign*) of Jayadhara was current, one named Madhurāntaka gave to (*the god*) Mahēśvara (Śiva) who resides at Ādhipura a lamp which checks (*its*) unequalled enemy— darkness, (*which is*) a charitable gift (*for the spiritual merit*) of the illustrious Jñānamūrti,⁸ (*and which is to continue*) as long as the moon.

No. 14.— DIBBIDA PLATES OF ARJUNA OF THE MATSYA FAMILY; SAKA-SAMVAT 1191.

* BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were received by Dr. Hultzsch, in October 1897, from the Collector of the Vizagapatam district, and are deposited now in the Madras Museum. They were found in the

¹ Instead of *kuḍi-maṅ-kal*, 'the true standard of the city,' the Tāñjāvūr inscriptions (*South-Ind. Inscr.* Vol. II. No. 6, paragraph 1; No. 7, 1; and No. 8, 1 and 8) have *kuḍiñai-kal*, 'the standard of the city.'

² This symbol appears to denote the weight of one *kaḷañju*.

³ I.e. a gold coin named after, or bearing the name of, Madhurāntaka. This was the name of the son of the Chōḷa king Gaṇḍarāditya and was also a surname of Rājendra-Chōḷa I.; see above, Vol. IV. p. 331.

⁴ No. 109 of the Government Epigraphist's collection for 1892.

⁵ *Ādhi-pura* is the Sanskrit equivalent of the Tamil *Orriy-ūr*, 'the mortgage village.'

⁶ From an inked estampage, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

⁷ *Samē* is incorrectly used instead of *samāyama*.

⁸ This may have been the father or preceptor of the donor.

village of Dibbida Agrahāram,¹ in the Vīravilli tāluka of the Vizagapatam district. I edit the inscription which they contain from an excellent impression, supplied to me by Dr. Hultsch.

These are five copper-plates, the first of which is inscribed on one side only, and each of which measures about $9\frac{1}{2}$ " broad by $3\frac{3}{8}$ " high. They are numbered in Telugu figures, which are engraved near the proper right margin of the second side of each plate.² The plates have slightly raised rims, and, with the exception of the fifth plate which is broken in three pieces and of which a small marginal piece is missing, they are well preserved, so that the writing on them nearly throughout may be read with absolute certainty. The plates are strung on a ring which had not been cut when they were received by Dr. Hultsch. This ring is about $3\frac{1}{4}$ " in diameter and $\frac{1}{4}$ " thick, and has its ends secured in a seal which bears two fishes, in relief, on an elliptical surface of about 1" by $\frac{1}{2}$ ".—Though not very uniform, the writing, on the whole, is well engraved. The characters are intermediate between those of the latest Eastern Chālukya inscriptions³ and the Telugu characters, properly so called. On the forms of individual letters only few remarks are necessary. The signs for *th* and *dh* throughout are open at the top (e.g. in *avasatha*, l. 36, and *raṁdhra*, l. 31), and the sign for *bh* is generally open at the bottom (e.g. in *vallabha*, l. 1). The sign for *ḍ* (e.g. in *Pāṁḍava*, l. 30, and *Paragāṁḍa*, l. 25) has no top-stroke (*talakaffu*) and therefore closely resembles the *ḷ* of the Eastern Chālukya inscriptions; on the other hand, a top-stroke is employed in the sign for *ḷ* (in *aṣṭaśan*, l. 12, *bhilla-taruḥ*, l. 59, and *ṭāḷaḥ*, l. 61), the right top of which, besides, is formed into a loop.⁴ For the initial *ṛi* we have an unusual (perhaps incorrect) form in *Rigvēddādhyā* at the end of line 39; and the signs for the medial *i* and *ī* are hardly ever, if at all, properly distinguished. The size of the letters varies between about $\frac{1}{16}$ " and $\frac{1}{8}$ ".—The language is Sanskrit,⁵ but the description of the boundaries in lines 52-64 contains some Telugu words. Up to line 36 the inscription is in verse, and five more verses occur in lines 65-73. In respect of orthography, the chief points to be noted are that consonants (especially *g*, *ḍ*, *t*, *b* and *dh*, but also *ch*, *j*, *f*, *d*, *dh*, *p* and *v*), which follow upon an *anuvāda*, are frequently doubled; and that, when such is the case, *bh* and *dh* are doubled by prefixing to them the same aspirated letters,⁶ except in the word *vaṁḍadharaṁ* in line 68. Before *r*, *t* is doubled in *muni-tridasa*, l. 5; and *y* is doubled after *i* in *trītiyyā*, l. 32, and *pāṇiyyaḥ*, l. 71. Besides, instead of *ṣṣ* we have *ṣa* in *avatiṣṇas*, l. 6, and *na* in *Jātākarma*, l. 41.

The inscription records (in vv. 20, 21 and 26) that on Saturday, the Akshaya-tritīyā of the month Vaiśākha of the Śaka year counted by the moon (1), the apertures of the body (9), the earth (1) and the moon (1), i.e. of Śaka-Saṁvat 1191, the chief Arjuna of the Matsya family, for the spiritual welfare of his father Jayanta, granted to certain Brāhmanas, as an *agrahāra*, the village of Drubbidi, which he called Jayanta-Nārāyaṇa after his father. The full genealogy of the donor (in vv. 1-19) is as follows:—

From the lotus on Vishnu's navel sprang Brahman, from him Atri, and from him Kāśyapa. In his lineage was the sage Nārāṅga, who one day, while wandering in the sky, saw the river Matsyā which rises on the Mukunda mountain, descended to its banks, and engaged there in austere penance. To disturb the sage, the frightened Indra sent the Apsaras Mañjughṛhā. By the sage's curse she was changed into a fish (*matsyā*), swallowed the semen which the ascetic had thrown into the water, and in due course gave birth to a son who was

¹ The 'Dibbadee Agrahāram' of the map, *Indian Atlas*, No. 108, Long. 83° 56' E., Lat. 17° 48' N.

² The figure '5' of the last plate is almost entirely effaced.

³ The figure '5' of the last plate is almost entirely effaced.

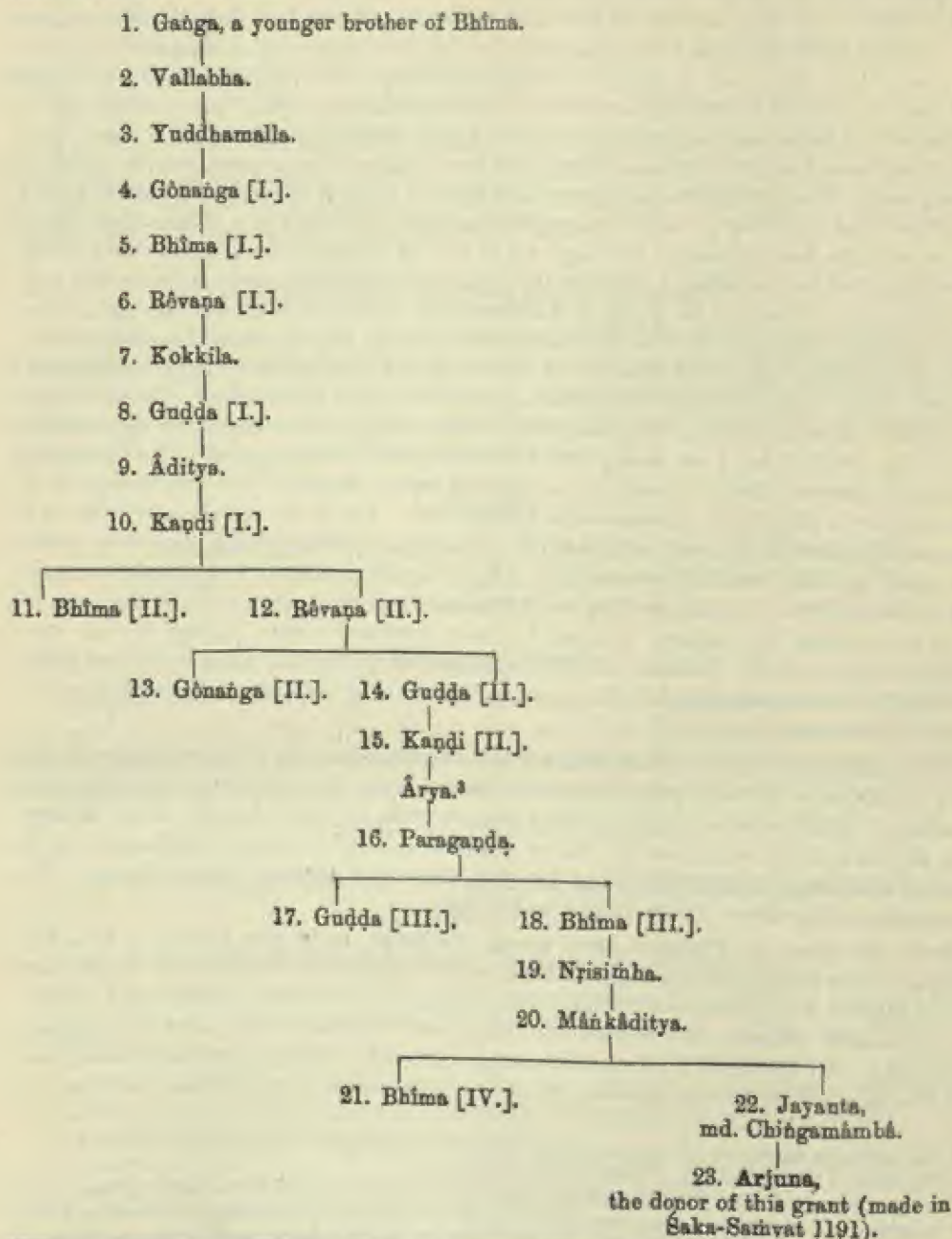
⁴ Compare, e.g., the Chellūr plates of Kulottuṅga-Chōḍaśāya II., *Ind. Ant.* Vol. XIV. p. 55 ff., Plates.

⁵ In *aṣṭaśan*, l. 12, the loop does not show on the front of the impression, but is clearly visible on the back of it.

⁶ In the word *aṣṭaśan*, mentioned in the preceding note, the writer has used the acrostic of the causal, instead of a past tense of the primitive verb.

⁷ We similarly have *garbhāḥ* instead of *garbhāḥ*, in line 12, and *Fuddhamaḥ* instead of *Fuddhamalla*, in line 20.

called *Satyamārtanḍa* (vv. 1-8). When *Jayatsēna*, the lord of *Utkala*,¹ came to know this boy, he gave to him in marriage his daughter *Prabhāvatī*, and appointed him to rule over the *Oḍḍavādi*² country (vv. 9 and 10). In the *Matsya* family, founded by *Satyamārtanḍa*, there was a long line of chiefs (*rājan*, *nripa*, *bhūpa*, etc.), whose names (from vv. 11-19) are given here in a tabular statement.



¹ *I.e.* Orissa.

² *Oḍḍa* is one of the names of Orissa; see *Souā-Ind. Inscr.* Vol. I. p. 97, and above, Vol. IV. p. 315.

³ *Ārya* is not numbered because apparently he was not a ruling chief.

Of the village granted, two shares were set aside for the gods Hari and Hara¹ (l. 51) while one share was assigned to each of the following twenty Brāhmaṇas (ll. 37-51): The *Purūhita* (or family priest of the chief) Vāmadēva, a Sōma-yāga sacrificer, of the Bhāradvāja *gōtra*; the teachers of the Rīgvēda Mērubrahman and Viddana of the Harita *gōtra*, Nāmana of the Kauṇḍinya *gōtra*, Vennakūta of the Śālāvata *gōtra*, Pōtaśarman of the Vādhūla *gōtra*, Rēmāna of the Mudgala *gōtra*, and Dommana of the Bhāradvāja *gōtra*; the students of the Rīgvēda Vennakūta of the Harita *gōtra*, Mānaśarman of the Śālāvata (?) *gōtra*, and Yajñamūrtyārya of the Kuṇḍina (Kauṇḍinya) *gōtra*; the teachers of the Yajurvēda Akonḍi of the Vatsa *gōtra*, Bhīmēśvarārya of the Bhāradvāja *gōtra*, Ścīraṅgārya of the Kauṇḍinya *gōtra*; Virabhadreśvarārya of the Gautama *gōtra*, and Lōkanātha of the Kāśyapa *gōtra*; the students of the Yajurvēda Rāghava of the Mudgala *gōtra* and Parushōttamaśarman of the Gautama *gōtra*; the student of the Kāśyapa *śākhā* (of the Yajurvēda) Mādhavārya of the Jātūkarṇa *gōtra*; and the student of the Śrī-bhāgavata (Purāṇa) Māṅkanārya of the Harita *gōtra*. The grant made in favour of these donees included the services or taxes,² due from the village artisans, viz. the carpenter, goldsmith, barber (?), blacksmith, potter and sesamum-grinder (v. 22); but apparently³ was exclusive of eight *drōṇas*⁴ of land which had been previously given by the chief to the minister Peddana (ll. 66 and 67).

The boundaries of the village were (ll. 52-64): 'On the east, a *baḍāl* tree on the northern side of the embankment of the tank of Māṅki-Nāyaka;⁵ to the south-east of this, a house;⁶ thence (the village of) Kākatikhaṇḍi; thence the embankment east of a *nimba* tree; thence the embankment of (the) Eḍḍabanda (tank); thence an ant-hill; (and) thence the northern corner of the embankment of the tank of the low-caste people. On the south-east of the village, a fixed⁷ stone; to the west of this, the tamarind trees of Tūr[ūru]; (and) thence the bricks of a temple. On the south-west of the village, a garlic field on the west of a poison-tree; thence a *bhīṣa* house of bricks; thence the space between a wood-apple tree and a poison-tree; thence a *bhīṣa* tree; thence the tamarind trees of Anupumāli; thence a green piece of land to the south of tree; thence the tamarind trees of Anupumāli; thence a young palmyra tree Boḍḍapaḍu; thence an ant-hill; thence three tamarind trees; thence a young palmyra tree (and) thence a stone on an ant-hill. On the north-west of the village, a stone on the top of a hill; on the east of this, a grinding-stone; thence a shed and a rock; thence a *marṇapushpi* tree; thence a *kshīra*-tree; thence a ant-hill; thence an old fixed stone; (and) thence an ant-hill. On the north-east of the village, a fixed large stone.'

Lines 67-72 of the inscription contain three of the ordinary imprecatory verses.

Regarding the chiefs mentioned in this inscription I have not obtained any information from other sources.⁸ Nor am I able to identify any of the localities, except the village of Drubbidi itself, which must be the Dibbida Agrahāram where the plates were found.

The date of the grant regularly corresponds, for Śaka-Saṁvat 1191 expired, to Saturday, the 6th April A.D. 1269. On this day the third *tithi* of the bright half of Vaiśākha ended 6 h. 6 m. after mean sunrise, and the day therefore was the proper day for the Akshaya-trītiyā festival.⁹

¹ *I.e.* Vishnu and Śiva; compare *Ind. Ant.* Vol. XIV. p. 58, l. 70.

² Compare *ibid.* l. 54: *tair-ḍḍya-karam-apy-ḍḍyō brāhmaṇēbhīyō-daddi-tadd.*

³ The passage in which this statement occurs is mutilated in the original.

⁴ *I.e.* 'as much land as is sown with a *drōṇa* of corn.'

⁵ I suspect that this is another name of the chief who above, in the genealogical table, is called *Māḍḍitya*.

⁶ *Dhīśāpi* is perhaps the same as *dhīśāpi*.

⁷ *Kāḍḍa* seems to be used in the sense of *nikhāḍḍa*.

⁸ A Mataya family apparently is mentioned in line 19 of the Chīpurupalle (in the Vizagapatam district) plates of the Eastern Chalukya Viśhṇuvardhana I. (of A.D. 632); see *Ind. Ant.* Vol. XX. p. 17.—According to Mr. Sewall's *Lists of Antiquities* Vol. I. p. 15, Sir W. Elliot's collection contains some inscriptions of a 'Māḍḍa' *maṇḍallīnara* Māḍḍitya Māḍḍija, from Maddurru in the Vīravilli tāluka.

⁹ See *Ind. Ant.* Vol. XXVI. p. 179.

TEXT.¹*First Plate.*

- 1 Svasti² Śrī-vallabhasy-āsin=nābhyām-am[bb]bhōru[ham]=m[ahat] [1*]
 2 tatō Brahmā jagat-kartā tasmād=Attrir=abhūt=kramāt [11 1*]
 3 Kaśyap-ākhyas=tatas=tasya Nāraṅggō munir=anvayō [1*]
 4 kadāchid=ambbārē gaohchhan=sa dadarā mahā-nadim [11 2*]
 5 Mukumdda-giri-sambbbhūtām=muni-ttridaśa-sēvitām [1*]

Second Plate ; First Side.

- 6 prasanna-salil-āmbbbhōjām=Matsy-ākhyām bbbhuvi viśrutām [11] [3*]
 Avatīrṇa(ṇṇa)s=sa
 7 tat-tirē ghōram chakrō tatas=tapaḥ | sva-pada-chyuti-bhītōna Śakrēpa prō-
 8 shitā tadā [11] [4*] Nanartt-āpsarasām=ādyā Mamjughōshā munēḥ
 9 puraḥ | amōgham sō=sriyad-vīryam dṛishṭvā tām
 10 kāma-vihvalaḥ [11] [5*] Chikshōpa cha jalē vī[r*]yyam tapō-vighna-krudhā ta-
 11 taḥ | śasāpa cha munir=nnadyām bbbhava matsy=ōti tām kshaṇāt [11] [6*]
 S-ājiga-
 12 jan-munēr=vvīryam śāpa-matsyā sur-āṅganā | sadyō garbbham(rbbham)
 ddadhau ta-
 13 tra kālō cha sushuvē sutām [11] [7*] Trikāla-jūaiś=śisus=tatra munibhi[r]=vvi-

Second Plate ; Second Side.

- 14 hita-kriyāḥ | Satyamārtaṁda-nām=āśid=atulya-bala-vikramaḥ [11] [8*] Tam
 viditv=[Ō]tka]-ā-
 15 dhīśō Jayatsēnō narādhipaḥ | prādāt=Prabhāvatīm tasmai sva-putrīm śubha-
 lakaha-
 16 nām [11] [9*] Abhishiktas=tu tēn=āsāv=Oḍḍavādi-samāhvayē | dēśō prabhrashṭa-
 rā-
 17 janyē mahīm chiram=apālayat [11] [10*] Khyātās=tadvaiśa-sambbbhūta-rājā-
 18 nō bahavō gatāḥ | Bhimabhūp-ānujas=tasmin=varm-
 19 śē=bbhūd=Gāṅga-bhūpatiḥ [11] [11*] Tasmād=Vallabha-bhūpālō Yu-
 20 dhḍha(ddha)mallas=tatō nripaḥ | tasmād=Gōnaṅga-nām=āśid=Bhimas=tasmā-
 21 n=nrip-ōttamaḥ [11] [12*] Bēvan(ṇ)-ākhyas=tatas=tasmāt=Kokkilō nāma bhū-

Third Plate ; First Side.

- 22 patiḥ | Guḍḍa-nāmā sutas=tasya tasmād=Āditya-bhūpatiḥ [11] [13*] Kamḍḍi-
 nāmā nripas=ta-
 23 smāt=tasmād=Bhīmaṇrip-āhvayaḥ | Révanō(ṇō)=varajas=tasya tasmād=Gōnaṅga-
 bhūpatiḥ [11] [14*]
 24 Guḍḍas=tasy=ānujō bhūpas=tasmāt=Kamḍḍi-nripō=bhavat | taj-jād=Āryya-nripād=āśi-
 25 t=Paragamḍḍa-nripas=tataḥ [11] [15*] Guḍḍa-bhūpas=tatō Bhīma-bhūpas=tasy=ānujō
 26 nripaḥ | Nṛisimhas=tasya putrō=bbhūd=bī(bhī)mō Matsyakul-ōttamaḥ [11] [16*]
 Tasy=ā-
 27 sīd=rāja-ś[r*]ddālō Māmākādityō mahipatiḥ | tasmād=varīśa-pradīpō=bbū-
 28 d=Bhīmō Bhīmāgraj-ōpamaḥ [11] [17*] Tasy=ānujō mahipālō Jayamttō jaya-la-

¹ From an impression supplied by Dr. Hultzsch.² Metre of verses 1-19 : Ślōka (Anushtubh).

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय

118.

6 8 10 12

6 8 10 12

ii b.

14
16
18
20

14
16
18
20

iii a.

22

24

26

28

22
 24
 26
 28

22

24

26

28

iii b.

30

32

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36

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 32
 34
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iv a.

38

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42

44

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 40
 42
 44
 46

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44

46

- 29 kṣhaṇaḥ | tasy-āsīd-agra-mahishī Chinggamāmbb[ā] yaśasvini |(II) [18*] Tasyām
jjātō-rjju-

Third Plate ; Second Side.

- 30 nas-tasmāt-Pāṇḍav-Ārjuna-vikramaḥ | tēna satya-pratijñēna dattam prastūya-
31 tō-dhunā || [19*] ¹Sāk-ābdō chaṇdra-raṇdhra-kshiti-śāsi-gaṇitō y-ākshay-ādyā
tṛi-
32 tiyyā(yā) Vaisākhē māsi tasyām Ravisuta-divasē Matsya-vamē-Ārjun-ēśaḥ [1*]
33 viprēbhyō vēda-vidbhyāḥ kṣhitipati-tilana(ka)ś-Chinggamāmbbā-suputraḥ
34 prādād-da[t*]tv-āgrahāraṇ vimala-matir-idam śāsanam śāsit-āriḥ || [20*]
35 ²Jayamitta-Nārāyaṇa-nāma kṛtvā grāmō-dya vō Drubbidir-ārka-chaṇdraṇ |
s-āranya-
36 sasy-āvasathaḥ pradattaḥ pitu[r*]=mmam-āmutra sukhāya viprāḥ |(II) [21*]
Asmino-agra-
37 hārō pratigrahitāra imō pratyēkam-ēkaika-bhāgināḥ | Bhāradvāja-gōtraḥ

Fourth Plate ; First Side.

- 38 purōhitō Vāmadēva-sōmayājī | Vatsa-gōtrō Yajurvēd-ādhyāpa-
39 ka Ākōmḍḍi-nāmā | Rīgvēd-ādhyāpakō Harita-gōtrō Mērubrahmā | Rīgvēd-
ādhyā-
40 pakāḥ Kauṇḍḍinyō Nāman-ākhyāḥ | Rīgvēd-ādhyāyī Harita-gōtrō Vennakūta-
nāmā |
41 Jātūkarnna(rupa)-gōtraḥ ³Kāmḍḍava-śākh-ādhyāyī Mādhavāryyaḥ | Yajurvēd-
ādhyāpakō
42 Bhāradvāja-gōtrō Bhīmōśvarāryyaḥ | Yajurvēd-ādhyāpakāḥ Kauṇḍḍinya-gō-
43 tra Śrīraṅggāryyaḥ | Yō(ya)jurvēd-ādhyāpakō Gautama-gōtrō Virabhadrēśvarā-
44 ryyaḥ | ⁴Śrībhāgavat-ādhyāyī Harita-gōtrō Māṁkanāryyaḥ | Mudgala-grō(gō)trō
Yaju-
45 rvēd-ādhyāyī Rāghav-ākhyāḥ | Rīgvēd-ādhyāpakas-Śālāvata-gōtrō Vennakūta-nāmā |
46 Kāśyapa-gōtrō Yajurvēd-ādhyāpakō Lōkanādhā(tha)-nāmā | Gautama-gōtrō Yaju-
47 rvēd-ādhyāyī Purushōttamasarmmā | Rīgvēd-ādhyāpakō Vādhūla-gōtraḥ⁵ Pō.⁶

Fourth Plate ; Second Side.

- 48 taśarmmā | Rīgvēd-ādhyāpakō Mud[g*]ala-gōtrō Rāmana-nāmā | Rīgvēd-ādhyāpakō
Hari-
49 ta-gōtrō Viddan-āhvaḥ | Rīgvēd-ādhyāpakō Bhāradvāja-gōtrō Domman-ākhyāḥ |
[Śālāvata ?]⁷-
50 gōtra Rīgvēd-ādhyāyī Mānasarmā | Kumḍina-gōtra [Ri]-
51 gvēd-ādhyāyī Yaj[ā]amārtiyā[r]yyaḥ⁸ [1*] dēvō(van) Hari-Harāv-ēkaika-bhā-
52 ginō(nau) |(II) Adha(tha) grāma-sīmā [1*] Pūrvvataḥ⁹ Māṁkināya-
53 ka-taṭāka-sēt-ūttara-pāśēvē ba[r]bbūrah¹⁰ ētad-āgnōya-
54 tō dhishdñi¹⁰ atah Kākatikhamḍḍiḥ atō nimbbā-pūrvva-sētuh a-

¹ Metre : Sragdharā.

² Metre : Upajāti.

³ Read Kāśya.

⁴ Originally Śrībhāgavat. was engraved.

⁵ Originally -gōtrō was engraved.

⁶ Originally Ppō. was engraved.

⁷ This word is almost entirely effaced, and the reading is very doubtful. The writing in line 50, and in line 51 before the word dēvō(eon), is rather carelessly engraved.

⁸ Read Yajāmārtiyāryyaḥ.

⁹ Here, and in other places below, the rules of sandhi have not been observed.

¹⁰ This is clearly the actual reading. The intended reading probably is dhishdñi, as in l. 58.

55	ta	Edṛabamdda-sētaḥ	atō	valmīkaṁ	atō-mṛtyaja-tatāka-sēt-ū-
56	ttara-kōṇa[h]	[I*]	grām-āgnēyataḥ	khāta-silā	ōtat-paśchimaśas=Tūr[ū?]-

Fifth Plate; First Side.

57	[ra?]	chīmchā	ataḥ	prāsād-ēshṭakāḥ [I*]	grāma-nirurutyām ¹	vishataru-pa-
58	śchima-grimjjanam	ata	ishṭakā-dhishṭi[h]	ataḥ	kapitttha-vishataru-madhyam	
59	atō	bhilla-taruḥ	ataḥ	Anupumāli-chīmchchāḥ	atō	Boḍḍapāṭi dakshi-
60	pa-pasuruguniya	atō	valmīkaṁ	atas=tri-chīmchāḥ	atō	² bāla-tā-
61	lah	atō	valmīkē	silā [I*]	grāma-vāyavyē	parvvat-āgra-korchcha-
62	silā	ataḥ	prāchyām	nūru-silā	atō	³ manṭṭapa-dṛishatau(dau) ata sva-
63	rupapushbi(ahpt)	ataḥ	kshira-taruḥ	ataḥ	krōlu-valmīkaṁ	ataḥ purā-
64	pa-khāta-silā	atō	valmīkaṁ [I*]	[grām-ai]śānyē(nyām)	khātā mahati sil-ēti [II*]	
65	Takshaka ⁴	svarṇparā(kā)ras=cha	ksh[aurikaḥ?] ⁵	ka[r*]mmakārakaḥ [I*]		
	kulālas=ti-					

Fifth Plate; Second Side.

66	la-[ha]mttā	[cha]	pradattā	grāma[-kārakā?] ⁶ h [II] [22*]	Peddan-āmātyasya
	purā-				
67	tana-dattam	mē=shṭa-drōṇa-māna-[n?]	. . .	7[kshē?] ⁷ traṁ [II*]	⁸ Sva-dattām
	ppara-dattām	vā			
68	yō	harēt=ta	vasumddharām [I*]	[shasṭim] ⁹	vvarsha-sahasrāpi vishṭhāyā-
69	m jāyatō	krimi[h]	I(II) [23*]	Sva-dattā[d*]=dvi-guṇam	pp[u]ṇyam ¹⁰ paradatt-
	ānupālanaṁ [I*]				
70	paradatt-āpab[ā*]rēṇa	sva-dattam	nishphalam	bhavēta(t) I(II) [24*].	Śatruṇ-āpi
	kṛitō dha[r]mmaḥ				
71	pālaniyyaḥ(yaḥ)	prayatnataḥ [I*]	śatruṇ-ēva	hi śatra	syād=dha[r]mmaś=śatru-
72	[r]=nna	kaśyachit I(II) [25*]	Matsya-varṇśa-pradīp[ē]na	Jayamṭta-nripa-sūnunā	
	[I*] datta-				
73	m=A[r]jjuna-bhūpēna	śāsanam	[dh]dha[r]mma-sētunā I(II) [26*]	Śrī śrī śrī [II*]	

No. 15.— THREE COPPER-PLATE INSCRIPTIONS OF
GOVINDACHANDRA OF KANAUJ.

By F. KIRLHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The originals of these inscriptions are now in the Lucknow Museum. My account of them is based on impressions, kindly furnished to me by Dr. Führer,¹¹ who also has informed me where and when the original plates were found.¹² I have treated of them in the same manner as of the Kanuli plates of Govindachandra, above, Vol. IV. p. 101 ff.

¹ Read -nairitydām.

² The reading may possibly be śāśla-.

³ The ordinary Sanskrit spelling would be manḍapa-.

⁴ Metre: Ślōka (Anuṣṭubh).— Compare *Ind. Ant.* Vol. XIV. p. 58, ll. 51-54.

⁵ With the exception of part of the sign for au, the letters in these brackets are broken away.

⁶ The akṣaras in these brackets, which I have conjecturally supplied, are entirely broken away.

⁷ Here about three akṣaras are broken away.

⁸ Metre of verses 23-26: Ślōka (Anuṣṭubh).

⁹ The word in these brackets is entirely broken away.

¹⁰ Originally paradatt- was engraved.

¹¹ Of the inscription C. an impression was given to me some years ago by Dr. Burgess.

¹² See also Dr. Führer's *Monum. Antiquities and Inscriptions in the North-Western Provinces and Oudh*, pp. 185 and 263.

iv b.

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**A.—PĀLĪ PLATES OF GŌVINDACHANDRA AND HIS MOTHER
RĀLHANADĒVĪ, OF [VĪKRAMA-]SĀM̐VAT 1189.**

These plates were found at the village of Pālī in the Dhuriāpār pargana of the Bānsgāon tahsil of the Gōrākhpur district of the North-Western Provinces, and were in January 1895 presented to the Lucknow Museum by the Collector, Dr. Hoey, who had obtained them through Pirthipal Rai, the Zamindār. They are two in number, each of which measures about 1' 1½" broad by 10" high, and is inscribed on one side only. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate, but the ring on which the plates were strung is missing. With the plates, however, is preserved a circular seal, about 2¼" in diameter, which bears in high relief, across the centre, the legend *ṣ[ri*]mad-G[ō]vindachandradēva*, in Nāgarī letters about ⅞" high; above the legend, the figure of a Garuḍa, squatting down and facing to the proper right; and below the legend, a conch-shell.—Each plate contains 17 lines of well executed writing. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and *j* is used instead of *y* in the word *jātī*, l. 20.

The inscription is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvindahandradēva*. The king records in it that, after bathing in the *Satī* at the *ghaṭṭa* of the god *Svapnēśvara*, on the occasion of the *Akshaya-tṛitīyā* festival in the bright half of the month *Vaiśākha*, he made over to his mother, the *Mahārājñī Rālhanadēvī*, ten *nālukas* (of land) in the village of *Guduvī*, in the *Gōyara pattalā* of the *Ōṇavala pathaka*, as a gift for the *Thakkura Jayapālasarman*, son of the *Thakkura Indrāditya* and son's son of the *Thakkura Pēvalaha*, a Brāhmaṇ of the *Mudgala gōtra*, whose three *pravaras* were *Maudgalya*, *Āṅgīrasa* and *Bhārmyasva*.—The taxes specially mentioned (in line 26) as due to the donee are the *bhāgabhōgakara* and *pravāṇikara*. In line 34 the inscription is dated, in figures only, on Saturday, the 8th of the dark half of *Jyāishṭha* of the year 1189. The grant was written by the *Thakkura Vishṇu*.

The date in line 34 regularly corresponds, for the *Kārttikādi Vikrama-Samvat* 1189 expired and the *pūrṇimānta Jyāishṭha*, to Saturday, the 29th April A.D. 1133, when the 8th *tithī* of the dark half ended 15 h. 48 m. after mean sunrise. The preceding *Akshaya-tṛitīyā*, 8th *tithī* of the dark half, fell on Sunday, the 9th April A.D. 1133, when the third on which the donation was made, commenced 1 h. 17 m. and ended 23 h. 5 m. after mean sunrise.²

The localities I am unable to identify.—From the present inscription it appears that the *pattalā*, so often mentioned in cognate grants, was a subdivision of the *pathaka*,³ a term which does not occur in the inscriptions of the kings of Kanauj hitherto published, but which is met with also in another Pālī plate of Gōvindahandra that will be referred to below.⁴ Another unusual term in this grant is *nāluka*, in line 19. This word apparently is derived from, and is equivalent to, the Sanskrit *nalva*, a measure of distance equal to 400 (or, according to others, 100, or 120) *hastas*. The same term occurs, both in the form *nāluka* and in the abbreviated form *nālu*, in the *Kahla* (now Lucknow Museum) plates of the (Kalachuri?) *Mahārājādhirāja Sōḍhadēva*, the successor of the *Mahārājādhirāja Maryādāsāgaradēva*, of V. 1135, of which Dr. Führer has kindly sent me an impression.

¹ In other inscriptions the name is both *Rālhanadēt* and *Rālhaddēt*; see above, Vol. IV. p. 113.

² The *tithī*, on which the donation was made, therefore was a *kshaya-tithī*.

³ See *Gupta Inscr.* p. 173, note 1.

⁴ See below, p. 114, note 4.

EXTRACTS FROM THE TEXT.¹

First Plate.

- 15² śāmad-Gōvindaśamdradēvō vijayī ||³
 [(ō)ṇavala-pathakē Gōyara-patta[(lā)][y]ām
 16 Guduvi-grāma-nivāsi(si)nō=khila-janapadān=apagatān=ap-ṭara-⁴rāja-rājūl-⁵y u v a r ā j a -
 māntri-purō.
 17 hita-bhāmāgārik-ākshi(ksha)paṭalika-bhishag-naimittik-āntaḥpurika-dāta-
 karituragapattanākaragōku-

Second Plate.

- 18 lādhi-kāri-purushān=ājñāpayati vō(bō)va(dha)yaty=ādīṣati cha || Veditam=astu
 bhavatām yath=ōpariligvi(khi)-
 19 ta-grāmō⁷ ⁸nāluka-das(ā)=āṅkē=pi nāluka 10 sajala-sasthala-salavapākara-
 samatsyākara-sa-
 20 garttōshara-sāmramadhūkavanaviṭapsvāṭikātrīṇajū(yū)tiḡōchara-sōrddh[(v*)]ādha-
 svasimāparyanta-chaturāghāṭavisu(śu)ddhāḥ⁹ Maudgala.
 21 gōtrāya Maudgala-Āngirasa-Bhārmynasa-triḥpravarāya¹⁰ ṭhakkura-śrī-Pēvalaha-
 pantrāya ṭhakkura-śrī-Imdrāditya-putrāya¹¹ ṭhakku-
 22 ra-śrī-Jayapālāsa(śa)rmmapō vrā(brā)hmapāya Vaisā(śā)khō māsi śi(si)tō
 pakshō¹² akshaya-trītiyāyām parvvaṇi dēva-śrī-Svapnēsva(ēva)ra-gha-
 23 ṭē(ṭṭē) Satyām vidhirat=snātvā dēva-manuja-bhūta-pitṛi-gaṇāms=tarppayitvā
 s[(ū*)]rya-pūjā-pūrvvakam Bhavānī-patīm samabhyarchya prachura-pā-
 24 yasēna havishā havirbhujam hutvā tribhuvana-trātur=bhagavatō Vāsudēvasya
 cha pūjām vidhāya mātāpitṛōr=ātmanas=cha puṇya-
 25 yasō(śō)-bhivṛiddhayē gōkarṇṇa-kuśalatā-pūta-karatel-ōkam¹³ mātri-mahārājūl-śrī-
 Rālbhagaśēvi¹⁴ āsām hastā pradattō¹⁵ ma-
 26 tvā yathādīyamāna-bhāgabhogakara-pravaṇikara-prabhṛiti-samasta-mi(ni)ya t-ā d ā f ā n
 vidhēyibhūya dāsyath=ēti [(||*)]
 27 Bhavanti ch=ātra ślōkāḥ ||¹⁶

¹ From an impression supplied by Dr. Führer.

² Up to this, the text is practically identical with the text of the Kemauli plate of Gōvindachandra, published above, Vol. IV. p. 100 f. The nine verses at the commencement of the inscription are numbered here with numeral figures.

³ This sign of punctuation is superfluous; read vijayya.

⁴ The *akshara* in brackets looks as if it had been first engraved, and then altered to ś. *Ḡavala*, corrected out of *ḡavala*, occurs as part of the name of a *paṭhaka* in a Pālī copper-plate inscription of Gōvindachandra of V. 1171, the first plate of which has been presented by Dr. Hoey to the Lucknow Museum. In line 13 of that plate, of which also I owe an impression to Dr. Führer, we read: *Sarvadrdḡavala-paṭhaka*; *Sirast-pattaldyā* & *Pāṭṭgrāma-prabhṛiti-grāmāḥ*.

⁵ Instead of *ap-ṭara*- nearly all the other plates of the same dynasty have *api cha*.

⁶ Originally *rājūlra*- was engraved, but the *akshara* *ra* is struck out.

⁷ Originally *-grāma-prabhṛitiśu* was engraved, with a sign of *anuvāda* above the line, between *tī* and *śu*; but the word *prabhṛitiśu* is struck out again, and the sign of the vowel *ś* above the *ma* of *grāma* is faintly visible on the back of the impression.

⁸ One would have expected here *dāsa nālukā āṅkē=pi nālukā 10 sa-jala-sṭhaldh sa-lavaḥ-dīardh*, etc.

⁹ Read "ddāḥ.

¹⁰ Originally *-Bhārmgda-* was engraved; read *Mudgala-gōtrāya Maudgaly-Āngirasa-Bhārmynasa-triḥpravarāya*.

¹¹ Read *-śr-Imdrā*.

¹² Read *pakshē-kshaya*.

¹³ Read *-karatel-ōdaka-pūrtam*.

¹⁴ Read "dēyaśēvi (for simply "dēyā).

¹⁵ One would have expected *pradattā*; see above, note 8.

¹⁶ Here follow the seven verses commencing *Bhāmīn yath protigriḥṭti*, *Śākhām bhadr-dānaḥ*, *Bahubhira-vasudhā*, *Sva-dattīm para-dattīm ed*, *Shakṣīm varsha-sakṣrōṇi*, *Gāva-śkṣm*, and *Sarvda=itān-bhāṣināḥ*.

34 Maṅgalam mahā-śrīḥ || Saṁvat 1189
J[y*]ēshṭha-vadi 8 Sa(śa)nau | Likhitaṁ ch-ēdam śhakkura-Vi[shṇu]n¹-
ēti [||*]

B.—MACHHLISHAHR PLATE OF GOVINDACHANDRA
OF [VIKRAMA-JSAMVAT 1201.

This is a single plate which was found, in September 1888, in a field close to a small hamlet seven miles north of Māchhlīshahr (Ghiswā) in the Jaunpur district of the North-Western Provinces, and is now in the Lucknow Museum. It measures about 1' 3½" broad by 11½" high, and is engraved on one side only. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2½" in diameter and bears the same legend and emblems as the seal of the inscription A., but apparently not so well preserved. The plate contains 29 lines of writing which, on the whole, is well preserved. The size of the letters is between ¼" and ⅙". The characters are Nāgarī, and the language is Sanskrit. The writer has done his work well, and in respect of orthography, therefore, it need only be stated that, except in the word *śhakkuramur* in line 9, the letter *ś* is denoted by the sign for *ṣ*, and that the dental sibilant is occasionally employed instead of the palatal.

This is another inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvīndachandradēva*, who records that, on Monday, the Akshaya-tṛtīyā tithi of the bright half of the month Vaiśākha of the year 1201 (given both in words and in figures), after bathing in the Ganges at Benares, he granted the village of Pērōha in the Mahasōya *pattalā* to the *Paṇḍita* Vamsādharaśarma, son of the *Paṇḍita* Padmanābha and son's son of the *Paṇḍita* Bharata, a Brāhmap of the Kāśyapa *gōtra*, whose three *pravaras* were Kāśyapa, Āvatsāra and Naidhrava.—The taxes specified (in line 20) are the *bhāgabhōgakara*, *pravaṇīkara* and *turushkadanḍa*. The grant (*tāmra*) was written by the *Kāyastha* Dhandhūka.²

About the exact equivalent of the date I am somewhat doubtful. It is true that, for the *Chaitrādī* Vikrama-Saṁvat 1201 current, the date would regularly correspond to Monday, the 18th April A.D. 1143, when the third tithi of the bright half of Vaiśākha ended 21 h. 52 m. after mean sunrise. But as current years are only quoted very exceptionally, and as for the *Kārttikādī* Vikrama-Saṁvat 1202 expired the date would correspond to Monday, the 15th April A.D. 1146, which was entirely occupied by the third tithi of the bright half of Vaiśākha, I am rather inclined to assume that this is really the day on which the grant was made, and that in the inscription the year 1201 has been quoted erroneously instead of 1202.³

Regarding the localities I can only say that the Mahasōya *pattalā* of this inscription undoubtedly is the same district which in an inscription of Jayachandra⁴ is called the *Mahasō pattalā*.

EXTRACTS FROM THE TEXT.⁵

12 ६.śrīmad-Gōvīndachandradēvō vijayi ||⁷ Mahasōya-
pattalāyām | Pērōha-grāma-nivāsinō ni[kh]ila-janapadān=upagatān=api cha
rāja-rājñi-yuvarāja-man-

¹ I am somewhat doubtful about the *śhakkura* in brackets; above it the sign for the medial *ś* was engraved, but has been struck out again. The *Śhakkura* Viṣṇu wrote the grant of Gōvīndachandra published above, Vol. IV. p. 113 f.

² This very probably is the same writer who in another inscription of Gōvīndachandra is described as the *Śhakkura* Dhādhūka; see above, Vol. IV. p. 114, inscription L.

³ There are numerous other dates, of both the Vikrama and the Śaka era, in which we find the same error.

⁴ See above, Vol. IV. p. 122, line 18 of the text.

⁵ From an impression supplied by Dr. Führer.

⁶ Up to this, the text is practically identical with the text of the Kamanli plate of Gōvīndachandra, published above, Vol. IV. p. 100 f.

⁷ This and the other signs of punctuation in lines 12-19 are supererogatory.

- 13 tri-purôhita-pratihâra-sênâpati-bhâṇḍâgârik-âkṣapatalika-bhishag-naimittik-ântaḥpurika-dâta-karituragapattanâkarasthânagôkulâdhikâri-purushân-âjûâ-
- 14 payati vò(bò)dhayaty=âdisati cha yathâ | viditam=asa(stu) bhavatâm | yath=ôparilikhita-grâmah sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matay-âkaraḥ sa-ga[r*]tt-â(ô)-
- 15 aharah sa-madhûk-âmra-vana-vâtikâ-viṭapa-trîṇa-yûti-gôchâra-paryantah s-ôrddhv-âdhas=chatur-âghâṭa-viṣuddhaḥ sva-simâ-paryantah samvatsarâṇâ[m éka]¹dhika-dvâdaśa-ṣatêshu
- 16 Vaisâkhê mâsi śukta(kla)-pakshê ṣkshaya-trîtiyâyâm tithau Sôma-dinê ṣṅkê-pî samvatâ 201² Vaisâkha-sudi 3 Sômê sdy-êha śrîmad-Vâra[ṇa]syam³ Ga[ṅg]âyâm snâtâ vidhivan=mant[r]a-
- 17 dēva-muni-manuja-bhûta-pitri-gaṇâms=tarppayitrâ timira-pâṭala-pâṭana-paṭu-mahasam=Ushnarôchisham=upasthây=Aushavi(dhi)pati-śakala-śekharam samabhyarchchya tribhuvana-trâtur=bhaga-
- 18 vatô Vâsudēyasya pûjâm vi[dhâ]ya prachura-pâyasēna havishâ havirbhujam hutvâ matâpitrôr=âtmanas=cha puṇya-yaśô-bhivṛddhayê śmâbhair-ggôkarṇa(rṇa)-kuśalatâ-pûta-ka-
- 19 ratal-ôdaka-pûrvam Kâśya(śya)pa-gôtrâya | Kâśya(śya)p-Âvatsâra-Naidh[r]uva-tripravarâya | paṇḍiva(ta)-śrî-Bharata-pautrâya | paṇḍita-śrî-Padmanâbha-putrâya | paṇḍita-śrî-Vaṃśadhara-
- 20 śarmmaṇ[ê*] vrâ(brâ)hmaṇâya chandr-ârkkam yâvach=chhâsanikṛitya pradattê matvâ yathâdiyamâna-bhâgabhogakara-pravanîkara-turushkadaṇḍa-prabhṛiti-sarvv-âdâyan-âjûâ-vidhêyibhûya dâśya-
- 21 th=êti || chha || Bhavanti ch=âtra ślôkâḥ ||⁴
- 28 || chha || ⁵Eta[t=ta] tāmra[m=akhi]la-kṣhitipâla-mauli-
- 29 śrôṇi-nighṛishṭa-charaṇasya tad=asya râjûnâḥ | kâśyastha-ratnam=alikhaḍ=viva(bu)dh-aika-va(ba)ndhur=Ddhandhûka ity=amarasindhu-viṣuddha-kīrttiḥ || chha || ||

C.—BANGÂVAN PLATE OF GÔVINDACHANDRA AND HIS QUEEN
GÔSALADÊVÎ, OF [VIKRAMA-JSAMVAT 1208.

This also is a single plate which was found, in December 1887, in a field near the village of Bangâvan in the Daryâbâd pargana of the Râmsanehi-Ghât tahsil of the Bâra Banki district of Oudh, and which is now in the Lucknow Museum. It measures about 1' 5½" broad by 1' high, and is inscribed on one side only. At the lower proper left corner a square piece, about 1½" broad by 2¼" high, is broken away, causing the loss of about four *akṣaras* at the end of each of the lines 19-25; otherwise the plate is well preserved. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2½" in diameter and bears the same legend and emblems as the seal of the inscription A.⁶ The

¹ The reading of the letters in these brackets is doubtful, because some correction has been made here in the plate; originally there was not room for more than one *akṣara* between *ôdm* and *dika*. Read *ôdm-dâddika*.

² Read *samvat 1201*; the figure for the unit (1) is quite clear and distinct, and cannot be read differently.

³ Read *Vârâṇasyam*.

⁴ Here follow the twelve verses commencing *Bhûmim yâ pratigrihâti, Śaktim bhadr-danam, Sarvâśâśa-bhâvinâḥ, Bahubhîra-sandha, Gâm-îkân, Tadâgâtmâ sakarṇa. Sa-dattâ para-dattâ vâ, Shaktim varîṣa-sâśarâṇi, Vâri-âśâśa-aranyâshu. Na viṣam viṣam, Yâ-êha dattâni, and Vâi-dbhra-eibhramam.*

⁵ Metre: Vasantatîlakâ.

⁶ So far as I can judge from the impression sent to me, the legend on the seal actually is *śrîmad-Gôvîndachandradêva*, in Nâgarî letters between ¾" and 5" high; and the Garuḍa above it seems to be very much like the figure of Garuḍa on the Mândâtâ plates of Javalîmha, above, Vol. III. p. 50, Plate.

plate contains 25 lines of writing. The size of the letters is about $\frac{1}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. The writer and engraver have done their work in a rather slovenly manner so that the text contains a large number of minor mistakes. As regards orthography, the letter *b* is denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, *j* is used instead of *y* in *-parjantāḥ*, l. 16, and the word *śekhara* is written *śekhara*, in line 19.

This is another inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*.¹ The king records in it that, on Tuesday, the full-moon tithi of Kārttika of the year 1208 (given both in words and in figures), his queen, the *Pattamahādēvi Mahārājñī Gōsaladēvi*, endowed with all royal prerogatives, after bathing in the Ganges at Benares near (the temple of) the god Lōlārka,² in the presence of that deity, with the king's consent, gave the village of Gaṭiara in the Bhīmamayūtāsa . . .³ *pattalā* to the *Thakkura* Anataśarman, son of the *Thakkura* . . .⁴ and son's son of the *Thakkura* Kulhā, a Brāhmaṇ of the Vasishṭha *gōtra* and student of the Chhandōga *śākhā* (of the Sāma-vēda), who had come from Pāṭaliputra.—The taxes specified (in line 22) are the *bhāgabhāgakara* and *pravaṇikara*. The writer's name either was not given or is broken away at the end of the inscription.

The date is irregular;⁵ for the full-moon tithi of Kārttika of Vikrama-Saṃvat 1208 current ended 17 h. 43 m. after mean sunrise of Monday, the 6th November A.D. 1150, and that of Vikrama-Saṃvat 1208 expired, 3 h. 58 m. after mean sunrise of Saturday, the 27th October A.D. 1151. The date would be incorrect also for Vikrama-Saṃvat 1209 expired. but correct for both 1206 and 1210 expired.

Of the localities, Pāṭaliputra is the modern Patna in the Patna district of Bengal; the village Gaṭiara and the *pattalā* in which it was situated I am unable to identify.

EXTRACTS FROM THE TEXT.⁶

- 12 7.śrīmad-Gōvindachandradēvyō(vō) v[i]jayī
13 Bhīmamayūtāsa . . .⁸ *pattalāyām* Gaṭiara-grāma-nivāsinō niyi(khī)la-janapadān=
u[pa*]gatān=api cha rāja-rājñī-māmtri-purōhita-pratīhāra-s[ā]nāpati-
14 [bh]āṃdāgarīk-ākahapaṭalika-bhishag-ni(nai)mittik-āntāpurika-sū(dā)ta-karituraya(ga)-
pattanākarasthānagōkulādhikāri-purushān=ājñāpayati(ty)=ādīśati
15 vō(bō)dhayati cha | yathā⁹ viditam=astu bhavatām yath=ōparilikhita-grāmaḥ
sa-jala-sthalaḥ sa-lōśla(ha)-lavaṇ-ākaraḥ sa-gartt-ōsharaḥ sa-na(ma)dhūkaḥ(ka)-
chūta-da(va)na-viṭapa-(vā)ti-
16 kā-triṇa-yūti-gōchara-parja(rya)ntaḥ s-ōrddh[v*]-ā[dha]ś=chatur-āghāṭa-visu(śu)ddhaḥ
sva-sā(sī)mā-paryantaḥ |¹⁰ saṃvatsarāṇām¹¹ aśh[t*]āvi(dhi)ka-dvādatya(śa)-
sa(śa)tēshu Kārttikē māsi [su(śu)]kṣa-

¹ Compare the inscription of Gōvindachandra and his queen Nayakalīdēvi of V. 1176, above, Vol. IV. p. 107, F.

² *Lōlārka* is a form of the Sun.

³ The two last *akṣaras* of this name are illegible in the original.

⁴ The part of the plate which contained the name is broken away.

⁵ Compare *Ind. Ant.* Vol. XIX. p. 367, No. 184 (where on p. 368, line 2, '16 October' is a misprint for '15 October').

⁶ From an impression supplied by Dr. Führer.

⁷ The inscription begins with the words *śm śm śiddhīḥ* (instead of *śm svasti*); otherwise the text, up to this, is practically identical with that of the Kamauli plate of Gōvindachandra, published above, Vol. IV. p. 100 f.

⁸ Here two (apparently damaged) *akṣaras* are illegible in the impression.

⁹ This word is superfluous.

¹⁰ This and the other signs of punctuation in lines 16-22 are superfluous.

¹¹ Read 'rāṇām'.

- 17 pakvē(kshe) paurṇamāsyām tithau Bh[au]ma-diné ṣkvē(ṅkē)-pi samvat
1208 Kārttika-sudi 15 Bh[au]mē || ¹tad-ētat-sammatyā
samastarājaparakriyōpēta-sarvvālanikā-
- 18 ravibhūshita-va(pa)[tṭa]mahādēvi-mahārājñī-śrī-Gōsaladēvibhiḥ śrīmad-Vārāṇasyām
Kārtti[ki]-parvvaṇi dēva-śrī-Lōlārkkā-sannidhō(dhau) Gaṅgāyām snātvā [timī]-
- 19 ra-pātala-pā[ṭa]nam²-Ushparōvi(chi)sham-upasthāy = Aushadhipati-sa(śa)kala-
[śō]sha(kha)raṁ samabhyarchhya trilu(bhu)vana-trātūr-Vāsudēvasva(śya)
pōjām vidhāya havishā havirbhujām [hutvā mātā]-³
- 20 pitrōr-ātmanas=cha pupya-yasō(śō)-vi(bhi)vridhayē svargga-dvāra-kapāt-ārggal-
ōdghātanāya⁴ āyuh-śrēyaḥ-kām-ārthō va(cha) | dēva-śrī-Lōlārkk-āgrē
gōkar[ṇa]-ku[śalatā]-
- 21 pūta-karatal-ōdaka-pūrvvam=asmābhiḥ⁵ Pātall(ī)putra-vinirggatāya [Chchha]ndōga-
sā(śā)kh-ādhyāyinē Vasistha-gotrāya ṭhakkura-śrī-Kulhē-pautrāyā(ya) | ⁶ṭha-śrī-
.⁷
- 22 putrāyā(ya) | ⁸ṭha-grī(śry)-Āpatasa(śa)rmāpē vrā(brā)hmaṇāsa(ya) śāsanīkritya
pradattō matvā yathādīyamāna-bhāgabhogakara-sra(pra)vaṇika[ra*]-prabhriti-
sa[ra*]st-ādhyān=[ājñā-śrava]-
- 23 na-vidhēvi(yī)bhūyabhūya⁹ dāsyap(ṭh)-ēti || chchha || Bhavanti ch-ātra dharm-
ānnsam(śā)sinaḥ ś[ī]lōkṣṇ |¹⁰

No. 16.— SIX EASTERN CHALUKYA COPPER-PLATE INSCRIPTIONS.

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÖTTINGEN.

A.—ĒḍĒRU PLATES OF VIJAYĀDITYA II.

[A.D. 799-843.]¹⁰

These plates were found, about twenty-five years ago, at the village of ĒḍĒru (the 'Ēvdra' of the *Indian Atlas*, map 94, long. 80° 48' E., lat. 16° 43' N.) in the Nūziviḍu Zamindārī of the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has been already published, by Pandit S. M. Natesa Sastri, in the *Indian Antiquary*, Vol. XIII, p. 55 ff.;¹¹ I re-edit it from an excellent impression, supplied to me by Dr. Hultzsch.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 7" broad by 2½" high. The plates have slightly raised rims,

¹ One would have expected here *asmat-sammatyā*; see above, Vol. IV. p. 109, l. 19 of the text.

² Read *-pātana-pāṇa-mahāraṇa*.

³ The *ākṣaras* in brackets at the end of lines 19-22 are broken away.

⁴ Read **śadya-*.

⁵ This *asmābhiḥ* is superfluous.

⁶ I.e. *ṭhakkura*.

⁷ Here three or four *ākṣaras* are broken away.

⁸ Read *-vidhēyibhūya dā*.

⁹ Here follow the four verses commencing *Bhūmim gaḥ pratigrihṇāti, Śaṅkhaḥ bhadr-ānanaḥ, Gāma-śāśan, and Śāśatīm varaha-sahasraṇi*.

¹⁰ Here and below I add the times of the reigns of the donors, from Dr. Fleet's account of the Eastern Chalukya dynasty in *Ind. Ant.* Vol. XX., to indicate in a general way the period to which each of the six inscriptions belongs.

¹¹ Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 101, H.

and are strung on a ring which had not been cut yet when the impression was taken by Dr. Hultzsch. The ring is about $3\frac{1}{2}''$ in diameter and $\frac{3}{8}''$ thick, and has its ends secured in the base of an elliptical seal, about $2''$ by $1\frac{1}{4}''$ in diameter. The seal bears across its breadth the legend *tri-Tribhuvanakumbha* (for *°ndānkūba*), with, below it, an expanded lotus flower, and, above it, the sun within the moon's crescent.—The writing, which is rather roughly engraved, is, on the whole, well preserved. The characters belong to the southern class of alphabets, and are of the regular type of the period and part of the country to which the inscription belongs. As regards individual letters, it may be stated that for *kh* (which occurs in *pramukhān*, l. 15, and in *khaṇḍika*, l. 21) and for *ḥ* we have throughout the older square forms, and that, with perhaps one exception,¹ the older, not the later cursive, form is also used in the case of *l*. It may moreover be noted that the sign for *ḥ* is generally open on the left (or proper right) side—a form of *ḥ*, which is employed throughout already in the Chipurnpalle plates² of Vishnuvardhana I. of A.D. 632—and that occasionally a similarly open sign³ is used for *j*, e.g. in *Dharmaj[ā]naja*, l. 11, and *a(ā)jñaptir*, l. 25. Final forms of consonants occur for *n* in *pramukhān*, l. 15, and perhaps for *m* in *sva-dati[ā*]m*, l. 27, and *vasundharām*, l. 28. The size of the letters is between $\frac{1}{16}''$ and $\frac{1}{8}''$.—The language is Sanskrit and, with the exception of three verses at the end, the inscription is in prose. The text generally is plain, but contains a number of mistakes, due to carelessness of either the writer or the engraver. Whether the word *kūṭaka*, which in line 15 occurs in the place of the usual *rāṣṭrakūṭa*, is correct or not, I am unable to decide. In respect of orthography, it may suffice to state that the Dravidian *ḷ* is used in *kaḷadhautā*, l. 12, and in the names *Chalukyānādh*, l. 4, *Paḷḷa-bhatt[ā*]rak[ā*]ya*, l. 20, and *Boḷareṇḍuvati*, l. 24; that the sign of the medial *ā* is frequently omitted;⁴ and that the word *padma* is spelt *patma*, in line 9.

The inscription is one of the Eastern Chalukya Vijayāditya [II. Narēndramṭgarāja], the son of Vishnuvardhana [IV.] and son's son of Vikramarāma (i.e., apparently, Vijayāditya I.). It records the grant, on the occasion of a solar eclipse, of part of the village of Va[ṇḍ]rupite[ya] in the Kanḍeruvāḍi-vishaya, to a Brāhmaṇ named Paḷḷa-bhattāraka, an inhabitant of Minamini. The *Ājñapti* (or *dātaka*) of the grant was Boḷama.

The inscription is not dated. Of the localities, none of which have been identified, the Kanḍeruvāḍi (or *°vāṭi*) *vishaya* is mentioned in *South-Ind. Inscr.* Vol. I. p. 40, l. 43, and p. 45, l. 21, and was most probably mentioned also at the end of line 16 of the inscription published *ibid.* p. 33 and *Ind. Ant.* Vol. XX. p. 415, which mentions the villages of Va[ṇḍ]rupite[ya]⁵ and Korrapaṇu (or *°paṇru*) of the present inscription.⁶ Below, p. 129, text l. 23, mention is made of the Uttarakanḍeruvāḍi *vishaya*.

¹ I refer to the sign for *l*, used in *gaṇḍalakāṇḍya* in line 20, which comes very near to the later cursive form.

² See Plate xxvii. of Dr. Burnell's *South-Indian Palaeography*. Occasionally the open form of the square *ḥ* occurs also in other early Eastern as well as Western Chalukya inscriptions. It is met with also in Pallava and Eastern Gāṅga inscriptions, and is used throughout in the Chikkalla plates of Vikramāndravarmān II. (above, Vol. IV. p. 195), while in the Gōḍāvarī plates of Prithivīmāla (*Jour. As. Soc.* Vol. XVI. p. 116) it occurs only once or perhaps twice, out of six times.

³ On the open *j* see below, p. 122.

⁴ The only important omission of the sign for *ā* occurs at the end of line 5, where it might seem doubtful whether the proper name, given there, should be read *Vikramarāma* or *Vikramarāma*. In favour of the former reading one might perhaps quote the name *Vikramarāma* which occurs above, Vol. IV. p. 310, ll. 3 and 4 of the text; but the fact that in the present inscription the name is immediately preceded by the word *abhirāma*, in my opinion, renders it certain that *Vikramarāma* is really intended.

⁵ See below, p. 120, note 10.

⁶ With the name *Reṇḍuvati* in line 24 of the present inscription one might compare *Reṇḍu(ṭṭi)ṇḍala* in *Ind. Ant.* Vol. XIII. p. 185, ll. 18 and 21.

TEXT.¹

First Plate.

- 1 Svasti [i*] Śrīmatām sakala-bhuvana-saṁstūyamāna-Mānavyassagotr[ā*]nām Hāri-
 2 tiputrānām ²Kauśiki-varaprasā[da*]-labdha-rājyānām bhagavan-Nār[ā*]yaṇa-prasāda-
 sam[ā*]-
 3 sādita-vara-varāhalāñchhan-ēkshana-kshana-vaśīkṛit- ā r ā t i m a ṇ ḍ a l ā n ā m ³ aśva-
 4 mēdh-āvabhṛitā(tha)snāna-pavitri(tri)kṛita-vapushām Cha[ukya]nām kulam-alamka-
 5 rishpō[r]= vviidha-yuddha-labdha-vijayasiddhē[r*]= bhuvana-manō-bhīrāma-
 Vikramar[ā*]-
 6 masya pautrah prapāvanata-paramaṇḍala-nṛipatimaṇḍalasya śrī-Vi-
 7 sh[ṇ]uvandha(rddha)na-mah[ā]rājasya priya-tanayaḥ⁴ nija-bhuja-nisīt-[ā]sidh[ā]-

Second Plate ; First Side.

- 8 rā-prasamita-parachakra-vikramah ⁵śak[t]itray-ālamkṛita[h] kahīra-sāgara
 9 iva Lakshmi-prabhā(bha)vō dinakara iva satata-rañjita-patmah⁶ śasādha-
 10 ra iva [ku]mudavana-priyō Dharmmaja iva nija-dharmma-nirmalō
 11 Dharmmaj-[ā]nuja iva Duśāsana-kshaya-karah⁷ Mēru-iva sthira-stbi-
 12 tir-atula-tulādhṛita - k a l a d h a u t a - d h a n t a - d u r b a l a - m a l i n a ḥ ⁸ para-
 13 mabva(bra)hmayō Vishnu(shṇu)r-iva jishnu(shṇu)[h*] samastabhuvan-
 [ā*]śraya-śrī-Vija-
 14 yāditya-mahārājādhīr[ā*]ja-paramēśva[ra*]- b h a ṭ ṭ ā r a k a ḥ Kaṇḍeṇuv[ā*]-⁹

Second Plate ; Second Side.

- 15 ḍi-vishayē ¹⁰Va[nḍ]rupiṭe[y] u-nāma-grāmasya kūtaka-pramukhān
 16 ¹¹kuṭumbinas=sarvān=ittham=ājñāpayati [i*] Vīditam=asta vō=smābhiḥ¹²
 17 Minamini-v[ā*]stavyāya Kāśyā(śya)pa-gotrāya Āpastabham-sūtrāya Taitri-¹³
 18 ya-bva(bra)hmachārinē ¹⁴Tu(tū)rkasarmma-trēdi-pautra ¹⁵vēda-vēd[ām]ga-vi-

¹ From impressions supplied by Dr. Hultzsch.² Read *Kauśikī*.³ Read *śam=śīva*.⁴ Read *-tanayō*.⁵ The third *akṣara* of this word looks as if *ya* had first been engraved and then altered to *tra*.⁶ Read *-padmaḥ*; Mr. Natesa Sastri read *raṣhita-padmaḥ*. The sun always reddens the water-lilies; the king always pleased the goddess of fortune (*Padmā*) or 1,000 billions (*padma*) of people. The moon is dear to the night-lotuses; the king was fond of fostering the happiness of (the inhabitants of) the earth.⁷ Read *-karō*.⁸ 'He washed off the dirt of the weak (*i.e.* the poverty of the needy) by the unprecedented (amount of) gold and silver (*kaśākausta*) which (equivalent to his own weight) was placed on the balance.' Compare *Ind. Ant.* Vol. XIII. p. 186, l. 8; *anśka-tulādhṛita-śṭakumbha-vīrdhan*-[d*]*vaddita-śari(r)vaṣya*.⁹ The impression looks as if originally, between the *akṣaras* *ṣṭe* and *ga*, the sign of *visarga* had been engraved.¹⁰ Mr. Natesa Sastri omits this name. By Dr. Fleet (*Ind. Ant.* Vol. XX. p. 101) it was read *Vamrupiṇya* or *Vamrupiṇya*. The village is the same which, as situated west of Korraparu (see below, l. 23), is mentioned in line 44 of the other known grant of Vijayāditya II., where the name by Dr. Hultzsch was read *Vā[nḍ]rūp[ge]dayā*, and by Dr. Fleet *Vā[nḍ]rūp[ge]dayā*; see *South-Ind. Inser.* Vol. I. p. 34, and *Ind. Ant.* Vol. XX. p. 417.¹¹ The sign of *anusvara* in this word is placed within the sign of the vowel *i* of *bi*.¹² Read *vāḥ*; *Amābhīra*.¹³ Read *-gōtrāya=Āpastamba-rūtrāya Taittirīya-bra* (or, perhaps, *ya-sābra*).¹⁴ Mr. Natesa Sastri read this name *Turkasarmma*, but the third *akṣara* is distinctly *sa* in the impression. The name *Turkasarmma* occurs below, p. 124, text line 20, and in a Pallava inscription, *Ind. Ant.* Vol. V. p. 155, l. 20.¹⁵ Read *-trēddi-pautṛāya*.

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J. F. FLEET.
 FULL-SIZE.
 FROM INK-IMPRESSIONS SUPPLIED BY DR. WILTZON.
 W. GRIFFS, PHOTO-LITH.

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- 19 dē śhaṭkarmma-niratāya ¹Dōṇaśa[r]mma-trivēdi-putrā ² bṛā(brā)hmaṇa-gu.³
 20 ṇa-gap-ālakamāya⁴ Paḷḷa-bhaṭṭ[ā*]rak[ā*]ya sū[r*]yyagrahapa-nimi-
 21 ttē⁵ asminn-ēva grāmē ⁶dṛādaśa-khaṇḍika-kōdrava-bija-samsthānam

Third Plate.

- 22 [ksbētra][ñ=cha ?]⁷ | āvāsana[m] sarvva-kara-paribāri⁸ da[ttam | ?]
 Chat[u]r-avadhi⁹
 23 pūrvvataḥ Korraparu-sīmaḥ(mā) dakṣha(kṣhi)ṇataḥ [ta]ṭākāḥ paśchimataḥ Ra-
 24 māṭi uttarataḥ Roṇvu(ṇḍu)vaṭi Boḷareṇḍuvaṭi [l*] Ette¹⁰ chatur-avadhi [ll*]
 25 ¹¹A(ā)jñaptir-asya dharmmasya nirmmalō dharmma-sagrahahā¹² [l*]
 Boḷama-nāma(mā) lō-
 26 kō-smit(n)= puṇya-chittō(ttō ?) nar-ōttamaḥ [ll l*] Bahubhir-vvasudhā dattā
 babubhiś=ch-ānu-
 27 pālītā [l*] yasya yasya yadā bhu(bhū)miś=tasya tasya tad[ā] phala[m*]
 l(ll) [2*] Sva-datt[ā*][m]
 28 para-dattām vā yō harētu¹³ vasundharā[m] [l*] śhaṣṭim varsha-sahasrāpi
 viśṭā(śhṭhā)sām(yām) jāyatō k[ri]mi[h ll 3*]

ABSTRACT OF CONTENTS.

The son's son of Vikramarāma (l. 5), who adorned the family of the Chalukyas (l. 4) who are of the Mānavya gōtra and are Hārītiputras (l. 1), and who obtained the success of victory (*vijaya-siddhi*) in various battles :—

The dear son of the Mahārāja Viṣṇuvardhana (l. 7) :—

The asylum of the whole world, Vijayāditya (l. 13), the Mahārājādhirāja, Paramēśvara and Bhagavān, who is most devoted to religion and is victorious like (the god) Viṣṇu, thus issues a command to all the cultivators, headed by the Kūṭakas, of the villages of Va[ṇḍu]ru-piṭe[ṇu] in the Kaṇḍeruvādi-vishaya (l. 15) :—

"Be it known to you ! On the occasion of an eclipse of the sun (l. 20), a field in this village, the extent of which is such that it may be sown with kōdrava¹⁴ grain to the amount of twelve khaṇḍikas, (and ?) a dwelling-place have been given by Us, with exemption from all taxes, to the Brāhman Paḷḷa-bhaṭṭāraka, an inhabitant of Minamini (l. 17), who belongs to the Kāśyapa gōtra and Āpastamba sūtra, and is a student of the Taittiriya Vēda, a son of the student of three Vēdas Dōṇaśarman and son's son of the student of three Vēdas Tūrkaśarman."

The four boundaries are (l. 23) : On the east, the boundary-line of Korraparu ; on the south, a tank ; on the west, Rāmāṭi ; and on the north, Roṇḍuvaṭi (and ?) Boḷareṇḍuvaṭi.

¹ This is the actual reading, and the name occurs, spelt in the same way, in other inscriptions ; the correct spelling would be *Dōṇaśarman*.

² Read *-putrā*.

³ Perhaps the intended reading is *brāhmaṇya-gu*.

⁴ Read *-lakṣmī*.

⁵ Read *-ttē*.

⁶ Instead of *khaṇḍika* Mr. Natesa Sastri read *śaṇḍika* ; the correct reading has been already given by Dr. Fleet, in *Ind. Ant.* Vol. XX. p. 106, note 20. Compare also *ibid.* Vol. XIII. p. 250, l. 27 of the text, *rdya-māna dēdaśa-khaṇḍi(?) kōdrava-bija-sapa-khaṇḍam* ; and Vol. XIV. p. 55, l. 116, *dēdaśa-khaṇḍakāni*.

⁷ The engraving is quite clear here, but I cannot read the *skhara* in these brackets with any confidence. The following sign of punctuation is superfluous. After *dēdaśam* one would have expected *cha*.

⁸ Read *-paribhāṭi*.

⁹ Instead of this one would have expected *Tasya chatur-avadhi*, or only *Tasya-avadhi*.

¹⁰ Apparently intended for *Ette chatur-avadhi*.—I suspect that some similar phrase is intended in line 45 of the other grant of Vijayāditya II. (mentioned above, p. 120, note 10), where the published texts have *cha[ṭuravadhi] datta[ā*]* and *Ette[ḍam] apy[ava(?)]ṭa*.

¹¹ Metre from here to the end : Ślōka (Anuṣṭubh).

¹² Read *-sagrahā*.

¹³ Originally *harṭi* appears to have been engraved ; read *harṭi*.

¹⁴ *Kōdrava* is stated to be 'an inferior sort of grain, *Paspalum frumentaceum*.'

Lines 25-28 give the name of the *Ajñapti*, Boḷama, and contain two benedictive and imprecatory verses.

B.—MASULIPATAM (?) PLATES OF VIJAYĀDITYA III.

[A.D. 844-888.]

There is no definite information as to where these plates were found, or what became of them; but, judging from the dimensions, this may perhaps be a grant which is entered as follows in a memorandum of Sir Walter Elliot:—"5. Inscription on 5 plates, received from Mr. Porter, Collector of Masulipatam, 19th December 1846; Vijayāditya. Seal, a Boar, and *Tribhuvanāśhkuśa*. Length $9\frac{1}{2}$; breadth, $3\frac{1}{2}$. Weight, 258 rāpees." I edit the inscription¹ from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet to whom I also owe the preceding information.

These apparently are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures $9\frac{1}{2}$ " broad by about $3\frac{1}{2}$ " high. They were strung on a ring for which there is a hole on the proper right side of each plate. The writing on the original plates undoubtedly is well preserved, but the impressions contain some partially illegible passages, owing to the fact that many letters in the original are blocked up with hard rust, which was not cleaned out before taking the impressions.²—The writing is well done, and carefully engraved. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, the chief points to note are, that for *kā* and *l* everywhere the later, cursive forms are used, while for *b* we have the older square form; and that the signs for both *b* and *j* throughout are open on the left (or proper right) side. Of the open *b* I have spoken above, p. 119. The open *j* is used occasionally already³ in the *Ēḍeru* plates of Vijayāditya II. (above, p. 120), and in the *Ahadanākaram* plates of Viṣṇuvardhana V. (*Ind. Ant.* Vol. XIII. p. 186, e.g. in *kanadiraju*, l. 30). It is also found now and then, more or less developed, in Eastern Gaṅga inscriptions, e.g. in lines 1 and 2 of the *Chicacole* plates of Indravarman of the year 146 (?) and in line 25 of the *Vizagapatnam* plates of Dharmavarman of the year 254 (*ibid.* Vol. XIII. p. 123, and Vol. XVIII. p. 144); and it occurs pretty frequently in the *Chikkalla* plates of Vikramāndravarman II. (above, Vol. IV. p. 195), which have also the open *b*. And both the open *j* and the open *b* are used throughout in the two *Bāṇa* inscriptions, published in *Ind. Ant.* Vol. X. p. 39, which therefore, in this respect, come nearer to the present inscription than any other records examined by me.⁴ Of final consonants which are not joined with a following letter our inscription only contains *t* (in *kēnachit*, l. 29) and *n* (in *pramukhān*, l. 18, *pārtthivēndrān*,

¹ For an account of the contents of the inscription see Dr. Fleet in *Ind. Ant.* Vol. XX. p. 103, J.

² Excepting the word which precedes the name *Tārkkasarmmaṇaṣ* in line 20, and one or two *śakāras* in the names of villages, the illegible passages cause little difficulty.

³ I do not venture to quote with confidence the Nellore district plates of Viṣṇuvardhana II. of A.D. 664 (*Ind. Ant.* Vol. VII. p. 186), where the open *j* seems to occur in *Bhadradeja*, l. 16, and *śamukā-śjūd*, l. 67.—The Tables in Dr. Burnell's and Prof. Bühler's works on Indian palmography contain no specimen of the open *j*.

⁴ On the Plate facing page 167 of *Ind. Ant.* Vol. X. there are photolithographs of two short Pāṭṭadakal inscriptions, one of which has the ordinary open *j* (consisting of three separate lines), while the other furnishes an instance of that peculiar form of the open *j*, which has a vertical line in the middle and three horizontal lines to the right of the vertical line. The origin of the latter form of *j*, which, together with the ordinary open *j*, is used e.g. in the spurious Merka plates (*ibid.* Vol. I. p. 362), is well shown by the different forms of *j*, employed in the *Chicacole* plates of Dharmavarman (*ibid.* Vol. XIII. p. 275; compare the different forms of *j* in e.g. *Nḍgardja*, l. 23, *nija*, l. 7, and *vijaya*, l. 1). The origin of the later, cursive *j*, in my opinion, is equally well shown by some forms of *j* in the *Alamayya* plates of Anantavarman of the year 804 (above, Vol. III. p. 18; compare the forms of *j* in e.g. *j-ṇite-jaya*, l. 6, and *nija*, l. 8). Perhaps I may state here that a form of *j*, which comes very near indeed to the later cursive *j*, is used already in the grant of Attivarman (*Ind. Ant.* Vol. IX. p. 102, e.g. in *jans*, l. 3, and *gajans*, l. 6), which shows an early form of the Grantha alphabet and *la*, in my opinion, not later than A.D. 650.

l. 33, *pratāpavān*, l. 35, and *śrīmān*, l. 38). Of these two, *t* is denoted by the ordinary sign for *ta*, and *n* by a slightly smaller form of the ordinary sign for *na*, with the sign of *virāma*, which hardly differs from the sign of the superscript *r*, placed above them. The size of the letters is between ½" and ⅓".—The language is Sanskrit. In addition to four benedictive and imprecatory verses and two others which give the names of the *Ājñapti* and the writer, the text contains five verses eulogizing the donor and his predecessors and the donee; the rest is in prose. Verse 3 does not admit of a proper construction, and in verse 5 an essentially necessary word is omitted. The orthography calls for no remarks.

The inscription is one of the Eastern Chālukya Vijayāditya [III. Guṇaka], the son of Viśṇuvardhana [V.] who was the son of Vijayāditya [II. Narēndramṣīgarāja], here also called Chālukya-Ārjuna. It records that, apparently as a reward for advice which was given in the matter of the defeat of an enemy named Maṅgi, the king, on the occasion of a lunar eclipse, granted the village of Tṛaṇḍa[pa?]ru in the Guḍravāra-vishaya to the Brāhmaṇ Vinayaśiṣarman, a son of Dāmōdaraśarman and son's son of Tūrkaśarman who was an inhabitant of Urpuṭūru. The *Ājñapti* of the grant was Pāṇḍarāṅga (whose name occurs again below, p. 130, text l. 46, where a grandson of his is mentioned), and the writer Kaṭṭa[y]a.

The inscription is not dated. Of the localities, none of which have been identified, the Guḍravāra-vishaya is also mentioned below,¹ p. 137, text l. 22, and in *South-Ind. Inscr.* Vol. I. p. 48, l. 25. Below, p. 141, l. 22, the name of the district is spelt *Guḍrāvāra*; and an earlier form of the name is *Guḍrahāra*, in *Ind. Ant.* Vol. XIII. p. 138, l. 17, and Vol. VII. p. 191, l. 12, and a later one *Guddarāḍi*, *ibid.* Vol. XIV. p. 53, l. 77, and Vol. XIX. p. 431, l. 79.² The name of the village of Urpuṭūru³ occurs *ibid.* Vol. XX. p. 416, ll. 25 and 35.

On the rather scanty pieces of historical information furnished by the inscription compare Dr. Fleet, *ibid.* Vol. XX. pp. 100-103, and Dr. Hultzsch, above, Vol. IV. p. 226.

TEXT.⁴

First Plate.

1	'Svasti [!']	Śrīmatām	sakala-bhuvana-saṁstūyamāna-Mānavyasagōtrāṇām
	Hāritipu-		
2	trāṇām	Kāuśīki-vara-prasāda-labdha-rājyaṇām	Mātṛigaṇa-paripālītāṇām Svāmi-
3	Mahāśeṇa-pādānudhyātāṇām		bhagavan-Nārāyaṇa-prasāda-saṁśādi-
4	ta-vara-varāhalāñchhan-ēkshapa-kshapa-vaśīkṛit-ārātimaṇḍalāṇām-aśvamēdh-ā v a b h ṛ i -		
5	[tha]śnāna-pavitrikṛita-vapushām	Chālukyaṇām	kulam-alaṁkarishpōḥ
	saṁastabhava-		

Since writing the above, I have been able to examine impressions, kindly sent to me by Dr. Hultzsch, of the inscription (or inscriptions) on the Madras Museum plates described in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 24, No. 174. I find that lines 1-33 of these plates contain a complete inscription of a Chōḷa chief named Śrīkaṇṭha, who is recorded to have given the village of Mandara to the god Śiva (under the name of Prētiśvara ?); and that in this inscription, exactly as is the case in the inscription B, here edited, the letters *f* and *ḍ* throughout are denoted by the ordinary open *f* and the open *ḍ*, while for *kā* and *l* the later cursive signs are used.—As Mr. Sewell has not been well served by his native assistant, I may mention that the inscription referred to— it is rather carelessly written— gives the following line of chiefs, who are said to belong to the family of the Chōḷa: Karikāla: Sundarananda, Navarāma, Ereyamma, Vijayakāma, Virārjuna, Agrasipidaga (!), Kōkili, Mahēndravarmān, Ejaḷōja (!), Nṛipakāma, Divākara, and Śrīkaṇṭha who is described as Chōḷa-*śulaya* Rāmaḥ. The inscription is not dated, and contains no historical information except what may be furnished by the given names.

¹ Above, Vol. IV. p. 49, verse 18, a *Guḍravāra-deya* or 'pair of (districts called) Guḍravāra' is mentioned.

² [On Guḍdarāḍi see above, Vol. IV. p. 83, note 5.— E. H.]

³ Perhaps this is 'Vupputuru,' *Indian Atlas*, map 76, long. 80° 23' E., lat. 15° 57' N.

⁴ From Sir W. Elliot's impressions, supplied to me by Dr. Fleet.

⁵ This word was perhaps preceded in the original by an ornamental design.

Second Plate; First Side.

- 6 nāśraya-śrī-Vijayāditya-mahārājasya sakala-digam[ga]nā-lalāṭikāyamāna
 7 yaśōmaṇḍalasya¹ Gaṅgakula-kālāncalasya kalikāla-mada-bhañjanasya Chālukya-Ā-
 8 rjjuna-nāmadhēyasya | ²Utkhāta-śātataravāri-vidārit-ārināgādhipasya ha-
 9 ripādhipa-vikramasya [1*] śōkākul-ārivanitā-nayanāmbu-sēkaḥ kōpānalaḥ
 praśamam-ē-
 10 ti vinā na yasya | (||) [1*] Tasya priya-tanayaḥ sarvvalōkāśraya-śrī-
 Viśṇuvarddhana³-mahā-

Second Plate; Second Side.

- 11 rājāḥ || ⁴Yasminn-ārūḍha-dantiny=ari-kulam=adhisaṁrōhati kṣmābhṛid-agraṁ
 yad-bāhāv=ātta-
 12 khaḍgē ripuyuvati-karā gṛihpatē chāmarāṇi [1*] ābaddhāyām bhrukuṭyām
 madhu ripu-
 13 bhavanē yasya badhnanti bhrīṅgā yad-dhāmany-ājibhēri-dhvananam=anu
 śivās-śatru-
 14 dhāmni dhvananti || [2*] Tasya priya-tanayaḥ | Kāntēr=induh⁵
 kṣamāyāḥ kṣhitir=amara-tarus-tyāga-śaktēḥ
 15 pratāpasy-ārkaś=śauryasya śinhō jaladhīr=api mahāsa[t*]tvatāyā yath=āyam [1*]
 sthānaḥ

Third Plate; First Side.

- 16 syād=ēvam=anyan-na hi bhavati mam=ēt=iva bhītan=nitā[nta]m nityaṁ
 sarvv-ātmanā yaṁ prabhajati vimu-
 17 khō yatra n=ānya-pratishṭhāṁ | (||) [3*]⁶ Sa samastabhuvanāśraya-
 śrī-Vijayāditya-mahārājāḥ⁷ Guḍravāra-
 18 viśhayē sarvvān=ēva rāśṭrakūṭa-pramukhān kuṭumbina ittham-ājñāpayati [1*]
 Vidita-
 19 m=astu vō=smābhiḥ Urppuṭūru-vāstavyasya Kauśika-gōtrasya Āpastamb-
 20 sūtrasya Veṇi[ṇi][yā?]⁸ma . . sya⁹ Tūrkkasarmmaṇaḥ paṭrāya śaṭkarma-

Third Plate; Second Side.

- 21 niratāya Taittirīya-grihasdhā(sthā)ya vēda-vēdāṅga-vidāḥ Dāmōda-
 22 raśarmmaṇaḥ putrāya | Yash=shaṇṇān=dēhabhājā[m=avaj]i[ta]-jagatā[m=]
 abh]yajaishid=ariṇāṁ
 23 varggam yaṁ prāpya Paṁkārūhabhuvam=api cha vyasmarā[d=brahma]-¹⁰
 lakṣmīḥ [1*] gōṣṭhī-jōṣhaṁ gu-

¹ Originally *maṇḍalasya* was engraved, but the *d* of *ma* has been struck out.

² Metre: Vasantatillakā.

³ Originally, over the *e* of *varddhana*, part of the vowel *i* was engraved.

⁴ Metre of verses 2-4: Sragdhara.

⁵ This sign of *viesarya* was originally omitted.

⁶ The general sense of the verse is, that beauty and the rest eagerly pay homage to the king, aware that even the moon *etc.* would not be so suitable a home for them; but the verse, in my opinion, does not admit of a proper construction.

⁷ Here, and in other places below, the rules of *śaśāḍi* have not been observed.

⁸ The *akṣara* which precedes the syllable *ya* is quite illegible.

⁹ The two *akṣaras* in these brackets are illegible, but have, I think, been correctly supplied; compare *śraśmaśrī-śāśvara-dyutiḥ*, 'resplendent with holiness,' in *South-Ind. Inscri.* Vol. I. p. 45, l. 26.

[illegible][illegible]

॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ अथ श्रीकृष्णार्जुनसंवादे ॥
 ॥ अथ श्रीकृष्णार्जुनसंवादे ॥
 ॥ अथ श्रीकृष्णार्जुनसंवादे ॥
 ॥ अथ श्रीकृष्णार्जुनसंवादे ॥

॥ अथ श्रीकृष्णार्जुनसंवादे ॥
 ॥ अथ श्रीकृष्णार्जुनसंवादे ॥
 ॥ अथ श्रीकृष्णार्जुनसंवादे ॥
 ॥ अथ श्रीकृष्णार्जुनसंवादे ॥
 ॥ अथ श्रीकृष्णार्जुनसंवादे ॥

- 24 pānām=abhajata, nikarō yatra cha kv=āpy=alabdham na[r]mm-ālāpē-pi vāpi na
bhavati vitathā satya-
25 sandhasya yasya I(II) [4*] Hetvā¹ Marṅgim vijita-sakal-ārāti-bhūpāla-
varggaṁ rāg-ōdrēkād=dhasita-nṛipa-

Fourth Plate ; First Side

- 26 ti-tyā[ga]-ś[au]ryya-pratāpam [1*] nānā-hēty-āhata-haya-bhaṭ-ōnmatta-hasti-
prakīrṇē(rṇē) yuddhā yasya
27 dvi[ja]-gaṇa-varasy=ādbhut²-ādēśa-tuṣṭaḥ³ I(II) [5*] Tasmai Vinayaḍisarmmapē
chandragrahaṇa-nimittē sarvva-kara-
28 pariḥārīkṛitya Traṇḍa[pa?]ru-nāma-grā[mō da]ttaḥ [1*] Tasy=āvadhayaḥ pūrvvatō
dakṣiṇa-
29 taś=cha Aṁgalūru paśchimataḥ Ve[l]pūru uttarataḥ Chavi[ṭa?]paṇu [11*] Aśy-
ōpari kēnachit bādhā
30 na karttavyā [1*] yaḥ karōti sa pañchabhiḥ mahāpāstakair-yyuktō bhavati [11*]
Vyāsēn=āpy=uktam [1*] ⁴Sva-dattam

Fourth Plate ; Second Side.

- 31 para-dattam vā yō harēta vasundharām [1*] aśaṣṭi-varsha-sahasrāṇi
viṣṭā(ṣṭhā)yām jāyatō krimiḥ I(II) [6*] Bahu-
32 bhīr-vvasundhā dattā bahubhiḥ=ch=ānupālītā [1*] yasya yasya yadā [bhū]mis-
tasya tasya tadā phalam [11 7*]
33 ⁵Sarvvān=ētān=bhāvinaḥ pārtthivēndrān bhūyō bhūyō yāchatē Rāmabhadraḥ [1*]
sā-
34 mānyō=yan=dharmma-sētur=nnripāpām kālō kālō pālaniyō bhavadbhiḥ [11 8*]
⁶Ājñaptir=asya dharmma-
35 aya vikram-ākṛānta-sātravaḥ [1*] dvitīya iva Bībhatṣuḥ Pāṇḍarāṁgaḥ
pratāpavān I(II) [9*] ⁷Śivam=a-

Fifth Plate.

- 36 stu sarvva-jagatām parahita-niratā bhavantu bhūta-gaṇā[h] [1*] [d]ōśhāḥ
prayāntu nāśam
37 tiṣṭhātu suchiram jagati dharmmaḥ [11 10*] Putraḥ⁸ śrī-Mādha[va*]ya
spu(sphu)ṭam-i-
38 dam=alikhach=chhāsanam Kaṭṭa[y]-ākhyāḥ⁹ śrīmān sachchhīla-yuktō
39 nripavara-Vijayāditya-rāj-ājñay[A tu] prāptaḥ pāra¹⁰m ka[lā]nām kṛitishu
cha kuśalō=tya-
40 ntam-lāśana-pautrō nāśā-sāstr-ārthi[śā]n parahita-niratō hēmakār-āgraganyaḥ [11 11*]

ABSTRACT OF CONTENTS.

The asylum of the whole world, the Mahārāja Vijayāditya (l. 6), who adorned the family of the Chālukyas (l. 5) who are of the Mānavya gōtra and are Hārītiputras (l. 1), was a fire of destruction to the Gaṅga family, and, as he broke the frenzy of the Kali age, was named Chāluky-Ārjuna (l. 7).

¹ Metre: Māndākrāntā.

² Over the *akṣara* dās the vowel *i* has been engraved, but it seems to have been struck out again.

³ The subject of the sentence apparently is *Vijayādityaḥ*, which must be supplied from the context.

⁴ Metre of verses 6 and 7: Ślōka (Anuṣṭubh).

⁵ Metre: Śālinī.

⁶ Metre: Ślōka (Anuṣṭubh).

⁷ Metre: Āryā.

⁸ Metre: Śragdhārā.

⁹ The letter in brackets may possibly be *w*.

¹⁰ The *akṣaras* in these brackets are doubtful.

(V. 1.) Valorous like a lion, he with his unsheathed sharp sword split open (*the frontal globes*¹ of) the lordly elephants—his adversaries; the fire of his wrath is not extinguished unless it is sprinkled with the tears of the sorrow-stricken wives of his enemies.

His dear son was the asylum of all mankind, the *Mahārāja Viṣṇuvardhana* (l. 10).

(V. 2.) When he ascends his elephant, his enemies ascend the mountain-tops; when his arm takes the sword, the hands of the young women of his adversaries take up the chowries; when he knits his brows, the black bees² make honey in the palace of his adversary; when the war-drum is sounded in his abode, the jackals howl in the abode of his opponent.

His dear son—who³ excels the moon in beauty, the earth in endurance, the tree of paradise in generosity, the sun in splendour, the lion in bravery, and the sea in greatness of disposition—the asylum of the whole world, the *Mahārāja Vijayāditya* (l. 17), thus issues a command to all the cultivators, headed by the *Rāshtrakūṭas*, in the *Gudravāra-vishaya* :—

“Be it known to you! On the occasion of an eclipse of the moon (l. 27), the village of *Trāṇḍa[pa?]ru* (l. 28) has been given by Us, with exemption from all taxes, to the *Taittiriya* householder *Vinayaḍisārman* (l. 27), a son of *Dāmōdaraśarman* and son’s son of the inhabitant of *Urpuṭūru* (l. 19), the . . . ⁴ *Tūrkaśarman*, who belongs to the *Kaṇḍika gōtra* and *Āpastamba sūtra*.

(V. 4.) He has conquered the host of the six enemies⁵ of mankind who have subdued all the world; when she came to him, the Glory of holiness forgot even the lotus-born Brahman; ⁶ in his society the assemblage of virtues find pleasure,⁷ such as they have nowhere experienced; true to his word, he in jest even does not give utterance to false speech.

(V. 5.) When on the field of battle, strewn with horses, soldiers and infuriated elephants that were struck down by various weapons, (*the king*⁸) had slain *Maṅgi*, who had defeated the whole host of hostile chiefs and in the excess of his fury had ridiculed the king’s liberality, bravery and power, he was well pleased with the marvellous advice of this best one of the twice-born.”

The boundaries are (l. 28) : On the east and south, *Aṅgalūru*; on the west, *Veipūru*; and on the north, *Chavi[pa?]paru*.

The rest of the inscription warns the people not to obstruct this grant; quotes three benedictive and imprecatory verses, ascribed to *Vyāsa*; (in verse 9) gives the name of the *Ajñapti* of the grant, *Pāṇḍarāṅga*, who for his prowess and valour in war is compared to *Bibhatsu*, i.e. *Arjuna*; (in v. 10) contains a prayer for the welfare of the people and the progress of religion; and (in v. 11) records that this edict (*śāsana*), by order of the king *Vijayāditya*, was written by the foremost of goldsmiths, *Kaṭṭa[y]a*, the son of *Mādhava* and son’s son of *Īśāna*.

¹ There is no doubt that this was present to the mind of the author of the verse; compare, e.g., *Vātsaśatīd*, p. 102, *hari-kharanakhara-vidṛitakumbhesthala-nikola-odraṇa*. According to Dr. Fleet in *Ind. Ant.* Vol. XX. p. 101, the word *atgddhīpa* would seem “to have a double meaning, and to indicate also a defeat of some hostile chief of the *Nāgas*.”

² The presence of the black bees in the palace of the enemy as well as the howling of the jackals portend evil. Compare *Harṣacharita*, Bombay ed., pp. 180 and 181, *svadīrṣā śicāndāṁ rājayaḥ śaḥśraṁśa śārdmaram paśalam*.

³ I only give the general sense of verse 3, which I cannot construe. The king was *mahā-sattva* on account of his noble disposition; the sex is so, because it contains a number of big creatures.

⁴ Here one word, apparently a name, is partly illegible in the original.

⁵ Compare *South-Ind. Ins.* Vol. I. p. 35, note 3.

⁶ The original has *Paṅkṣurakabāḥ*; compare, e.g., *Amāśajābhava* and *Jalajābhava* in *Ind. Ant.* Vol. XII. p. 92, l. 40, and p. 93, l. 48.

⁷ According to the dictionaries, the word *jāśa*, in classical Sanskrit, would seem to be used only as an adverb, in the form *jāśam*; but it occurs as a substantive, in the sense of *rukṣa*, e.g. in *Harṣacharita*, Bombay ed., p. 169, l. 8.

⁸ This has necessarily to be supplied; the king, of course, is *Vijayāditya* himself.

C.—BEZVĀḌA PLATES OF CHĀLUKYA-BHĪMA I.

[A.D. 888-918.]

These plates were found¹ on the 25th June 1897 in the rock-hewn chamber of the quarry-compound at Bezvāḍa, in the Kistna district of the Madras Presidency, and were sent to Dr. Hultzsch by Mr. J. K. Batten, I.C.S., the Acting Collector of the Kistna district. I edit the inscription which they contain from an excellent impression, supplied to me by Dr. Hultzsch.

These are five copper-plates, each of which measures about 7" broad by 3" high. Plates 2-5 are inscribed on both sides, but the writing on the second side of the fifth plate is less than half a line. The first plate is inscribed on the second side only, and on the first side contains, from the proper right to the left, representations of a conch-shell, the sun, and a club.—With perhaps the exception of the first plate, the plates are quasi-palimpsests. On the plates 2-4 the writing which had first been engraved on them is well beaten in, so that only few traces of it remain; but on both sides of the fifth plate the original writing is still so clearly seen that much of it may be made out without any difficulty. The characters of this original writing closely resemble those which were afterwards engraved on the plates; and this, together with the fact that the words at the bottom of the second side of the fifth plate are *sa sarvaśōkātṛaya-śrī-Viṣṇuvarddhana-ma[āḍā]*,² in my opinion, leaves no doubt that these plates originally were used for another grant of Bhīma I., which either was not completed or for some reason or other was cancelled.—The plates have high rims, and are strung on a ring, which had not been cut yet when this record came into Dr. Hultzsch's hands. The ring is about 4½" in diameter and ½" thick, and has its ends secured in the back of a circular seal, about 2½" in diameter. The seal bears, in relief, the legend *śrī-Tribhuvan[ā]śmakaḥ*, with a flower below it, and, above it, a couchant boar which faces to the proper left and is surmounted by the sun and the moon's crescent, while behind it is an elephant-goad.—The writing is well preserved throughout. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, *kh*, *j*, *ḥ* and *l* are denoted throughout by the later, cursive signs; but for the initial *i* (in *Indra*, l. 8) we have here still the earlier form, consisting of two horizontal dots with a wavy line above them. Of special signs for final consonants the inscription only contains one, for *n* (in *dattavān*, l. 21, but not in *pratāpavān*, l. 46); and of letters which occur more rarely, the initial *ṭ*, *ṣ* and *ḍ* (in *śānataḥ* and *śrīviya-guṇṭha*, l. 32, and *śm*, l. 1). The size of the letters is about $\frac{1}{16}$ ".—The language is Sanskrit, except that some Telugu words occur in the proper names. In addition to five benedictive and imprecatory verses, the text contains one verse referring to the donor and another which gives the name of the *Ājñapti*; the rest is in prose, but in lines 15 and 17 reads as if the official who drew up the grant had had verses before him. The text is full of minor mistakes. In respect of orthography, it will suffice to note the doubling, before *y*, of *t* in *Sattyaśraya*, l. 6, and *Vijayādittya*, l. 13, of *n* in *tānny-ēva*, l. 37, and of *l* in *nirmālyā*, l. 44; the doubling of *s* before *k* in *yaśaskarāṇi*, l. 44; the doubling of *m* after *anuseḍra* in *tāhāḥ mmayā*, l. 40; the employment of *t* and *d* for the corresponding aspirates in *saprārtitō* (for *samprārtithitō*), l. 21, *pṛttivēndrān*, l. 42, *dharmamṛtta*, l. 44, and *śḍduḥ*, l. 45; and the use of the palatal for the dental sibilant in *sahāśrāṇi*, l. 36.

The inscription is one of the Eastern Chālukya Bhīma [I.] Viṣṇuvardhana (usually called Chālukya-Bhīma³), of whom no other inscription has yet been found. After having stated (in verse), in a general way, that at the time of his coronation (*pañṇabandha*) king Bhīma gave away a village in perpetuity, it formally records that the *Mahārājādhirāja* Viṣṇuvardhana granted the village of Kūkiparṇu in the Uttarakaṇḍeruvāḍi-vishaya to a student

¹ The plates were found together with a set of plates professing to contain a grant of Viṣṇuvardhana III., which I consider to be spurious.

See line 21 of the text of the present inscription.

² See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 108.

of the *kramapāṭha* named Pōtamayya, who (or whose grandfather) was an inhabitant¹ of Ummarakāṇṭhibōl. The *Ajñapti* of the grant was Kaḍeyarāja (a grandson of the Pāṇḍarāṅga of the preceding inscription), and the writer Koṇḍāchārya.²

The inscription is not dated. The localities mentioned in it have not been identified.³

It may be noticed that, up to the present, this is the earliest record which gives the full historical genealogy, with the lengths of the reigns,⁴ and that this grant for Bhīma I. gives the second name Vishṇuvardhana.

TEXT.⁵

First Plate; Second Side.

- 1 Om namō Nna(nā)rāyaṇāya [I*] Svasti [I*] Śrīmatām sakala-bhuvana-saṁstūyamāna-
- 2 Mānavyasagōtrāṇām Hārītiputrāṇām Kaṇṣikī-varaprasāda-labdha-rājyaṇām Mā-
- 3 trigaṇa-paripālītānām Svāmi-Mahāsēna-pādānūdyātānām bhagavan-Nā-
- 4 rāyaṇa-prasāda-saṁśāḍita-vara-varāhalām nēchhan-⁶ ēkshaṇa-
- 5 kshaṇa-vaśīkṛit-ārātīmaṇḍalānām⁷ aśvamēdh-āvabhṛithasāna-pavitrikṛi-
- 6 ta-vapushām Chālukyānām kulam=alaṁkarishṇōḥ Sattyāśraya-valla-
- 7 bhēndrasya bhrātā Kubja-Vishṇuvarddhanaś-śṭādaśa varshāṇi⁸ [I*] tat-putrō Ja-

Second Plate; First Side.

- 8 yasiṁgha(ha)-vallabhas=trayastrīṁśard-varshāṇi⁹ [I*] tad-anuḥja-¹⁰
- Indra-bhaṭṭārakasya
- 9 priya-tanayō Vishṇuvarddhana(nō) nava saṁvatsarāṇi [I*] tat-putrō
- Mamgi-yu-
- 10 varāja[h*] pañchaviṁśat-saṁvatsarāṇi¹¹ [I*] tat-putrō Jayasiṁgha(ha)=tra-
- 11 yōdaśa saṁvatsaraḥ¹² [I*] ta[d*]-dvaimātur-ānū(nu)jāḥ Kokkili(liḥ) shan(p)=mā-
- 12 saḥ¹³ [I*] tasya j[y*]ēshṭhō bhrātā Vishṇuva[r*]ddhana sv-ānujamadam-¹⁴
- uchchāṭya sapta-
- 13 trīṁśat-saṁ[ā]ḥ¹⁵ [I*] tat-tanujō Vijayādittya-bhaṭṭārakaḥ¹⁶ aśṭādaśa
- sam[ā*]ḥ [I*]
- 14 tad-aurasō Vishṇurājāḥ śaṭtrīṁśad-abdāni¹⁷ [I*] tat-sutō Vijayādityaḥ
- chatvāriṁśa-

Second Plate; Second Side.

- 15 ¹⁸t-sam[ā*]ḥ ¹⁹aśṭōttaraśata-śrīmā(ma)n-Narēndrēśvara-kārakaḥ [I*] tad-ātmajaḥ Ka-
- 16 li-Vishṇuvarddhanas-śārdha-samaḥ²⁰ [I*] tau-nandanō Vijayādityaś-chatu-

¹ Literally, 'a master of the Vēdas and Vēdāṅgas' (l. 26).

² This name occurs again as the name of a writer *ibid.* Vol. XIII. p. 250, l. 37.

³ Regarding the name of the *viśāyā*, see above, p. 119.

⁴ See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 266.

⁵ From impressions supplied by Dr. Hultzsch.

⁶ Read *lādāhān*; the sign of *anuvāda* may have been struck out already in the original.

⁷ Originally *manḍapa* seems to have been engraved; read *lādān*.

⁸ Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned.'

⁹ Read *śataṁ varshāṇi*.

¹⁰ Read *-anuj-śāda-*.

¹¹ Read *viṁśatīm saṁ*.

¹² Read *śarāṇi*.

¹³ Read *śa*.

¹⁴ Read *sv-anujama*.

¹⁵ Read *śataṁ samāḥ*.

¹⁶ Here, and in other places below, the rules of *saṁdhi* have not been observed.

¹⁷ Read *śataṁ-abdāni*.

¹⁸ Read *śaṁ sa*.

¹⁹ From here up to *-kārakaḥ* the text apparently is half an Anuṣṭubh verse.

²⁰ Read *-samāḥ*.

10

[illegible]

110.

8
 10
 12
 14

8
 10
 12
 14

116.

16 16
18 18
20 20

1115

22 குஞ்சுநெய்யுந் துணைநெய்யுந் துணைநெய்யுந் துணைநெய்யுந் 22
 24 24
 26 26

28 28
 30 30

32 32
 34 34
 36 36

42 42
 44 44
 46 46

47 47

- 17 śchatvārimśad-varahāṇi¹ [i*] ²Tad-bhrātūr=yyavarahajasya Vikramādi-
 18 tya-bhūpatēḥ patrō Bhīmaḥ [i*] ³Śrīmān=kīrtti-śaśāṅka-raśmi-viśa-
 19 dibhūt-ākṣil-śś-āvani-vyōmā śrī-Kaṣṇamāyudhēna guṇinā vidvājña-
 20 n-ānandanaḥ [i*] virō-sau nija-paṭṭabandha-samayē santuṣṭarān(ā)=śśāvata[m]⁴
 grā-
 21 mān śrī-jayadbāma-Bhīma-nṛipatis=saprārtitō⁵ dattavān 1(11) [1*] Sa sarvvalō-

Third Plate; First Side.

- 22 kāśraya-śrī-Viṣṇuvarddhana-mahārājādhirāja-paramēśvara-parama-
 23 bhāṭṭārakaḥ paramabrahmaṇya Uttarakanḍerrvādi-⁶vishaya-nivāsino
 24 rāśhīrakūṭa-pramukhān=kuṭūmbinās=sarvavān=samāhūy=ē-
 25 ttham=ājñāpayati | Viditam=astu vaḥ [i*] Kō(kau)ḍiṇya-gōtraḥ Umma-
 26 rakaṇṭhībōl-vēda-vēdāṅga-pāragah Rēvamayya⁷ tat-patrō

Third Plate; Second Side.

- 27 Drōṇabhaṭṭaḥ tat-patrōḥ⁸ Pōtamayya-kramayita⁹-nāmnō Kūkipa-
 28 rru-nāma-grāma[h*] sarvva-kara-parihāraṁ=udaka-pūrvvaṁ kṛitv=āsmābhi[r*]=datta-
 29 m=iti¹⁰ [i*] Asy=āvadhaḥ pūrvvataḥ Pōtaryāṅgari-cheruvu Āgnē-
 30 yataḥ Paruvula-guṇṭha(ṇṭa) dakṣha(kṣhi)ṇataḥ Chāki-cheruvu
 Nairityataḥ¹¹ śi-
 31 m=aiva śima(mā) paścha(śchi)mataḥ Chintareni-cheruvu Vāyavyataḥ Juvvi-
 guṇṭha(ṇṭa)

Fourth Plate; First Side.

- 32 uttarataḥ Ī(ai)śānataḥ Airiviya-guṇṭha(ṇṭa) [11*] Asy=ōpari ¹²kē-
 33 nachid=bādhaṁ karōti yaḥ sa pañchabhīr=mmahāpātakair=11(11)pyatō [11*] Vyāsa-
 34 gītāś=ślōk[ā*]ḥ [i*] ¹³Bahubhīr=vrasudhā dattaḥ(tā) bahubhīś=ch=ānupāli-
 35 tā [i*] tasya yasya yadā bhūmiḥ tasya tasya tadā phalaṁ || [2*]
 Śbāshṭhīm(śhṭīm)
 36 varsha-saśāśrā(śrā)pi |¹⁴ svarggō mōdati bhūmidāḥ | ākṣēptā ch=ā-

Fourth Plate; Second Side.

- 37 va(nu)mantā cha tānny=ēva narakē vasō[t*] 11(11) [3*] ¹⁵Mad-vaṁśajā
 paramahīpati-
 38 vaṁśajā vā ||¹⁴ pāpād=apēta-manasō bhūvi bhāvi-bhūpā[h*] | yē

¹ Read *śataś varahāṇi.² From here up to the word *Bhīmaḥ* the text is part of an Anuṣṭubh verse; compare *Ind. Ant.* Vol. XIII. p. 249, l. 13.³ Metre: Śārdūlavikrīḍita.⁴ Here a full stop was engraved, but has been struck out again.⁵ Read *śāprārtitō*. ⁶ Read *kanḍerrvādi*; see above, p. 120, l. 14.⁷ Read *śāprārtitō*.⁸ At first sight the reading might be taken to be *Rēvamayya*, but what looks like the sign of the vowel *d*, is really the remainder of an *akṣara* *ti*, which has been beaten in. Read *mayyāḥ*.⁹ Read *tat-patrōḥ*.¹⁰ I take *kramayita* to be a mistake for *kramayita*, used (as in *Ind. Ant.* Vol. XIII. p. 214, l. 49) for *kramaka* or *kramasid*; compare *South-Ind. Inscr.* Vol. I. p. 45, l. 25, *Dēgiga-kramaka*, and l. 29, *Kommaṇa-kramavid*.¹¹ Read *datta iti*.¹² Read *Nairityataḥ*.—After this word the proper name of a village has been apparently left out before *et*.¹³ Read *yaḥ kachid=bādhaṁ karōti sa*.¹⁴ Metre of verses 2 and 3: Ślōka (Anuṣṭubh).¹⁵ These signs of punctuation are superfluous.¹⁶ Metre: *Vasantatilakā*.—Originally *mayyāḥ* was engraved.

39	pālayanti	mama	dharmmam-imām(mam)	samastam ¹
40	tāshām	mma(ma)yā	virachitō-mjalir-ēsha	mārdhni || [4*] Sāmā- ²
41	nyō-yau=dharmma-sētur=ṇipāpām		kālō	kālō pālani-

Fifth Plate ; First Side.

42	yō	bhavadbhiḥ [1*]	sarvân=ātân=bhāvinaḥ	pārtti(ritthi)v-ēdrân=bhūyō	bhūyō
43	yāchatō	Rāmabhadraḥ [|| 5*]	³ Yān-iha	dattāni	purā narēndrēḥ ⁴ dānāni dha-
44	mm-ārtta(rittha)-yaśasskarāpi [1*]		nirmālyā-vargga- ⁵ prātimāni	tāni	kō
45	nāma	sādubh(dhub)	punar-ādadhātā ⁶ [|| 6*]	⁷ Ājūāptir=asya	dharmmasya ⁸
	Kaṣṭha-				
46	rājāḥ	pratāpavān |	pitāmahō=bharāṇnyasya ⁹	Pāṇḍar[ā*]mgaḥ	parantapaḥ [7*]

Fifth Plate ; Second Side.

47 Koṇḍ[ā*]chāryya-likhitam [||*]

ABSTRACT OF CONTENTS.

Om. Adoration to Nārāyaṇa! Kubja-Vishṇuvardhana (l. 7)—the brother of Satyāśraya-vallabhendra, who adorned the family of the Chātukyās (l. 6) who are of the Mānavya gōtra and are Hārītiputras (l. 2)—(reigned) for eighteen years; his son Jayasimha-vallabha (l. 8) for thirty-three years; Vishṇuvardhana (l. 9), the dear son of his younger brother Indra-bhaṭṭāraka, for nine years; his son Maṅgi-yuvarāja (l. 9) for twenty-five years; his son Jayasimha (l. 10) for thirteen years; Kokkili (l. 11), his younger brother from a different mother, for six months; his eldest brother Vishṇuvardhana (l. 12), having expelled the younger brother, for thirty-seven years; his son Vijayāditya-bhaṭṭāraka (l. 13) for eighteen years; his son Vishṇurāja (l. 14) for thirty-six years; his son Vijayāditya (l. 14), who built a hundred and eight temples of (Śiva) Narēndrēśvara, for forty¹⁰ years; his son Kali-Vishṇuvardhana (l. 16) for one year and a half; (and) his son Vijayāditya (l. 16) for forty-four years. Bhīma (l. 18) is the son of his brother, the Yuvarāja Vikramāditya.

(V. 1.) That glorious hero, by whose fame all quarters, the earth and the sky are whitened as by the moon's rays, and who gladdens the learned with the excellent god of love,¹¹ that glorious home of victory, king Bhīma, at the time of his coronation, well pleased, has given a village in perpetuity, requested to do so.

He, the asylum of all mankind, Vishṇuvardhana (l. 22), the Mahārājādhirāja, Paramāśvara and Paramabhaṭṭāraka, who is most devoted to religion, having called together all the cultivators, headed by the Bāṣṭrakūṭas, who inhabit the Uttarakaṇḍeruvāḍi-vishaya, thus issues a command to them (l. 25):—

"Be it known to you! The village of Kūkiparra (l. 27) has been given by us, with exemption from all taxes, to the student of the *kramapāṭha* Pōtamayya, the son of Drōṇabhaṭṭa (inhabiting) Ummarakaṇṭhibōl (l. 25)."

¹ Read *samastam*, without the sign of punctuation.

² Metre: Indravajrā.

³ Read *-dadhāta*.

⁴ This sign of punctuation is superfluous. The following Pāda contains one syllable too many.

⁵ Read *-bhārad-nyaya*.

⁶ I do not see the exact force of this statement. In another inscription Bhīma is called *śaucha-Kandarpa*,

'in purity the god of love'; see *Ind. Ant.* Vol. XIII. p. 249, l. 14.

⁷ Metre: Śālin.

⁸ Read *-adāta-*.

⁹ Read *narēndraira*.

¹⁰ Metre: Śōka (Anuṣṭubh).—Read *Ājūāptira*.

¹¹ See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 100

The boundaries are (l. 29): On the east, the Pôtaryāṅgari-cheruvu (*tank*); on the south-east, the Paruvula-guṇṭa (*tank*); on the south, the Chāki-cheruvu (*tank*); on the south-west, the boundary-line of (P)¹; on the west, the Chintareṇi-cheruvu (*tank*); on the north-west, the Juvvi-guṇṭa (*tank*); and on the north and north-east, the Airiviya-guṇṭa (*tank*).

The rest of the inscription warns the people not to obstruct this grant; quotes five benedictive and imprecatory verses, ascribed to Vyāsa; (in verse 7) gives the name of the *Ajñāpti* of the grant, Kaḍeyarāja, whose grandfather was Pāṇḍarāṅga; and records the name of the writer, Koṇḍāchārya.

D.—MASULIPATAM PLATES OF AMMA I.

[A.D. 918-925.]

These plates were found, some twenty years ago, in the vernacular record room of the Collector's office at Masulipatam, in the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the *Indian Antiquary*, Vol. VIII. p. 77 ff.;² I re-edit it from an excellent impression, taken and supplied to me by Dr. Fleet.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 8½" broad by 4½" high. The plates have raised rims, and are strung on a ring which had been cut before this record came into Dr. Fleet's hands in the year 1884. The ring is about 5½" in diameter and ½" thick; it is joined to a circular seal which is about 3½" in diameter. The seal bears, in relief on a slightly countersunk surface, the legend *Śrī-Tribhuvan[ā]śhaka*; below the legend, a floral device; immediately above the legend, a boar, standing and facing to the proper right; and above the boar, an elephant-goad surmounted by the moon's crescent. With the exception of a small part of the first plate the writing of which is somewhat corroded, the plates are well preserved.—The writing and engraving are good. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. For *kh*, *j*, *b* and *l* we have throughout the later, cursive signs. The initial *i* does not occur in the text. Of the three final consonants which occur, *n* and *m* are denoted by special signs (in *māsān*, ll. 9 and 13, *triśatam*, ll. 10 and 11, and *chatoṣāśatam*, ll. 12 and 14), while for *t* the ordinary sign for *ta* is used, with the sign of *virāma* above it (in *Kumāravat*, l. 27, and *aninē(na)śat*, l. 29). The size of the letters is about ⅓".—The language is Sanskrit. Besides two benedictive and imprecatory verses, the text contains eight verses treating of the donor and the donee and their ancestors; the rest is in prose. In respect of orthography, it may be noted that the rules of *sandhi* have been frequently neglected, and that there is a fairly large number of other minor mistakes, omissions of letters, etc. A special point which may be drawn attention to [is, that after an *anuvāda* a consonant is doubled³ in *Maṅgi*, l. 8, *Vēṅgi* and *Trikaṅgi*, l. 17, *pañchchaviśatāḥ*, l. 8, *kiñchaha*, l. 30, and in *vatsarāḍāḥ nija*-, l. 16, but not in other places where the same rule might have been followed.

The inscription is one of the Eastern Chalukya Ammarāja [I.] Vishnuvardhana. It records that the king granted the village of Drujjūru in the Pennātavāḍi-vishaya to Mahākāla, a general, and son of a foster-sister, of (Ammarāja's grandfather) Chālukya-Bhīma (or Bhīma I.). The *Ajñāpti* of the grant was (the P)⁴ Kaṭakarāja.

¹ See above, p. 129, note 11.

² Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 266, K.

³ The same rule is observed once (in regard to *m*) in the preceding inscription C. We also find it occasionally observed e.g. in the inscriptions published in *South-Ind. Inscr.* Vol. I. p. 39 ff., and *Ind. Ant.* Vol. XIII. p. 213 ff. See also above, p. 107.

⁴ See above, Vol. IV. p. 309, note 1.

The inscription is not dated. Of the localities, the Pennātavāḍi *vishaya* is mentioned also in *Ind. Ant.* Vol. VII. p. 16, l. 39. The village of Drujjūru has by Mr. Sewell been identified¹ with the village of Zuzzūru in the Nandigāma taluka of the Kistna district, the 'Joodjoor' of the *Indian Atlas*, map 75, long. 80° 28' E., lat. 16° 44' N. Mr. Sewell may be right, but, excepting 'Gooteemookola' which may be Gottiprōlu, I do not find the names of the villages which in the inscription are said to form the boundaries of Drujjūru, anywhere near the 'Joodjoor' of the map.²

TEXT.³*First Plate.*

- 1 Śivam=astu sarvva-ja[ga*]taḥ [||*] Svasti [||*] Śrīmatām sakala-bhuvano-
sa[ra]stūyamāna-Mā-
- 2 navyasagōtrāṇām Hārīt[īputrāṇām Kan]śikhi(ki)-varaprasāda-labdha-rājyaṇām(uām)
Mā-
- 3 triḡaṇa-paripālītānām Svāmi-Mahāsēna-pādānndhyātānām bhagavan-Nārā-
yaṇa-prasāda-samāsādita-vāra-varābalā m ch han - ē k sh a [p a] - k sh a p a - v a ś i k ṛ i -
- 5 t-ārātimaṇḍalānām= aśvamēdh-āvabhṛitha s n ā n a - p a v i t r i k ṛ i t a - v a p u s h ā m
- 6 Chalukyānām kulam=alaṁkarishpōḥ Satyāśraya-vallabhaya bhrātā Kubja-
Vishṇuvarddhanō-
- 7 śhṭādaśa varshāṇi⁴ | tat-putrō Jayasīmha-vallabhō(bha)s=trayastrimśad-varshāṇi⁵ |
tad-bhrātā-
- 8 r=Indrarājasya sataḥ⁶ Vishṇurājō nava | tat-putrō Māṁgi-yuvarājah⁷
pañchchavimśatim⁸ [||*]
- 9 tat-putrō Jayasīmhaḥ trayōdaśa | ta[d*]-dvaimātur-ānujaḥ Kokkilīḥ
shaṇ-māsān [||]

Second Plate ; First Side.

- 10 tasya jyēshthō bhrātā tam=uchchātya Vishṇuvarddhanas=saptatrimśatam⁹ |
tat-putrō Vijayā-
- 11 ditya-bhaṭṭārakah aśhṭādaśa | tat-sutō Vishṇuvarddhanah śhaṭtrimśatam |
tat-sūnur=aśhṭōṭita-
- 12 ra¹⁰-Narēndrēśvar-āyatanānām kartā¹¹ Vijayādityas=chatvārimśatam | tad-ātmajaḥ
Kali-
- 13 Vishṇuvarddhanō=śhṭādaśa māsān | tat-putrō Vijayāditya-mahārājās=cha-
tuśchatvārimśatam¹² |
- 14 tad-annja-yuvarājād=Vikramāditya-nāmaḥ
15 prabhur=abhadrad-arāti-vrāta-tūl-ānal-aughaḥ¹⁴ [||*] nirupama-nṛipa-Bhi-

¹ See *Ind. Ant.* Vol. VIII. p. 76, and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 46.

² According to Mr. Sewell, a village named Taḍigummi is west (not east) of Zuzzūru; and east (not west) of it, "on the east side of forest-covered hills which would thus have been included in the grant, is the village of Malkāpuram."

³ From Dr. Fleet's impressions.

⁴ Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned.'

⁵ Read *śatam varshāṇi*.

⁶ Here, and in other places below, the rules of *samāhi* have not been observed.

⁷ Read *Māṁgi*.

⁸ Read *pañcāśa*.

⁹ Here one would expect *varshāṇi*.

¹⁰ Here the word *śata* has been omitted; compare the text of the preceding inscription, line 15, and *South-Ind. Inscr.* Vol. I. p. 39, l. 13.

¹¹ This sign of punctuation should be struck out.

¹² Here, again, one would expect *varshāṇi*.

¹³ Originally *śiṭaṅgaḥ* was engraved, but the *i* of *si* has been struck out again.

¹⁴ Metre: Mālinī.

ii.

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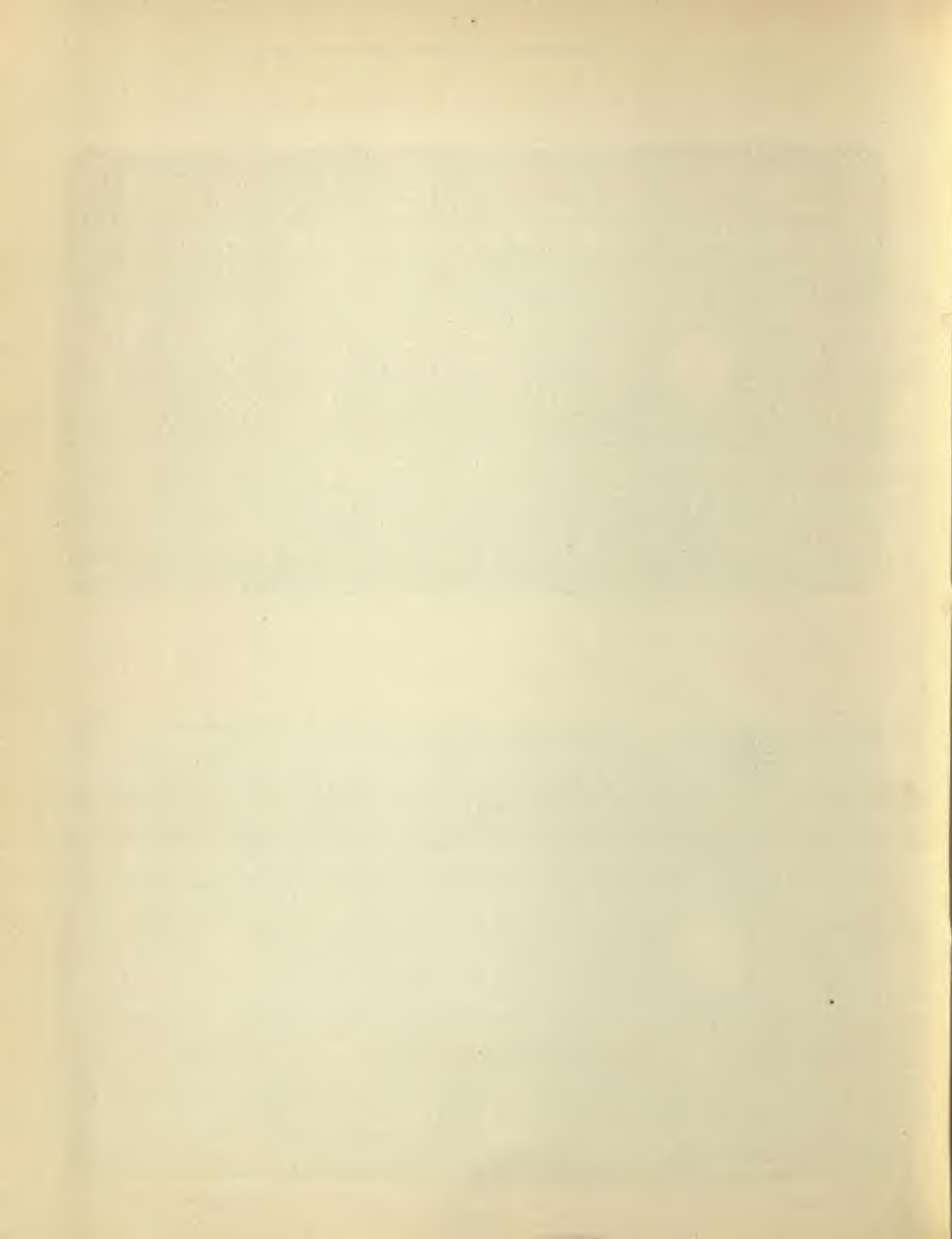
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- 16 mas=trimsatam vatsarāpām nni(ni)ja-guṇa-gaṇa-kirtti-vyāpta-dikchakra[vā]lah [|| 1*]
Tat-sūnu-
17 [r]=Vvijayādityaḥ shan(n)=māsān=Vemggi-maṇḍalam¹ Trikalimgg-āṭavi-yuktam
paripālya [di*]-
18 vacḥ yayō(yau) | Ajāyata² sutas=tasya bhūbh[ā]r-ōdvahana-kshama[h | *]
Ammarā-

Second Plate ; Second Side.

- 19 ja-mahipālah pālīt-āsēsha-bhūtalāh [|| 2*] Yasya pādāmbuja-chehā(chchhā)yām=ā-
20 śritam rāja-maṇḍalam [1*] dāṇḍit-ārāti kōḍaṇḍam maṇḍitam maṇḍala-trayō
|| [3*] Kund-ēndu-dha-
21 valam yasya [3] yasō canijita-bhūtalām | gāyanti galit-ārātē ||³ r=
Vvidyādha[r]yyō=
22 pi vipayā || [4*] Sa sarvvalōkāśraya-śri-Vishṇuvarddhana-mahārājah Pe[nn]āta-
23 vādi-vishaya-nivāsinō rāshṭrakūṭa-pramukhān-kuṭin(tuṇ)binas=sarvvān=āh[ū]-
24 y=ēttam=ā[jūā]payati || Viditam=astu vah [1*] Chālukya-Bhīma-bhūpāla-dhā-
25 ttri dhāttr=i(i)va ch=āparā [1*] kshamayā kshatriyaprayā Nāgipōṭir=iti
śrutā || [5*] ā-
26 sīt=tasy[ā]s=sutā Gāmakāmbā nām=Āmbikā-samā | mātu stanyam samikṛitya
Bhī-
27 ma-rājēna yā papan || [6*] S=ājijanat=kumāram [cha*] śakti-yukta[m]
Kumāravat | Bhī[ma]-rāja-

Third Plate.

- 28 sya sēn[ā*]nyam⁴ Mahākālam=mahā-matim || [7*] Yaś=ch=ānēkaśah Anyōny-
[ā*]stra-samāyō-
29 ga-samjāt-[ā*]gnau mahābhavē [1*] svāminō=grasārō dhīrō ripu-sainyam=
aninē(na)śat || [8*]
30 Kimchcha⁵ | rūpēna Manasijah kōpēna Yamah śaṅgyēṇa Dhanoamjayah
sāhasai[h*]
31 Śūdrakah || Tasmai Drujjūru-nāma-grāmō=smābhis=sarvva-kara-parihā-
32 rēṇa mānyikṛitya dattah [1*] Asy=āvadhayah pūrvvataḥ Tāḷugummi-si-
33 m=aiṇa sīmā [7] dakshina(na)taḥ Goṭṭiprōlu-sim=aiṇa sīmā [7] pāśchimataḥ
Malkapōramu-si(si)m=aiṇa
34 sīmā uttarataḥ Adupu-sim=aiṇa sīmā [11*] Asy=ōpari bādha[ā] na karttavyā [11*]
Tatthā cha Vyāsēn=ōktam | Bahubhir=vvasu-
35 dhā dattā bahubhis=ch=ānupālītā [1*] yasya yasya yadā bhūmis=tasya tasya
tadā phalam | (|| [9*] Sva-dattām=para-dattām
36 vā yō harētu(ta)⁶ vasundharām [1*] shashtim varsha-sahasrāni(ṇi)
vishṭā(śhṭhā)yām jāyatō krimiḥ [|| 10*] Ājūapti[h*] Katakārājah [11]

¹ Read *Vijgi*- and *Trikalimgg*-.

² These signs of punctuation are superfluous.

³ Read *kimchcha*, and omit the following sign of punctuation.

⁴ Read *kimchcha*, and omit the following sign of punctuation.

⁵ Mr. Sewell read this and the two next names *Tāḷugummi*-, *Goṭṭiprōlu*-, and *Malkapōrama*-.
⁶ These signs of punctuation are superfluous.

⁷ Perhaps this correction has been made already in the original.

⁸ Metre of verses 2-10 : Ślōka (Anuṣṭubh).

⁹ This sign of punctuation is superfluous.

ABSTRACT OF CONTENTS.

Commencing with the words 'May the whole world be blessed !,'¹ lines 1-14 give the genealogy, with the lengths of the reigns, as far as the *Mahārāja Vijayāditya*, the son of *Kali-Vishṇuvardhana*, in substantially the same manner² as the preceding inscription C.

(V. 1.) From his (*i.e.* *Vijayāditya's*) younger brother, the *Yuvārāja Vikramāditya*, sprang that mighty fire-brand to the cotton—the host of his adversaries, the incomparable king *Bhīma*, who filled the horizon with the fame of his many excellent qualities for thirty years.

His son *Vijayāditya* (l. 17) went to heaven when he had ruled the *Vēṅgi-maṇḍala*, joined with the *Trikaliṅga* forest, for six months.

(Vs. 2-4.) To him was born a son, able to bear the burden of the earth, king *Ammarāja*, who rules the whole surface of the earth. The kings in a body have resorted to the shade of his lotus-feet; the bow with which he chastises his enemies is glorified in the three worlds.³ Even the *Vidyādhari*s sing to the late his fame which, white like the jasmine and the moon, has reddened⁴ the surface of the earth, the fame of him whose enemies have perished.

He, the asylum of all mankind, the *Mahārāja Vishṇuvardhana* (l. 22), having called together all the cultivators, headed by the *Rāshtrakūṭas*, who inhabit the *Pennātavāḍi-vishaya*, thus issues a command to them :—

"Be it known to you !

(Vs. 5-8.) King *Chālukya-Bhīma* had a foster-mother, named *Nāgipōṭi*; she was (to him) like a second earth, like a warrior endowed with endurance. She had a daughter, named *Gāmakāmbā*, like unto *Ambikā*,⁵ who drank her mother's milk, sharing it with king *Bhīma*. She brought forth a son, endowed with strength⁶ like *Kumāra*, the high-spirited *Mahākāla*, (who became) a general of king *Bhīma*. In battle where fire is produced by the clashing together of the opponents' arms, going before his master, this brave one more than once has annihilated the enemy's army.

To him the village of *Drujjūru* (l. 31) has been given by Us, with exemption from all taxes."

The boundaries are (l. 32): On the east, the boundary-line of *Tālugummi*; on the south, the boundary-line of *Goṭṭiprōlu*; on the west, the boundary-line of *Malkapōramu*; and on the north, the boundary-line of *Adupu*.

The rest of the inscription warns the people not to obstruct this grant; quotes two benedictive and imprecatory verses, ascribed to *Vyāsa*; and records that (the ?) *Kaṭakarāja* was the *Ājāpti* (of this grant).

E.—MASULIPATAM (P) PLATES OF CHĀLUKYA-BHĪMA II.

[A.D. 934-945.]

These plates belonged to Sir Walter Elliot, and are now in the British Museum. From a rather illegible label on the original, they seem to have been obtained through Mr. J. C. Norris from *Masulipatam*. I edit the inscription which they contain from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet.⁷

¹ Instead of this, the other known grant of *Amma I.*, published in *South-Ind. Inscr.* Vol. I. p. 39 ff., has an *Aushṭubh* verse, conveying the same meaning.

² Verbal differences are: The family name here, in line 6, is *Chālukya* (not *Chālukya*); in the same line we have *Satyādiraya-vallabha* (instead of *-vallabhēndra*); in line 8, *Indrārāja* (instead of *Indra-bhaṭṭāraka*); in the same line, *Vishṇuvardja* (instead of *Vishṇuvardhana*); in line 11, *Vishṇuvardhana* (instead of *Vishṇuvardja*); and in line 13, *Vijayāditya-mahārāja* (instead of only *Vijayāditya*).

³ *Maṇḍala-traya* (the *śāśa-maṇḍala*, *gaya-m*, and *dyu-m*.) is equivalent to *tri-lōka*.

⁴ Or 'has gladdened the inhabitants of the earth.'

⁵ *I.e.* the goddess *Pārvatī*.

⁶ *Kumāra*, the god of war, also is *śakti-yukta*, *i.e.* 'furnished with a spear' (*śakti-dhara*).

⁷ Compare Dr. Fleet in *Ind. Ant.* Vol. XI. p. 270, N.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $7\frac{3}{4}$ " broad by $3\frac{1}{4}$ " high. They have high rims, and are strung on a ring, about $4\frac{1}{4}$ " in diameter and $\frac{3}{8}$ " thick, which had been cut already when the original came under Dr. Fleet's notice. To the ring is attached a circular seal which is about $2\frac{1}{4}$ " in diameter. It bears, in relief on a countersunk surface, across the centre, the legend *Śrī-Tribhuvandīkuta*; above the legend, the sun and moon, two sceptres (or perhaps lamp-stands, or chowries), an elephant-goad, and a boar, standing and facing to the proper left; and below the legend, a conch-shell and a floral device. The engraving is good; the letters throughout shew marks of the working of the tool.—The writing for the greater part is well preserved; but sides i, iia and iii, towards the ends of the lines, have been subjected to the action of fire or some corrosive fluid, and in a few places the first and third plates are corroded right through. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. The consonants throughout have the later, cursive forms, and the later form is used also in the case of the initial *i* (in *ittham*, l. 22). The sign of the medial *au* is very similar to one of the signs of the medial *ō*, so that it is difficult to distinguish between the two signs. Special signs are used for the final *n* (in *māśān*, ll. 9 and 15), and *m* (in *śrīśatam*, l. 7, *śrīśatim*, l. 8, etc.), but not for the final *i* (in *śrīpālaya*, ll. 7 and 17), which is denoted by the ordinary sign for *ta*, with the sign of *virāma* above it. The size of the letters is about $\frac{1}{16}$ ". The language is Sanskrit, except that one or two Telugu words occur in the description of the boundaries, in lines 32 and 33. In line 28 we have the unusual word *pañcha-vāri*, the meaning of which apparently is similar to that of the more common *pañcha-kula*. Besides two benedictive and imprecatory verses, the text contains nine verses treating of the donor and the donee; the rest is in prose. The grant has been written out somewhat carelessly, and in lines 8 and 9 contains two grossly incorrect statements. In respect of orthography, too, the text shews a fairly large number of mistakes, owing to the disregard of the rules of *sandhi*, the omission of single letters and whole syllables, etc.

The inscription is one of the Eastern Chālukya Chālukya-Bhīma [II.] Viṣṇu-vardhana, but the first of these two names does not actually occur in the text, which describes the king only as 'the son of Mējāmbā and Vijayāditya.' It records that the king, on the occasion of the sun's progress to the north, granted a field at the village of Ākulamannaṇḍu in the Guḍravāra-viśaya to a student of the *kramapāṭha* named Viddamayya, a son of the Sōma-sacrificer Mādhava, who was a son of Tyākkiya, a student of the *kramapāṭha* and inhabitant of Vaṅgiparru. No *Ājñapti* is mentioned.

The inscription is not dated. Of the localities, the Guḍravāra viśaya has been spoken of above, p. 123. The village of Vaṅgiparru is mentioned also in *Ind. Ant.* Vol. XX. p. 416, l. 26 ff.; perhaps it is 'Vaṅgipuram, *Indian Atlas*, map 76, long $80^{\circ} 27'$ E., lat. $16^{\circ} 8'$ N. Ākulamannaṇḍu, as Dr. Fleet points out to me, is the 'Ākulmanaud' of map 95, long. $81^{\circ} 10'$ E., lat. $16^{\circ} 15'$ N.

The donee of this grant, Viddamayya,¹ is the donee also of the Pāganavaram grant of Chālukya-Bhīma II., published *ibid.* Vol. XIII. p. 213 ff., in which (in line 49) the name of his father's father is given as Tūrkama (not Tyākkiya).

TEXT.²

First Plate.

- 1 ✽ Svasti [i*] Śrīmatām sakala-bhuvana-saṁstūyamāna-Mānavyasagōtrāpām Hāri-
2 tiputrāpām Kauśi[k]-varaprasāda-labdha-rājyānām Mātri[ga*]ṇa-paripālitanām
Sv[ā].

¹ Viddamayya occurs as the name of the father's father of the donee of the Yelivarra grant of Amma II., published *ibid.* Vol. XII. p. 91 ff.; but that Viddamayya belonged to the Kāśyapa (not the Gautama) gōtra.

From Sir W. Elliot's impressions, supplied to me by Dr. Fleet.

- 3 mi-Mahāsēna-pādānudhyātānām ¹bhavagavan-Nārāyaṇa-prasāda-samā[sā]dita-vara-
 4 varāhā(ha)lāmcha(chha)n-ēkshapa-kshapa-vaśīkṛit-ārātimaṇḍalānām²-aśva[m] ē d h-ā v a -
 5 bhṛithasānāna-pavitrita-vapushām³ Chālukyānām kulam=alamkarishpōs=Sa-
 6 tyāśraya-vallabhēndrasya bhrātā Kubja-Vishṇuvarddhanō-shṭādaśa varsh[ā]pi
 Vēmg[ī]-maṇḍalam=a[nvapā]-
 7 layat || tad-ātmajō Jayasimhas=trayastrimśatam || tad-anoj-Ēndra[rāja]-nandanō
 Vishṇu[varddha*]nō
 8 nava || tat-sūnu[r*]-Mmamgi-yuvarājah pañchavimśatim || tat-putrō
 Ja[yasim]has=trayastrim[ā]-

Second Plate; First Side.

- 9 śatam⁴ || tat-suta⁵ Kokkili[h*] ahaṇ-māsān || tasya jyēshthō bhrātā
 Vishṇu[va]r[ddha]nas=tam=uchchā-
 10 tya saptatrimśatam⁶ || tat-putrō Vijayāditya-bhaṭṭ[ā]rakah⁷ aśṭādaśa || tat-
 putrō Vi-
 11 shṇuvarddhanash=va(sha)ṭtrimśatam || tat-sū(su)taḥ Vijayāditya-
 Narēndrē(ndra)mṛiga[rāja]s=sāshṭācha.⁸
 12 tvārimśatam l(||) tat-putrah Kali-Vishṇuvarddhanō=ddhyarddha-varsba[m] ||
 ta[t-s]utaḥ Guṇa-
 13 ka-Vijayāditya-mahārājās=chatuschatvārimśata[m] || tad-anoja-yu-
 14 varāja-Vikramāditya-bhūbhṛid-ātmajās=Chālukya-Bhimas=trimśatam || ta[t-pu]trō
 Vijayādī-
 15 tya[h*] shaṇ-māsān || tasy=[ā*]gra-sūnur-Ā(a)mma[rā*]jas=sapta varshā[ṇ]i ||
 tat-suta-Vijayādityam kṛita-ka[ṇṭh]i-
 16 kā-paṭṭabandhī-ābhishēkam ||⁹ bālam=uchchātya Tāh-ādhipō māsam-ēkam ||
 Chālukya-Bhīma-tanayō

Second Plate; Second Side.

- 17 Vikramāditya-rāja ēk[ā*]daśa m[ā*]sān=bhuvam=ap[ā*]layat || ¹⁰Mā[ā]m[ā*]bā-
 Vijayāditya-nandanō
 18 nandita-prajah [i*] ba[d*]dhvā kram-āgataṁ paṭṭam rakshaty=ā- chandram=
 urvvarām l(||) [i*] Utkhāt-ōddbatta(ta)ripupā pratirō-
 19 pita-bandhunā | kund-ēndu-dhavalam yēna nitan=daśa diśō yaśah [|| 2*] Līlā
 rājū[ā*]m virājant[ē*] yasmin=n-ā-
 20 tanyatra¹¹ rājasu [i*] padmākara-gatan=tōjah kim=astī kumud-ākara[ē*] || [3*]
 Sa sarvvalōkāśra-

¹ Read bhagavan-.² Instead of the akṣara rā, kā was originally engraved.³ The cognate inscriptions have pavitrīkṛita instead of pavitrita.⁴ This is a mistake for trayōdaśa.⁵ This is a mistake for tad-decimśtur-daśah or tad-avarajah.⁶ After this one would have expected the word varāṇā.⁷ Here, and in other places below, the rules of sandhi have not been observed.⁸ The same reading ("rājās=ed" in which the sa, prefixed to aśṭā, is quite out of place) we have in *Ind. Ant.* Vol. XIII. p. 249, l. 11, and it was perhaps intended in *South-Ind. Inscr.* Vol. I. p. 47, l. 12. Instead of it, we have "rājās=ched" (the cha of which is superfluous) in *Ind. Ant.* Vol. VII. p. 16, l. 12; Vol. XII. p. 92, l. 14; Vol. XIV. p. 52, l. 41; above, Vol. IV. p. 306, l. 40; and below, p. 140, l. 10. Both the sa and the cha are omitted in *Ind. Ant.* Vol. XIII. p. 213, l. 15 (in one of the earliest inscriptions which give 48 years as the duration of the king's reign); Vol. XIX. p. 429, l. 37; and Vol. XIV. p. 60, l. 13.⁹ This sign of punctuation is superfluous.¹⁰ Metre of verses 1-11: Śloka (Anuṣṭubh).¹¹ Read s=dyatra.

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33. 33.

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- 21 ya-śrī-Vishṇuva[r*]ddhana-mahārāj[ā*]dhirāja-paraméśvaraḥ paramabrahmanyō
m[ā*]tā-
22 pitṛi-p[ā*]d[ā*]nodhy[ā*]taḥ Gudravāra-vishaya-nivāsinō rāshtrakūṭa-pramukhān-
kuṭṇ[m*]binaḥ ittha-
23 m=ājñ[ā*]payati || Vamgiparṇu-mahāgrāma-vāstavyō G[au]tam-ānvayaḥ [1*]
Tyākkiya-kramakō nāmā Tu-
24 rāshād-vibhavō=jani || [4*] Tasya tanōjō Mādhava-sōmayājī Janārdanaḥ [1*]
bhaktimān¹ jagad-āna-
25 ndi vibhavair-udit-ōditaiḥ || 5* Śrī-Viddamayya-kramakō viprāṇām=utsav-ōdayaḥ [1*]
tanayō brahmava-

Third Plate.

- 26 [r]cchhasvi tasy-āpy=a[ta]nu-p[au]rushaḥ || [6*] Yad-grihā[th?]iti-pūja². . .
kshālan-āmbhasā |
27 ajiraṁ ka[r]ddamibhūtaṁ punāty-ā-saptamaṁ kulam || [7*] Yat-putra-pō(pau)tr[ā]
vaṭavō vāra-gō-
28 shṭh[i]shu³ vāgminaḥ [1*] pañcha-vārī[m*] samāpayya ⁴ sampūjyanta
mahājanaḥ [(||) [8*] Ya[s]ya⁵ . . m=anushṭhā-
29 na[m] punānam Mānavō nayaḥ [1*] abhyāśō hi nir-āyāśō vēdānā[m]
prapavasya [cha] || [9*] Ta[smā] Āku-
30 lamannaṇḍu-dāma-grāma-paśchima-diśiḥ(āi) Dāmōdara-krama[k-ō?] [panna?]
. . . [ksh]ētram⁶
31 tat-pautra ēv=āya[m]=iti sa[r]va-kara-parihārēṇ-ōdaka-pūrvvaih kṛitv=
a(ō)ttarā[yapa-nim]i[t]tē-
32 smābbhir-ddattam=iti viditam=astu vaḥ || Asy-āvadbayaḥ pūrvvataḥ pedda-kōḍu ||
dakshi[ṇataḥ] [kō?]-
33 ḍu || paśchimataḥ Kramkaṭavvā-simā || uttaratas=sa ēva⁷ || Asy-ōpari na
kēnachid=bādā kartavyā [(||) Ba-
34 hubhi[r]=vvasudhā dattā bahubhiś=ch-ānupālītā [1*] yasya yasya yadā
bhūmis=tasya tasya tadā pbalam [(||) [10*] Sva-
35 dattām para-dattām vā yō har[ō]taa(ta) vasundharām [1*] shasṭi-varsha-
sahasrāpi viśṭā(shṭhā)yām j[ā*]yatō kṛimiḥ || [11*]

ABSTRACT OF CONTENTS.

Kubja-Vishṇuvardhana (1.6)—the brother of Satyāśraya-vallabhendra, who adorned the family of the Chālukyas (1.5) who are of the Mānavya gōtra and are Hārītiputras (1.1)—ruled over the Vēṅg[i]-maṇḍala for eighteen years; his son Jayasimha (1.7) for thirty-three (years); Vishṇuvardhana (1.7), the son of his younger brother Indra-rāja, for nine (years); his son Maṅgi-yuvarāja (1.8) for twenty-five (years); his son Jayasimha (1.8) for thirty-three² (years); his son³ Kokkili (1.9) for six months; having expelled him, his eldest brother Vishṇuvardhana (1.9) (ruled) for thirty-seven (years); his son Vijayāditya-bhaṭṭāraka (1.10)

¹ Read * mān=jagad-.

² I cannot decide whether the syllable which follows upon ād is tād or dād; after pūja three syllables are quite illegible in the impression. Perhaps the first half of the verse should be read yad grihā-tithi-pūjyām pādā-prakāśān-āmbhasā.

³ Compare South-Ind. Ins. Vol. I. p. 45, l. 23.

⁴ This sign of punctuation is superfluous; it may have been struck out already in the original.

⁵ Here one akṣara is quite illegible, and another is obliterated, the plate being corroded through.

⁶ Between krama and kshētram about seven akṣaras are illegible.

⁷ This should have been 'thirteen.'

⁸ Read s-aica.

⁹ This should have been 'his younger brother from a different mother' or simply 'his younger brother.'

for eighteen (years); his son Vishṇuvardhana (l. 11) for thirty-six (years); his son Vijayāditya-Narēndramṣigārāja (l. 11) for forty-eight¹ (years); his son Kali-Vishṇuvardhana (l. 12) for one year and a half; his son, the *Mahārāja* Guṇaka-Vijayāditya (l. 13), for forty-four (years); Chālukya-Bhima (l. 14), the son of his younger brother, the *Yuvārāja* Vikramāditya, for thirty (years); his son Vijayāditya (l. 14) for six months; his eldest son Amma-rāja (l. 15) for seven years; having expelled his son Vijayāditya, who had been inaugurated with the necklet and by the tying on of the tiara,² (and who was still) a child, Tāh-ādhipa (l. 16) (ruled) for one month; (and) Vikramāditya-rāja (l. 17), the son of Chālukya-Bhima, ruled the earth for eleven months.³

(Vs. 1-3.)⁴ (*Now*) the son of Mēlāmbā and Vijayāditya protects the earth, having tied on the hereditary tiara. He has uprooted the haughty adversaries and reinstated his relatives.

He, the asylum of all mankind, Vishṇuvardhana (l. 21), the *Mahārājādhirāja* and *Paramēśvara*, who is most devoted to religion, having called together the cultivators, headed by the *Rāshtrakūṭas*, who inhabit the *Gudravāra-vishaya*, thus issues a command to them (l. 23):—

“Be it known to you (l. 32)!

(Vs. 4-9.) There was an inhabitant of the great village of Vaṅgiparru, Tyākkiya, a student of the *kramapāṭha*, of the Gautama lineage.⁵ His son was Mādhava, a *Sōma*-sacrificer, devoted to Janārdana (Vishṇu). His son, again, is Viddamayya, a student of the *kramapāṭha*, eminent in religious learning and full of manliness; whose hospitality purifies the family to the seventh generation;⁶ whose⁷ sons and grandsons, youths eloquent at committee-assemblies, are honoured by the chief people who have made them serve on the committee of five; who engages in holy performances, follows Manu's guidance, and is not weary of repeating the Vēdas and the syllable *ōm*.

To him (l. 29), on the occasion of the sun's progress to the north, has been given by Us, with exemption from all taxes, the field in the western quarter of the village of

¹ Compare Dr. Fleet in *Ind. Ant.* Vol. XX. p. 100.

² This seems to me to indicate that Vijayāditya had been inaugurated both as *Yuvārāja* and as king, the former by the necklet and the latter by the tying on of the tiara (*paṭṭabandha*). At any rate, there can be no doubt that the *kaṇṭhikā* and the *paṭṭabandha* are two separate insignia. Regarding the necklet (*kaṇṭhikā*) as a sign of the wearer having been appointed *Yuvārāja*, compare *South-Ind. Inscr.* Vol. I. p. 47, l. 14, where Vikramāditya, who in five other inscriptions is called *Yuvārāja*, is described as *vīrasat-kaṇṭhikāddama-kaṇṭha*, ‘one on whose neck there was the glittering necklace;’ and see the passages quoted by Dr. Fleet in *Ind. Ant.* Vol. XX. p. 103, inauguration as *Yuvārāja*, that he was *abhiśikṣa-darśanārtham-ūgatena saptarāshi-maṇḍalēn-ēca hārīp-ālingita* Rishis, come there to view the inauguration-ceremony.’ On the other hand, *ibid.* p. 214, the *paṭṭabandha* (in Compare also l. 18 of the text of this inscription.—Six of the published inscriptions state merely that Vijayāditya was expelled while he was still a boy.

³ On the omission of the reign of Yuddhamalla, see Dr. Holtzsch's remarks in *South-Ind. Inscr.* Vol. I. p. 44.

⁴ I do not think it necessary to give a full translation of the verses here and below.

⁵ *I.e.* of the Gautama *gōtra*.

⁶ Compare, *e.g.*, *Ind. Ant.* Vol. VI. p. 29, l. 10 of the text of the inscription.

⁷ Compare *South-Ind. Inscr.* Vol. I. p. 45, l. 28, where the first half of verse 8 of our inscription occurs, also with the word *śāra-gōṣṭhika*. *Śāra* here and in *pañcha-śāra* probably denotes the member of a committee; the Vol. I. p. 173 ff. The meaning of *pañcha-śāra* in an apparently similar sense, in the Śyāḍōpi inscription, *Ep. Ind.* compare with it also the word *pañchāśat* in line 16 of the Nepāl inscription in *Ind. Ant.* Vol. IX. p. 173. According to the late Dr. Bhagvanlal Indraji (*ibid.* p. 171, note 26) temples and endowments, at the present day, are administered in Nepāl by committees called *pañchāśat* (*pañchāśat*).

Ākulamannaṇḍu, which¹ Dāmōdara, a student of the *kramapāṭha* because he is his grandson."

The boundaries are (l. 32): On the east, a large rivulet;² on the south, a rivulet; on the west, the boundary-line of Kraṅkaṭavvā; and on the north, the same.

The rest of the inscription warns the people not to obstruct this grant, and quotes two benedictive and imprecatory verses.

F.—MASULIPATAM PLATES OF AMMA II.

[A.D. 945-970.]

These plates also were found, some twenty years ago, in the vernacular record room of the Collector's office at Masulipatam, and are now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the *Indian Antiquary*, Vol. VIII. p. 74 ff.;³ I re-edit it from two excellent impressions, taken and supplied to me by Dr. Fleet.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 8½" broad by 3½" high. They have high, very sharp rims, and are strung on a ring, about 4½" in diameter and ⅜" thick, which had been cut already before this record came under Dr. Fleet's notice in the year 1884. To the ring is attached a circular seal, about 2½" in diameter. It bears, in relief on a countersunk surface, across the centre, the legend *śrī-Tri[śh]uran(ā)śrīkuśa*; above the legend, a boar, standing and facing to the proper right, and surmounted by the sun; in front of the boar, a conch-shell with the moon above it; and behind the boar, an elephant-goad; and below the legend, a floral device.—The writing is good, and generally in an excellent state of preservation; but a small piece of the first plate is broken off at the lower proper right corner, causing the loss of two *akṣaras*, which can be easily supplied. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. With regard to individual letters,⁴ it is sufficient to state that a special sign is used only for the final *n* (in *māśān*, ll. 8, 13 and 15, *ādhatān*, l. 16, and *dattavān*, l. 25). The size of the letters is between ⅓" and ½".—The language is Sanskrit, except that several Telugu words are used in the description of the boundaries, in lines 26-30. Besides one benedictory verse, four verses occur in the genealogical part of the text; the rest is in prose. The orthography does not call for any special remarks.

The inscription is one of the Eastern Chālukya Ammarāja [II.] Vijayāditya, also called Rāja-mahēndra. It records⁵ that the king granted some fields at the village of Pāmbarru in

¹ The illegible words perhaps stated that the field formerly belonged to Pāmōdara, of whom Viddamayya (although called his *putra*) probably was a daughter's son.

² According to Campbell's *Telugu Dictionary* the Telugu word *kōḍu* means 'a rivulet, the branch of a river;' in Kanarese, the same word means 'the peak or top of a hill.'

³ Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 271, Q.

⁴ I am doubtful about the form of the initial *i* which occurs towards the end of line 25. It has not come out clearly in the impressions.

⁵ It should be noted that the sentence in lines 22-25, which records the actual grant, although preceded by the usual *ittham-āśrīpayati*, is not worded like an order, but merely states the fact that the king made the grant, and that the donor is spoken of in the third person, as Ammarāja, instead of being denoted, in the ordinary way, by some form of the pronoun of the first person (*aham dattavān*, or *asmābhīra-dattam*). Moreover the first two words (*sita tasyāś*, 'now to the son of that Pannuvā') of the sentence suggest the idea that it was taken from some other record in which the donee's mother had already been spoken of, and that the grant was made in consequence of something or other, done by her or her son.

the Guḍrāvāra-vishaya to the Yuvardja Ball[ā]ladēva-Vēlābhata,¹ also called Bodḍiya, the son of (the lady) Pammavā (of) the Paṭṭavardhina (family).² No *Ājāpti* is mentioned.

The inscription is not dated. Of the localities, the Guḍrāvāra vishaya has been spoken of above, p. 123; the villages which are mentioned I am unable to identify.³

TEXT.⁴

First Plate.

- 1 ✽ Svasti [1*] Śrīmātān sakala-bhuvana-saṁstāyamaṇa-Mānavyasagotrān[ā]m
Hāritiputr[ā]-
- 2 nām Kāṁṣikī-varaprasāda-labdha-rājyā[nām] Mātrigana-paripālitanām Svāmi-
Mahāśana-pā-
- 3 dānūdhyaātānām bhagavan-Nārāyaṇa-prasāda-saṁstādita-vara-varābh[ā]lāñchhan-
ākshana-[ksha]-
- 4 pa-vaśikrīt-Ārātīmandalanām-nāsvamādh-āvabhṛita(tha)snāna-pavitri kṛit a - v a p u s h ā r h
Chāluky[ā]-
- 5 nām kulam=alamkarishnōh Satyāśraya-vallabhēndraya bhrātā Kubja-
Vishnuvarddhanō-shṭādaśa [varshāpi]
- 6 Vēṁgi-dēśam-vpālavat | tad-ātmajō Jayasimhas-trayastrimśataṁ | tad-annuj-
Ēndrarāja-nandan[ō] Vi-
- 7 shnuvarddhanō nava | tat-sūnur-Mmaṁgi-yuvarāja[h] pamohavimśatīm |
tat-putrō Jayasim[has-tra]yō.
- 8 daśa | tad-avarajah Kokkilih [sha]p-māsān | tasya jyēshṭhō bhrātā
Vishnuvarddhanas=tam=uchchātya saptatrim[śataṁ 1*]⁵

Second Plate; First Side.

- 9 tat-putrō Vijayāditya-bhaṭṭārakō-shṭādaśa | tat-sutō Vishnuvarddhanash-
shaṭtrimśataṁ | tat-sutō
- 10 Vijayāditya-Narēndramrigarājaś-ch-āshṭachativārimśataṁ | tat-sutah Kali-
Vishnuvarddhanō-dhya-
- 11 rddha-varshaṁ | tat-putrō Guṇagāmka-Vijayā[di]tyaś-chatuśchatvārimśataṁ |
tad-bhrātu-
- 12 r=Vikramāditya-bhūpatēs-sūnuś-Chālukya-[Bh]ma-bhūpālas-trimśataṁ | tat-sutah
- 13 Kollabigaṇḍa-Vijayādityash-shaṇ-māsān | tat-sūnur-Ammarā[ja*]s-sapta varshāpi |
7Tat-su-
- 14 tam Vijayādityam bālam=uchchātya Mlayā [1*] Tāl-ādhipatir-ākramya māsam=
ēkam-apā-
- 15 d=bhuvam |(II) [1*] Tam jitvā Chālukya-Bhima-tanayō Vikramāditya ākādāśa
māsān | tatas-Tāl-ādhipa-

¹ In the original the first name is written *Ballaladēva*, probably by mistake; the name *Vēlābhata* also occurs in *Ind. Ant.* Vol. XIII, p. 250, l. 36.

² The *Paṭṭavardhina-vahā* is mentioned in *South-Ind. Ins.* Vol. I, p. 40, l. 45.

³ Mr. Sewell, in *Ind. Ant.* Vol. VIII, p. 76, states that the modern name of *Pāmarra* is *Pāmaru*; that *Vēlpūr* is a village close to *Pāmaru*, Krishna eastern delta; and that *Ganṭasāla* also is a village in the Krishna eastern delta. I find 'Guntasalah' in the *Indian Atlas*, map 95, long. 81° E., lat. 16° 12' N.; about 11 miles north (not south) of it, 'Pamur;' and about 4 miles west (not north) of *Pamur*, 'Vailpoor.'

⁴ From Dr. Fleet's impressions.

⁵ The corner of the plate, with the *āksharas* in these brackets, is broken away.

⁶ Between *te* and *pa* another *ākshara* appears to have been originally engraved.

⁷ Metre: Ślōka (Anuṣṭubh).

[illegible][illegible]

16 sūnu[r*]=Yyuddhamalla[h*] sapta varshāpi | ¹Nirjjity=Ārjuna-sannibhō janapadāt=tan=nirggamayy=ōddhatān dāyā-

Second Plate ; Second Side.

- 17 dān=inabhānu-līna-bhagaṇ-ākārān=vidhāy=ētarā[n*] Vajr=iv=ō[r*]jjita-nākam=Amma-nripatēr=bhrātā kanḥyāu=bhu-
18 van Bhimō bhīma-parākramas=samabhunak=samvatsarād(n)=dvādaśa |(II) [2*]
Tasya² Mahēśvara-mu(mū)rttēr=Umā-samān-ākṛitēh
19 Kumār-ābhāh [I*] Lōkamahādēvyāh khala yas=samabhavad=Ammarāj-ākhyāh |(II)
[3*] ³Kavi-gāyaka-kalpatara[r*]=ddviya-muni-
20 dīn-āndha-bandhujana-Surabhih [I*] yāchakajana-chintāmaṇir=avanīśa-maṇir=mmah-
ōgra-mahasā dyumaṇih |(II) 4*
21 Sa samastabhuvan[ā*]śraya-śri-Vijayāditya-mahār[ā]jō⁴ rājādhirāja-param[ō*]śvaraḥ
paramabha-
22 tt[ā*]rakah⁵ Guḍrāvāra-⁶vishbaya-nivāsino rāshtrakūṭa-pramukhān=kū(ku)ṭumbinas=
sarvv[ā*]n=ittham=ājñāpayati | Atha
23 tasyāh Paṭṭavarddhinyāh Pammav-ākhyāyām(yāh) sūtāya yuvarāja-
Ball[ā*]lādēva-Vēlābhaṭṭāya
24 Boḍḍiya-nāmnō Pāmbaṇṇu-nāma-grāmasya dakṣhiṇasyān=disi Nōmi-kshētram
Pātaśa[pa]ri[ya?]-

Third Plate.

- 25 kshētram⁷ Ammarājō R[ā]ja-mahēndrō dattavān |(II) Asya kshē[tra*]-
dvayasy=[ā*]vadhayāh⁸ [I*] Pūrvvataḥ Inda[ni]-
26 cheṇuvu | dakṣhiṇataḥ ⁹Raṭṭ[ō]ḍi-chēnu | paśchimataḥ Su[gu?]mm[ā]-chēna(ni)
garusa | uttarataḥ Vēlpu-jēnu(ni)
27 turpūna¹⁰ pannasa | Pūrvvataḥ Dāmapiya-pannasa | dakṣhiṇataḥ pedda-trōva |
paśchimataḥ yō-
28 ru | uttarata[h] Gaṇṭhasāla-yappavayyari-[pa]nnā(na)sa¹¹ | Gṛiha-kshētram cha |
Pūrvvataḥ Badirā-
29 lama[jji?]ya-paṭu | dakṣhiṇataḥ Tipṭhūrr[ō]ṭama-paṭu | paśchimataḥ Jivaraksha-
paṭu |
30 uttarataḥ rachoha |(II) Asy=ōpari na kōnachid=bādḥā kartavyā [I*] yaḥ karōti
saḥ¹² paṁcha-mahāpātaka-yu-
31 ktō bhavati |(II) Tathā ch=ōktaṁ Vyāsēna | ¹³Bahubhir=vvasundhā dattā
bahubhiś=ch=ānupālita [I*] yasya [ya]-
32 sya yadā bhūmis=tasya tasya tadā pa(pha)lām |(II) [5*]

ABSTRACT OF CONTENTS.

Lines 1-20 give the line of succession, with the lengths of the reigns, from Kubja-Vishpuvardhana to Ammarāja, the son of Bhīma (i.e. Chālukya-Bhīma II.) and

¹ Metre: Śārdūlavikrīḍita.

² Metre: Āryā.

³ Metre: Āryāgīti.

⁴ -mahārājō rājādhirāja- perhaps has only been written by mistake for -mahārājādhirāja-.

⁵ Read *rakō.

⁶ Originally Guḍrācēdrā- was engraved, but the sign of the last d has been struck out.

⁷ One would have expected cha after this.

⁸ In the description of the boundaries which follows, there are several expressions which I do not understand, and I am unable to state with confidence which of the names in it are names of villages. The word pannasa is also found in *Ind. Ant.* Vol. XIII. p. 250, l. 30, and paṭu apparently *ibid.* Vol. XIV. p. 59, l. 73.

⁹ This may possibly have to be read Raṭṭāḍi.

¹⁰ Read turpūna.

¹¹ I make the correction in this word, because the word is spelt pannasa above, and in *Ind. Ant.* Vol. XIII. 250, l. 30.

¹² Read sa.

¹³ Metre: Ślōka (Anuṣṭubh).

Lôkamahādēvi, in substantially the same manner¹ as lines 1-30 of the inscription edited and translated in *Ind. Ant.* Vol. VII. p. 15 ff.

He,² the asylum of the whole world, Vijayāditya (l. 21) the *Mahārāja*, the *Rājādhirāja*,³ *Paramēśvara* and *Paramabhāṭāraka*, thus issues a command to all the cultivators, headed by the *Rāshṭrakūṭas*, who inhabit the *Gudrāvāra-vishaya*:—

Now to the son of that (lady of the) *Paṭṭavardhini* (family), named *Pamnavā*, viz. to the *Yuvarāja* Ball[ā]lādēva-Vēlābhata, named *Boḍḍiya*, *Ammarāja Rājamahēndra*⁴ gave the *Nōmi* field (and) the *Pāṭaka*[pa]ri[ya] field in the southern quarter of the village of *Pāmbarra*.

The boundaries of these two fields are (l. 25): [of the first field], on the east, the *Inda[ni]-cheṅṇa* (tank); on the south, the field of *Ratt[ō]ḍi*; on the west, the margin of the field of *Su[gu]mmā*; and on the north, the *pannasa* east of a field of *Vēlpa*; [of the second field], on the east, the *pannasa* of *Dāmapiya*; on the south, a big road; on the west, a river; and on the north, the *pannasa* of *Gaṇṭhaśāla*.

[He] also [gave] a house-field [the boundaries of which are]: On the east,
 on the south, on the west, and on
 the north, the court of audience.

Lines 30-32 warn the people not to obstruct this grant, and quote a benedictive verse, ascribed to *Vyāsa*.

No. 17.—CHEBROLU INSCRIPTION OF JAYA;

AFTER SAKA-SAMVAT 1135.

By E. HULTZSCH, PH.D.

This inscription is engraved on the four faces of the right one among two pillars in front of the *gōpura* of the *Nāgēśvara* temple at Chēbrōlu in the *Bāpatla tāluka* of the *Kistna* district. I edit it from an excellent inked estampage, prepared in 1897 by Mr. H. Krishna Sastri, B.A. The inscription is in very good preservation. The letters are so clear and well-formed that it can be read as easily as print. The alphabet is Telugu, and the languages are Sanskrit verse (lines 1-110 and 149-158) and Telugu prose (ll. 110-149).

The inscription opens with some invocations (verses 1-4). Then follows the genealogy of the (*Kākatīya*) king *Ganapati*, who traced his descent from the *Sun* (v. 5), his son *Manu* (v. 6), and the family of the *Raghu*s (v. 7 f.). The earliest historical ancestor, mentioned by name, is *Durjaya* (v. 8). His son *Bēta* (v. 8) is identical with *Betma*, alias *Tribhuvanamalla*, of the *Ēkāmrānātha* and *Anmakopā* inscriptions.⁵ After him ruled *Prōla* and his son *Rudra* (v. 8). *Mahādēva*, the uterine brother of the last (v. 9), and *Mahādēva*'s son *Ganapati* (v. 10), who

¹ Minor differences which may be mentioned are: In line 1 we here have the spelling *Hdritt*. (instead of *Hdriti*), and in line 13 *Kollabigandā* (instead of *Kollabhigandā*); in line 12 we have only *Vikramaditya* (instead of *yuvarāja-Vikramaditya*), and in lines 14 and 15 *Tāl-ādhipati* and *Tāl-ādhipa* (instead of *Tālapa* and *Tālapa-rāja*); moreover in line 6 the length of *Jayasimha*'s reign is (correctly) given as thirty-three (instead of thirty) years.—Verses 2-4 of our inscription occur, in addition to others, in the inscription mentioned above; verse 2 is also found in *South-Ind. Inscr.* Vol. I. p. 48, l. 20; and verse 3 *ibid.* l. 22, and in *Ind. Ant.* Vol. XII. p. 92, l. 23.

² I.e. *Ammarāja*.

³ The writer perhaps meant to say only 'the *Mahādēvādhirāja*.'

⁴ I.e. 'the great Indra (or chief) of kings.'

⁵ *Ind. Ant.* Vol. XXI. p. 197.

was surnamed Chhalamattigandā¹ (vv. 18 and 19). This genealogy agrees with that derived from other Kākatiya inscriptions,² but acquaints us with the name of Bēta's father, which was hitherto unknown.

Verses 13-27 refer to Jāya (v. 20) or Jāyana (v. 13), a chief whose genealogy is given in detail in the Gaṇapésvaram inscription of Śaka-Saṃvat 1153.³ He was the chief of the elephant-troop⁴ of king Gaṇapati (v. 13) and received from his sovereign, in Śaka-Saṃvat 1135, the city of Shaṇmukha (v. 20), or Tāmrāpuri (v. 19), or Tāmrāgarī (v. 27). The two last names are Sanskrit equivalents of the Telugu word Chembrōlu (l. 120), the modern Chēbrōlu. The same town is designated 'the city of Shaṇmukha' on account of its temple of Kumārasvāmin (v. 22 and l. 114), which is now called Nāgēśvara. Jāya is stated to have built a wall round Chēbrōlu (v. 27) and to have repaired its temples (vv. 21-26).

The Telugu portion consists of a list of the villages and shares which were the property of the temples at Chēbrōlu, and of the persons who had granted lamps to these temples. This list was evidently compiled from the records of the temples at the order of Jāya, after he had received Chēbrōlu in gift from king Gaṇapati. The majority of the villages and shares apparently belonged to the temple of Kumārasvāmin (ll. 110 and 114). The temples of Chōḍabhimēśvara and Vāsudēva (l. 119 f.) cannot now be identified at Chēbrōlu. The temple of Ananta-Jina (l. 121) may have been located on the site of a Śiva temple, in the court-yard of which Mr. Krishna Sastri found three beautifully carved Jaina figures. Two further temples at Chēbrōlu, Mūlasthāna⁵ and Kāḍuvittēśvara, are mentioned in verse 26.

Of the villages which are referred to in the Telugu portion I can identify only three, viz. Kollūru (l. 114 f.) in the Rēpalle tāluka;⁶ Kolaṅkalūru (l. 116), now Kolakalūru,⁶ in the same tāluka; and Vallūru (l. 117), 9 miles south-west of Chēbrōlu in the Bāpāṭla tāluka.

As stated before, king Gaṇapati granted Chēbrōlu to Jāya in the month of Chaitra of Śaka-Saṃvat 1135, the cyclic year Śrīmukha (v. 20), i.e. A.D. 1213-14. This is the earliest authenticated date of Gaṇapati's reign. The inscription itself may have been incised some years later; for Jāya must have required several years for accomplishing the buildings which are referred to in the inscription.

TEXT.

East Face.

- 1 स्वस्ति श्रीः । जयति हरिवराहः प्रेमसं-
- 2 भ्रांतपृष्ठीस्तनभरपरिरंभारंभ-
- 3 दृप्तस्य यस्य । पुष्कलपुष्कलितांभ-
- 4 संचयस्तीयराशिः पुनरविरळनि-
- 5 र्यत्स्वेदपूरैरपूरि ॥ [१*] हेरंवस्य
- 6 विकल्पदंतमुकुळं गौरीरहस्यो-
- 7 स्रवप्रत्यासन्नविलासदीपकलिका

¹ This *biruda* is elsewhere spelt *Chalamattigandā*. It was borne by Rudrāmbā and Prātāparandra (*Ind. Ant.* Vol. XXI. p. 199), and by the chief Vanapati (above, Vol. IV. p. 315).

² See above, Vol. III. p. 95.

³ Above, Vol. III. No. 15.

⁴ Compare verse 38 of the Gaṇapésvaram inscription.

⁵ A Chēbrōlu inscription (No. 161 of 1897) of Goṅka of Velanāgaṇu, dated in Śaka-Saṃvat 998, the *Nāga-saṃvatsara*, records the gift of three lamps to the temples of Mūlasthāna-Mahādēva and Kumārasvāmin.

⁶ See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 79.

⁷ From an inked stampage, prepared by Mr. H. Krishna Sastri, B.A.

- 8 गंगामृणाकाङ्कुरः । देवस्य क्षिपुर-
 9 द्रुहो विजयिना पुण्येषुणा मस्त-
 10 के विन्यस्ताङ्कुयविभ्रमा विजयते
 11 चूडासुधांशोः कला ॥ [२*] पायादः प-
 12 रिवर्त्तमानलहरीप्राग्भारमास्त्रा-
 13 लयन्नायंकालतरंगकेळिषु करास्कां¹
 14 देन मंदाकिनी । देवस्यारभटीपरिभ्र-
 15 मकलासंरंभसंभाविनः शंभोरंबु-
 16 मृदंगवाद्यरचनारंभाय लंबोदरः ॥ [३*]
 17 हंसाः पद्मासनारूढा यदंतस्त्रसु-
 18 पासते । परामृतरसस्त्रंदि स्रोतस्सारस्व-
 19 तं स्तुमः ॥ [४*] प्राचीवधूसुखविशेषकपद्म-
 20 रागः प्रख्यायते हि भगवानरविंदवं-
 21 धुः [१] यच्च श्रुतिप्रणयधामनि संनिध-
 22 ते देवो हिरस्मयवपुः पुरुषः पुरा-
 23 णः ॥ [५*] मनुरंशमतीत्य स्रतुरासीद्यत
 24 एवाभ्युदितास्त्रभावशुभाः । निगमादि-
 25 व सर्वधर्माचर्यास्तुहिनाद्वैरिव राज-
 26 हंसवंशाः ॥ [६*] तस्मादिच्छाकुरासीत्तदुपरि च
 27 गरस्तत्परस्तात्कुस्त्रस्तस्मादूर्ध्वं² दिलीपस्तमनु
 28 दशरथस्तत्सुतो रामचंद्रः । यद्दीरश्रीवि-
 29 लासा विससमतुलितोदयकैलासजाग्रहोः-
 30 क्रीडातुंगलंकासुभटविघटनास्ते दिगं-
 31 ते प्रयंते ॥ [७*] एषां वंशे रघूणां क्षितिपति-
 32 रभवदुर्जयशौर्यकेळिस्फूर्जद्भूमा त-
 33 तोभूत्यतिकरटिघटायातनो वैतराजः ।
 34 [च]क्रे विक्रांतबाहुस्तदनु वसुमतीपा-
 35 लनं प्रोलभूपस्तत्पुत्रो रुद्रदेवस्तदु-
 36 परि च नृपोत्तंसरत्नं बभूव ॥ [८*] ततस्तत्कोदर्यः[*]
 37 स्वभुजधृतसाम्बान्यमहिमा महादेव-
 38 चोणीरमण इति गीतस्त्रिभुवने । अभूत्से-

¹ The *anacrusis* stands at the beginning of the next line.

² Read ^०रक्तपुरस्त्रं.

39 वानम्वक्षितपतिशिरोमंडनमणिप्रभा-

40 भिर्यत्पादांबुहमकरंदव्यतिकरः ॥ [८*]

North Face.

41 अथ गणपतिदेवः प्रादुरासीदमुष्मा-

42 क्षुरतरुखि सिंधोरुह्याध्यविद्याणनयीः ।

43 विहरति फणिभर्तुः श्वासखेदादपेता सु-

44 रभिमलयजार्द्धि यद्भुजे भूतधात्री ॥ [१०*]

45 यस्य प्रस्थानमेरीमुखरितहिमवह-

46 ह्वरं सैन्यघोषं श्रुत्वा प्रत्यर्त्तिकांताः प्र-

47 शिथिलकवरीभारबंहास्त्रमंतात् । भं-

48 भावातायधूतध्वनितजलधरव्यूह-

49 संक्षोभरिंखन्निर्घाताघातभोतप्रसृमर-

50 चमरोविभ्रमा विभ्रमंति ॥ [११*] मा त्वं म-

51 ह्यं मद्रनाथ पुरतः पांचाल मुं-

52 चांतरं मार्गं देहि विदेहभूप पदवी

53 हस्मीर किं वार्यते । ज्ञण चीणगतिं ज-

54 होहि गमने काशीद्र का सांद्रता यस्य

55 द्वारि विजृम्भते चिरमिति क्षमापालकीलाह-

56 लः ॥ [१२*] वर्द्धते खलु वसुंधरापतेस्तस्य सिंधु-

57 रचमूधुरंधरः । जायनस्सकलनाथ-

58 वैदिकग्रामणीः कविसभाशिखामणिः ॥ [१३*] य-

59 क्लीर्त्तिगीतिचतुरास्त्रिदशेंद्रकन्याश्शुद्धांतसौ-

60 धशिखरेषु पुलीमजायाः । तामिस्रपच-

61 रजनोऽपि चंद्रिकाभिः क्रीडाचकोरमिधु-

62 नानि विलोभयंते ॥ [१४*] यत्थागाद्भुतनिर्जितै-

63 रिव पयस्स्वस्वमुन्मुच्य तैर्यत्र कापि प-

64 लायितेपि शरदारंभे महामोघरैः । य-

65 स्तेनाकरिमल्लगल्लफलकचेणीषु लब्धास-

66 दा वृष्टिर्धन्यतिपक्षपक्षकृद्गं नेत्रा-

67 रविंदेषु च ॥ [१५*] एतैः पुरा नः क्षितिपालपु-

68 चास्त्रंरक्षितास्त्रयति दंतदष्टैः । इती-

69 व यदैरिविलासहर्म्यैस्तृणप्ररोहाग्निशर-

- 70 सा द्वियंते ॥ [१४*] सुतनु वदनकांतिं वासस-
 71 : पद्मवेन खगय सलिलपूरेर्दुर्गमं
 72 वर्त्म मा भूत् । इति गिरिमधिगच्छन्त्यस्य श-
 73 नुचितीशः कथयति निजकांतां चंद्र-
 74 कांतस्त्रलोषु ॥ [१७*] मंत्री कार्यनिरूपणे
 75 प्रियसुहृदिसंघसंभाषणे^१ काव्यारं-^२
 76 भविषी कविः सहचरसंगीतसंपा[द]-
 77 ने । कर्त्ता शिल्पकलाकलापविषये संप्रैव-
 78 णे किंकरी युवे यच्छलमत्तिगंडहृ-
 79 पतेरपेक्षरी वर्त्तते ॥ [१८*] अथैकदा दक्षिणदि-
 80 [क्*][चि]तीशान् विजित्य वीरो विनिवर्त्तमानः । म-
 81 [छे]पथं ताम्बपुरीमयासीञ्च-
 82 त्पताकां क्लमत्तिगंडः ॥ [१९*] पंचत्रिंशदु-
 83 पेतद्रुद्रमतसंख्याते शकाब्दे मधौ मा-
 84 सि श्रीमुखवक्त्रे स नृपतिश्चीजायसेना-
 85 भूते [I] पूर्वं तावकमात्रमातुलभुजा-

West Face.

- 86 संरचितां पाण्डुखीमद्वारभ्य मदान्नय[I]
 87 पुरमिमां त्वं पालयस्वेत्यदात् ॥ [२०*] अथ स
 88 सकलप्रासादानां प्रणष्टशिलेष्टकाप्रभृति
 89 सकलद्रव्यं नव्यं विधाय समंततः । य-
 90 श इव सुधालेपं तत्र प्रकाशय ततः परं क-
 91 नककलशव्यूहं स्वस्य प्रतापमिव न्यधात् ॥ [२१*]
 92 स खलु सकलांगभाजं कनकमयीमकु-
 93 त तारकारातेः । प्रतिक्रान्तिसुररणांगण-
 94 विहरणयोग्यं तनुचमिव ॥ [२२*] सर्वोपचा-
 95 रसिध्यर्थमस्य^३ पात्रपरिच्छदं । सौवर्ण^४ राज-
 96 तं ताम्रं कांस्यं च बहुधा व्यधात् ॥ [२३*] म-
 97 ह्य लोहप्रतिमां महीयसीं स तस्य
 98 देव्यौ च विधाय तादृशौ । प्राकारमुच्चं शनि-

^१ Read °दिशम्.^२ Read व्रनष्ट.^३ The anandras stands at the beginning of the next line.^४ Read सिवार्ण°.^५ Read सौवर्ण.

- 99 मंठपं महलिभूमिकं गोपुरमप्यक-
 100 खयत् ॥ [२४*] अथैतस्याकार्षीत् प्रतिमकरसंक्रां-^१
 101 तिदिवसं महाखेटक्रीडाश्रम[वि]धुतये मं-^१
 102 टपमसौ । यदालिख्ये लेखैरवसरसमेतैस्त्र-
 103 पुळकं विभाव्यंते देवासुर[सम]रसरं-^१
 104 भरचनाः ॥ [२५*] मूलस्थानस्य लिंगस्य काडुवि-
 105 द्द्वेखरस्य च । नवप्रतिष्ठाभकरीदस्य-
 106 भिः परिभूतयोः ॥ [२६*] दुर्गं च तांमनगरी-
 107 मभितो व्यधत्त प्राकारमुनतमुद-
 108 चितगोपुरं सः । आभाति येन हरस्य-
 109 तुविनिर्जितेन क्रौचेन सा शिखरिणा परिसेवि-
 110 तेव ॥ [२७*] ई देवर कडलु । गूर्पु मोदलुकीनि प्र-
 111 दक्षिणमुगाल । नारिकेलपुंबूडि । मंचे-
 112 डलु । कोविलंबूडि । कोमरजंबूडि । वेंजडलु ।
 113 लम्पेतलपूडि । सुडपूडि । सेरपूडि । मुल-
 114 कलपूडि चंदु स्वामिदेवरकु सगसु । कोलू-
 115 रि अनंतेश्वरदेवरकु सगसु । गुम्फपूडि । व-
 116 डुंबूडि । गूडपूडि । त्रिस्तुलु [१*] कोलंकलूर
 117 नमिलिकंभाळ नडिमि पोलसु ख १५ वन्नूरु
 118 ख १५ कंतेट ख २ कडुंगाल ख १ कोळूर ख १ [१*]
 119 चोडभीमेश्वरदेवरकु ताडुंबूडि । वासुदे-
 120 यरकु कट्टेपूडिनि ख १[२] चेंन्नोलि पोलसुलो-
 121 नतु अनंतजिनदेवरकु ख ५ पूजारुलकु ख १२
 122 देवर ब्रह्मपुरि ब्राह्मलु १४कु ख १४ शासना-
 123 धिकारिकविचक्रयत्तुलकु ख २ जोसुनिकि ख २ वै[यु]-
 124 निकि ख २ पैग्गडकु ख २ करणानकु ख २ सातुलु
 125 सुन्नूरुल्लोनातु एनिमिदेडु वयसु[न]-
 126 नुंडि गुडिगोलिंचिवारिकेन्नानु श्रीक्रीकडुकु ख २
 127 पडिझारिकि ख २ नट्टपीनिकि ख २ आवजकानिकि ख २
 128 महेलकानिकि ख २ वासेकानिकि ख २ पाडीवारिकि
 129 श्रीक्रीकडुकु ख २ धवळमंखुवानिकि ख २ धारवा-
 130 निकि ख २ गौळुवानिकि ख २ भेरिवानिकि ख २ ज[ग]डवा-
 131 निकि ख २ जयघंटवानिकि ख २ अलंकारिकि ख २

^१ The *anuvada* stands at the beginning of the next line.

South Face.

- 132 मालकरिकि ख २ पीलिगरगवानिकि ख २ कुम्भ-
 133 रिकि ख २ वडुगिकि ख २ कम्भरिकि ख २ कासेवारि-
 134 कि ख [४] मडिवालुनकु ख २ दिव्वेटिनिकि ख २ अ-
 135 त्तिवीयकु ख २ इतवट्टुवारु तम तम
 136 पनुलु नडपि त्रित्तुलु गुडिचि सुखमुंडु-
 137 वार । अय्यवारु सुवूँयुरुतु तम-
 138 डुन्न पीलमुनकु देवरकु ओक पालु कोरु वे-
 139 ट्टि तारु मूंडु वाडलु गुडुत्तुवारु ॥
 140 अखंडदीपालु [१*] सुरसानि कीडकु जक्किनायु-
 141 नि पेरिनायुनि दिव्वे १ [१*] नडपिवांडु नावे । नू-
 142 कनवोयिनि व्रम्मे १ । व्रम्भनवोयुंडु १ । का-
 143 लेवोयुंडु १ । एल्लिवोयुंडु १ । सुरवो-
 144 युंडु १ । मल्लेवोयिनि कामे १ । गुंडेवो-
 145 युंडु १ । दामनवोयुंडु १ । नागमपोते
 146 १ । नल्लेवोयुंडु १ । अन्नेवोयिनि कीम्मे १ । काप-
 147 म कीम्मे १ । वडंकिपोते १ । पडुमपोते १ । नल्लंगो-
 148 म्भनवोयुंडु १ । नल्लेवोयिनि व्रम्मे १ । तिरु[वे १] [१*]
 149 रेकंमारै १ । आमदे १ ॥ * ॥ गामेकां रत्निका-
 150 मैकां भूमेरप्येकमंगुलं । हरन्नरकमा-
 151 प्रीति थावदाभूतसंप्रव ॥ [२८*] स्वदत्तां पर-
 152 दत्तां वा यन्नाद्रुच युधिष्ठिर^१ । महीम्भहीम्भ-
 153 तां श्रेष्ठ दानाच्छेयीतुपालनं ॥ [२९*] स्वसुलतपरि-
 154 पालनाग्रभूणां परकृतपालनमेव धर्महे-
 155 तु[ः] । हरिरपि कमलासनस्य सृष्टिं सततमवन्^२ ज-
 156 गतामभूदुपास्यः ॥ [३०*] इदं रचिष्यतां राज्ञां^३
 157 यशस्यद्रिकया सह । चिरं जायचभूपस्य
 158 धर्मचंद्रः प्रवर्धते^४ ॥ [३१*] * ॥ श्री श्री श्री ॥ * ॥

ABSTRACT OF CONTENTS.

A.—Sanskrit Portion.

The inscription opens with invocations, addressed to the boar-incarnation of Viṣṇu (verse 1); to the crescent of the moon on the head of Śiva (v. 2); to Gaṇapati (v. 3); and to Sarasvatī (v. 4). Verse 5 praises the Sun. His son was Manu (v. 6). His son was

^१ The syllable षि is entered below the line.

^२ The *anuvāda* stands at the beginning of the next line.

^३ Read 'मवच'.

^४ Read 'प्रवर्धते'.

Ikshvāku, who was followed by **Sagara**, **Kakutstha**, **Dilipa**, **Daśaratha**, and **Rāmachandra** (v. 7). In the family of these **Raghus** was born **Durjaya**, and from him **Bēta**; after him ruled **Prōla**, whose son was **Rudra** (v. 8). He was succeeded by his uterine brother **Mahādēva** (v. 9). His son was **Ganapati** (v. 10). The **Madra** king, the **Pāñchāla**, the **Vidēta** king, the **Hammira**, the **Hūna**, and the king of **Kāśī** are stated to have been waiting at his door (v. 12).

(V. 13.) "Verily, prosperous is **Jāyana**, the chief of the elephant-troop of that lord of the earth (*viz.* **Ganapati**), the leader of all actors and Vēdic scholars, (and) the crest-jewel of the assembly of poets."

He was the favourite servant of king **Chhalamattigaṇḍa** (*viz.* **Ganapati**) (v. 18).

(V. 19.) "Now once, returning from the conquest of the kings of the Southern region, the heroic **Chhalamattigaṇḍa** came on the way to **Tāmrapurī**, (a city) with fluttering banners."

(V. 20.) "In the **Śaka** year eleven hundred¹ and thirty-five, in the month **Madhu** (*i.e.* **Chaitra**), in the (cyclic) year **Śrimukha**, that king gave (**Tāmrapurī**) to the glorious general **Jāya**, saying: 'By my order rule thou from to-day this city of **Shapmukha** (**Kumārasvāmin**), which has been protected before by the arm of the maternal uncle of thy mother.'²"

He (*viz.* **Jāya**) repaired and whitewashed all the temples (*prāsāda*) in that city and placed golden pinnacles (*kalāśa*) on them (v. 21). He covered with gold the image of **Tārakārāti** (**Kumārasvāmin**) (v. 22) and supplied vessels of gold, silver, copper and brass for the worship of this god (v. 23). He gave another image of the same god and images of his two consorts,³ which were made of base metal (*lōha*) and were meant to be carried about in procession at festivals (*maha*), and built an enclosure, a *maṇḍapa* of **Śani** (**Saturn**), and a *gōpura* of three storeys (v. 24).

(V. 25.) "Then he made for this (god) a *maṇḍapa* for resting after the sport of the 'great hunt'⁴ on the day of every **Makara-Saṁkrānti**. On the painting in this (*maṇḍapa*), the gods, assembled for the occasion, regard with a thrill⁵ the representations of fierce battles between the gods and the demons."

(V. 26.) "He set up again the *liṅga* of the **Mūlasthāna** (temple) and (the *liṅga* called) **Kāḍuviṭṭēśvara**, which had both been destroyed by robbers."

He surrounded **Tāmranagari** with a wall surmounted by towers (v. 27).

B.—Telugu Portion.

(Line 110.) "The villages of this god⁶ (*are*), from the east towards the south:—**Nārikēḍapumbūṇḍi**. **Mañchedū**. **Kōvilambūṇḍi**. **Komarajambūṇḍi**. **Veñjēdū**. **Ummetalapūṇḍi**. **Suddhapūṇḍi**. **Sērapūṇḍi**. **Mulukalapūṇḍi**; of this (village), one half (*belongs*) to the god [**Kumāra**]svāmin, (and) one half to the god **Anantēśvara** at **Kollūru**. **Gummapūṇḍi**. **Vaḍlambūṇḍi**. **Gūḍapūṇḍi**."

(L. 116.) "(The following *are*) the shares:—15 *kha*⁷ of land in the middle of the peacock⁸ pillars at **Kolaṅkalūru**; 15 *kha* at **Vallūru**; 2 *kha* at **Krantōṭa**; 1 *kha* at **Kaḍuṅgālu**; 1 *kha* at **Kōrūru**."

(L. 119.) "To the god **Chōḍabhimēśvara** (*belongs*) **Tāḍlambūṇḍi**; (and) to **Vāsudēva** 12 *kha* in **Kaṭṭempūṇḍi**."

¹ Literally, 'Rudra's hundred'; compare *Ind. Ant.* Vol. XXI. p. 202, note 48.

² Or possibly, 'by the arms of thy mother and of thy maternal uncle.'

³ *Viz.* **Valli** and **Dēvasenā**; see the colophon of No. 1064 in my *Second Report on Sanskrit Manuscripts*,

p. 102.

⁴ See above, Vol. III. p. 73, note 8.

⁵ The temple of **Kumārasvāmin** (now **Nāgēśvara**) is meant.

⁶ This is an abbreviation of *khaṇḍi* (or *paṭṭi*); see *Brown's Telugu-English Dictionary*, s. v. *paṭṭi*.

⁷ This bird is sacred to **Kumārasvāmin**.

(L. 120.) "In the land of Chembrôlu, to the god Ananta-Jina, 5 *kha*; to the *pājāris*, 12 *kha*; to the 14 Brāhmanas of the *Brahmapurī*¹ of the god, 14 *kha*; to the superintendent of edicts and the emperor of poets, 2 *kha*; to the astrologer, 2 *kha*; to the doctor, 2 *kha*; to the chamberlain, 2 *kha*; to the accountant, 2 *kha*; among the three hundred dancing-girls, to each of all those who serve in the temple from the age of eight years, 2 *kha*; to the door-keeper, 2 *kha*; to the dancing-master, 2 *kha*; to one who beats the big drum, 2 *kha*; to one who beats the small drum, 2 *kha*; to the *vāsekānu*, 2 *kha*; to each of the singers, 2 *kha*; to one who blows the white conch, 2 *kha*; to one who blows the trumpet, 2 *kha*; to one who plays the *gauru*, 2 *kha*; to one who beats the kettle-drum, 2 *kha*; to the *jagaḍavāḍu*, 2 *kha*; to one who beats the gong, 2 *kha*; to one who decorates (*the temple*), 2 *kha*; to the garland-maker, 2 *kha*; to the *piligaragavāḍu*, 2 *kha*; to the potter, 2 *kha*; to the carpenter, 2 *kha*; to the blacksmith, 2 *kha*; to the masons, 4 *kha*; to the washerman, 2 *kha*; to the torch-bearer, 2 *kha*; to Alli-Bōya, 2 *kha*."

(L. 135.) "These persons shall live in peace, doing their respective work and enjoying (*their*) shares. And the three hundred Brāhmanas shall assign one part (*of the produce*) of their land to the god and enjoy (*the remaining*) three parts themselves."

Lines 140-149 record the names of 20 persons who had granted lamps. Verses 28-31 contain the usual admonitions to future kings.

POSTSCRIPT.

Another inscription of Jāya and of his sovereign Gaṇapati (No. 250 of 1897) is engraved on three sides of a pillar which is now built into the roof of the Liṅgodbhavasvāmin temple at Tsandavôlu, the capital of the chiefs of Velanāṇḍu.² The second face of the pillar is turned towards the roof and is hence invisible. The first face opens with the same passage as the Chêbrôlu inscription published above, and breaks off with the words विद्धरति फणिमर्तुः स्वा- of verse 10. The third face bears five Sanskrit verses, the first of which is incomplete at the beginning, and a passage in Telugu prose. I subjoin the text³ of the first sixteen lines of the third face.

- 1 भाषत जायसैन्यना[शं । कल]यसि म-
- 2 यि शंकरे च भक्तिं स[द]यमतस्त्वम-
- 3 मूनि पालये[ति ॥ कु]लोत्तुंगरा-
- 4 जेंद्रगोकचिती[शप्रतिष्ठ]ापितं शं-
- 5 करं स्नानुजाख्यं । [स पंडी]श्वरं जाय-
- 6 सेनाधिनाथस्तदार[भ्य] तैस्तैरुपायै-
- 7 [र]पास्ते ॥ चौरैश्चिरेण चलितेस्व पुरा-
- 8 णपोठे पीठांतरं स चतुरं विधिव-
- 9 द्विधाय । प्रासादमप्यमलकांच-
- 10 नकुंभसंपक्षंभावनीयमकरो-
- 11 दनुकर्मशिलैः ॥ सर्वोपचारसिध्यर्थ-⁴

¹ See above, Vol. III. p. 298, note 9, and Vol. IV. p. 123.

² See above, Vol. IV. p. 33 f. and *Additions and Corrections*, p. v. The inscription itself refers to two of those chiefs; see below, p. 151, notes 5 and 6.

³ From an inked estampage, prepared by Mr. H. Krishna Sastri, B.A.

⁴ Read विहारं.

- 12 मस्य [प]ात्रपरि[च्छ]दं । सौवर्न¹ राजतं²
 13 ताम्रं कांस्यं [च] बहुधा व्यधात् [॥]³
 14 य[स्त्र] यस्य यदा [भू]मिस्तस्य तस्य
 15 [त*]दा फलं । तस्य[त्तण]प[ति]न्नापोष्यमै
 16 [गो]वाटिकामदात् ॥ ई गोवाड पोल-
 17 [मेर] [१*]⁴

It appears from the above passage that [king Gaṇapati] put the general Jāya (lines 1 and 5 f.) in charge of a temple of Śaṅkara (Śiva), which had been founded by king Kulōttuṅga-Bajendra-Goṅka⁵ and had been named Paṇḍiśvara (l. 5) after [Paṇḍa],⁶ the younger brother of Goṅka I. Jāya provided the god with a fresh pedestal (*piṣṭha*), as the old one had been stolen, placed golden pinnacles (*kumbha*) on the temple, and granted vessels for the worship. King Gaṇapati himself (l. 15) gave to the temple the village of Gōvāṭikā or, in Telugu, Gōvāḍa⁷ (l. 16).

No. 18.—SRAVANA-BELGOLA EPITAPH OF MARASIMHA II.

By J. F. FLEET, Ph.D., C.I.E.

This inscription, engraved on the four faces of the base of a pillar, which is known as the Kūṭe-Brahmadēva-kambha, at the entrance to the area occupied by the temples on the Chandragiri hill at Śravaṇa-Belgoḷa, was first brought to notice and edited by Mr. Rice, in his *Inscriptions at Śravaṇa-Belgoḷa*, No. 38 (see also, *id.* Introd. p. 18 ff.). I edit my version of it from ink-impressions supplied to me by Dr. Hultzsch.

The writing consists of one hundred and fourteen lines: twenty-seven on the south face of the pillar, covering an area about 1' 11½" broad by 2' 8" high; twenty-eight on the west face, covering an area about 1' 9" broad by 2' 10" high; twenty-eight on the north face, covering an area about 1' 10½" broad by 2' 10" high; and thirty-one on the east face, covering an area about 1' 10½" broad by 3' 1" high. Lines 28 to 49 on the west face, and the whole of the writing on the north face, are very much damaged; so much so that no connected passages, worth reproduction, can be made out. The rest of the record, however, is in a state of good preservation.—The characters are Kanarese, of the regular type of the period to which the record refers; and they were boldly formed and well executed throughout. They show, of course, only the later or cursive forms of the *kā* (in *Mānyakhṣa*, lines 12, 100) and *ḥ* (e.g. *baḥa*, line 12, *aḥumbam*, line 84).⁸ They do not appear to include the separate distinct form of the lingual *ḍ*. They shew the *virāma*, represented by its own proper sign, in *bhuṃjan* and *baḥit*, line 2, *koḥ*, line 112, and *ir*, line 113; and they do not include any final forms. In lines 1 to 109, the average size of the letters is about ¼" or ⅜". In lines 110 to 114, the characters are somewhat smaller and thinner, though of the same type, and possibly written out by the same hand, with the rest of the record: this may be due to the person who wrote out the record, for the engraver, having not enough space to finish it in completely uniform characters; or the

¹ The *causēra* stands at the beginning of the next line.

² Read सौवर्ण.

³ This verse is identical with verse 23 of the Chābrōla inscription.

⁴ Lines 17 to 25 contain a description of the boundaries of Gōvāḍa in the Telugu language.

⁵ No. 10 of the Table, above, Vol. IV. p. 35.

⁶ No. 12 of the same Table.

⁷ In the Rōpalle tāluka, about 7 miles north-east of Taṇḍa rōla.

⁸ For the importance of the use of the earlier and later forms of *kā* and *ḥ*, in connection with undated records about a century or a century and a half earlier, see page 155 below, note 8.

passage may be, as suggested by Mr. Rice, a slightly later addition.—The language is Sanskrit in lines 1 to 83, and Kanarese, of the archaic or stilted type, in lines 84 to the end. There are verses in lines 1 to 4, 28 to 99, and 112 to 114; and I am indebted to Mr. H. Krishna Sastri for several very useful suggestions in dealing with both the text and the translation of some difficult passages in the Kanarese verses. The Sanskrit *gadya* or ornate prose, in lines 5 to 27, is not very successful, there not being enough of the usual alliteration and rhyming endings; and there is nothing remarkable in such of the Sanskrit verses as remain in lines 50 to 55: in the Kanarese portion, however, the author, who was evidently an accomplished writer in that language, has done full justice to his topic and to himself, both in sonorous diction and in sense.—The orthography does not present anything calling for special notice.

The inscription is a panegyric of the Western Gaṅga prince Mārasimha II. It mentions him by his proper name in line 42, and throughout the rest of the record by various *birudas* and epithets, of which the most frequent and evidently the most highly prized one is *Noḷambakul-Āntaka*, "the Death of the family of the Noḷambas,"—with reference to his successes against the Pallavas of the Noḷambavāḍi thirty-two-thousand province. Lines 110 to 114, at any rate, were written after his death; and they tell us that, a year after his completion of the career of conquest which is the subject of the earlier part of the record, he abdicated, and died in the practice of religion, at the feet of a Jain teacher named Ajitasēna, at Baṅkāpur in the Dhārwar district,—starving himself to death, like so many others whose epitaphs are at Śravaṇa-Belgoḷa, by a three-days fast.¹ And it seems plain, in fact, that, like various others of the records at Śravaṇa-Belgoḷa, the whole of this inscription is an epitaph,—not a contemporaneous record engraved while he was still alive. The record is not dated; but it may be placed in A.D. 975, as an inscription at Mēlāgāni shews that Mārasimha II. either died or abdicated in or shortly before June-July, A.D. 974.² The contents of it are noticed in detail on page 169 ff. below.

I have given, elsewhere,³ a full exposé of the spurious nature of certain copper-plate grants, which purport to present an unbroken genealogical list of the Western Gaṅgas going back to the second century A.D. And I have shewn how utterly unreliable, for purposes of ancient history, are those grants and a Tamil chronicle, called *Koṅgudēta-Rājakkal*, which purports to furnish information of the same kind. The results of the inquiry on that occasion were, that the earliest authentic Western Gaṅga names are those of Śrīpuruṣa-Muttarasa, who, pending more precise discoveries, was to be placed somewhere in the period A.D. 750 to 850, and of Śivamāra, who was to be placed either immediately before or immediately after Śrīpuruṣa-Muttarasa; and that the alleged genealogy was invented in the ninth or tenth century A.D., when all the great families of Southern India were beginning to look up their ancestral belongings and devise more or less fabulous pedigrees. Since the time when I wrote, some new records on stone have been brought to notice, and a critical version has been published of a copper-plate grant which was already known but was not satisfactorily available for use. And these new materials, militating in no way with the conclusions at which I arrived, enable me now to put together a genealogical and successional list of the Western Gaṅgas of Talakāḍ (see page 153),⁴ and to make a first serious attempt to determine the real history and chronology of the family.

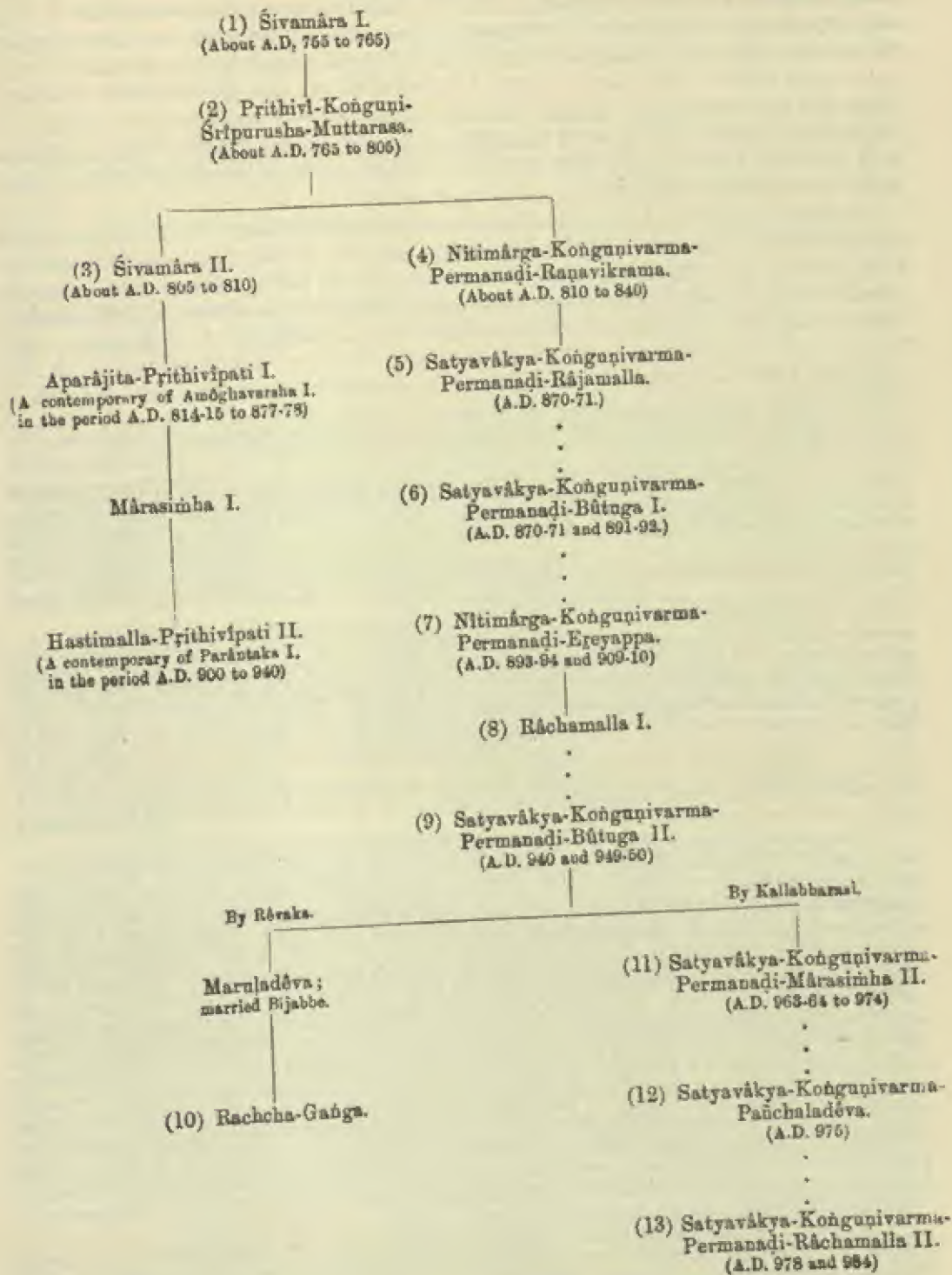
¹ For a description of the *sallikkhand* or vow of starving to death, see Mr. Biles's *Insers. at Śrav.-Bel.* Introd. p. 15 ff. He has pointed out (*ibid.* p. 17) that, among the various instances of it mentioned in the records there, there is one of even so late a date as A.D. 1809 (No. 72). The process sometimes lasted for three months (No. 2). But it was accomplished in three days in also the case of Mallishēga (above, Vol. III. p. 207, verse 72).

² See page 168 below, and note 6.

³ Above, Vol. III. pp. 169 to 175.

⁴ The numbers before some of the names indicate the members of the family who actually ruled, or probably ruled, over the Gaṅgavāḍi province, and the order in which the succession went. When the exact relationship between two consecutive individuals is not established, dots are used instead of lines.

The Western Gaṅgas of Tājakād.



The earliest authentic Western Gaṅga name is that of Śivamāra I. His existence is proved by an inscription at Vallimalai in the North Arcot district,¹ about eighty miles to the east from the Gaṅga town of Kōlār, which enumerates four generations,—Śivamāra I.; his son, Śrīpuruṣa;² Śrīpuruṣa's son, Raṇavikrama; and Raṇavikrama's son, Rājamalla,—and says that Rājamalla, having seen the hill on which the record is, took possession of it, and founded a Jain temple there in token of having done so. The record, indeed, does not tell us that these persons were Gaṅgas. But their names fit in so exactly with the statements in the spurious grants and in certain unquestionable records in the Western Gaṅga territory itself which will be mentioned further on, that no hesitation need be felt about identifying them as Western Gaṅgas of Talakūḍ.

There are records in Mysore, which may be ascribed to Śivamāra I. One is a stone inscription at Dēbūr,³ which mentions him as simply Śivamāra, without any regal title of any kind, but uses a technical expression which stamps him as holding a rank and authority considerably greater than those of any mere local governor.⁴ And others are stone inscriptions at Rāmpura and Mūḍahaḷli,⁵ which mention "the Koṅgaṇi king (*arasa*) Śivamāra," and

¹ Above, Vol. IV. p. 140, A.—In the *Postal Directory of the Madras Circle*, the name of the place is given as 'Vellimalai.'

² The spurious grants describe Śrīpuruṣa (whose proper name, Muttarasa, they do not give) sometimes as the son, and sometimes as the grandson (without mentioning the father's name), of Śivamāra I.; to Śrīpuruṣa they allot two sons, Śivamāra II. and Vijayāditya; and they represent Rājamalla as the son of Vijayāditya (see the tables, above, Vol. III. pp. 161, 177); and curiously enough, it is the pretended earlier records, from Hoṣūr, Nāgamaṅgala, and Maṅge (for the last, see page 160 below, note 7), which wrongly represent Śivamāra I. as the grandfather of Śrīpuruṣa; while the Sūḍi grant, purporting to be written nearly a century and a half after the Maṅge grant, correctly speaks of the two persons as father and son.—This short but valuable record from Vallimalai disposes finally of one step in the fictitious pedigree, viz. the step which some of the spurious grants place between Śivamāra I. and Muttarasa (see, also, page 155 below, note 5).

³ Mr. Rice's *Epigraphia Carnatica*, Vol. III., Nj. 26.—Mr. Rice has preferred to allot this record to the second Śivamāra.—This record mentions a person named Erya. With this person Mr. Rice identifies the Maḥārāja Eryama of an inscription at Maḍūr (*ibid.* Ml. 68), and the Erya or Ejes of an inscription at Mūḍahaḷli (*ibid.* Nj. 132), and the Erya-Vemmaḍi of a spurious record at Gaṭṭavāḍi (*ibid.* Nj. 199, with a lithograph) which purports to be dated Śaka-Saṁvat 111. He thus refers the Maḍūr and Mūḍahaḷli records, as well as that at Dēbūr, to the time of Śivamāra II. And he alters the date of the Gaṭṭavāḍi inscription from Ś.S. 111 to Ś.S. 711, so as to bring the record on to A.D. 780-90,—sufficiently near to the period of Śivamāra II. The Gaṭṭavāḍi inscription, however, has the later cursive form of the *ṣ*, in *śaḍaḍeyara*, line 10, and *ṣaḍim*, line 11; therefore it cannot be placed before A.D. 804 (see page 155 below, note 5); and the general style of the characters suggests a period at least a century later than even that time.

⁴ The expression in question is *prithivī-rājyaṁ-gaṇa*, or *geṇa*, "to reign over the earth." It is properly a technical expression of paramount sovereignty (see the second edition of my *Dynasties of the Konarese Districts* in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II. p. 423, note 4); but the exact way in which it is to be applied, has always to be determined by the context and general surroundings. The Western Gaṅgas of Talakūḍ were not paramount sovereigns, except occasionally. They belonged to the class of great feudatory nobles, who were more or less independent in their own hereditary territories, and whose position is always very clearly recognisable, if the records are studied attentively, from the various technical titles and expressions that are so carefully used or abstained from. The Śilābāras of Karḷḍ, and the great feudatory nobles of some other families, used the expression *śukha-saṁkathā-vināśadāra rājyaṁ-gaṇa*, or, in Sanskrit, *śukha-saṁkathā-vināśadāra rājyaṁ kri*. The expression properly used by the Western Gaṅgas, in their own province, was *prithivī-rājyaṁ-gaṇa*; and it will be found in almost all of their records which exist in their own hereditary territory: to the contrary I can quote, at present, only *rājyaṁ uttar-ātaraṁ śaṭṭam-ira* (another expression of, strictly, paramount sovereignty) in the Kūlagere inscription of the time of Eryappa, and the use of the purely subordinate expression *d/a*, 'to govern,' in the cases of Eryappa in the Bāgūr inscription, and of Būṭoga II. in the Ātakūr inscription. On the other hand, the proper expression to denote their position and authority outside their own province of Gaṅgavāḍi, was *d/a*; and we find this duly used in the case of Māraṁdiba II. in the inscriptions at Adarugaḍḍi, Guṇḍūr, and Hebbāl, and even in the case of Pañchalaḍēra in the inscription at Mūḷgund.

⁵ *Ep. Carn.* Vol. III., Nj. 50, 127. The Rāmpura inscription, again, has been assigned by Mr. Rice to Śivamāra II. But the use of the title *arasa* is a strong indication that the records are to be ascribed to the first Śivamāra. Muttarasa became eventually a *Mahārājādhirāja* and *Paramēśvara*; in the amplified form *Dharma-*

use the same technical expression of high position. These three records are not dated in any era. And there is nothing in the contents of them to enable us to establish any synchronisms, and so to assign an exact date to them. But the characters of the Dâbûr inscription are attributable to any time within about fifty years on either side of A.D. 800.¹ The period of the record will be determined more closely further on.²

The authentic existence of the second of the four persons mentioned in the Vallimalai inscription, *viz.* Śrīpurusha, had already been established³ by some undeniably genuine stone records at Talakād,⁴ Sivāra,⁵ and Sivarpatṇa,⁶ in Mysore. The Talakād inscription, which is dated in his first year,⁷ and the inscription at Sivāra, give him the full style of "the Mahārāja Prithuvi-Koṅguṇi-Muttarasa-Śrīpurusha;" while, of the Sivarpatṇa inscriptions, one styles him "the Mahārāja Śrīpurusha," and the other, which is dated in his twentieth-odd year,—perhaps the twenty-ninth,⁸—calls him "the Koṅguṇi Mahārāja Śrīpurusha:" evidently, Muttarasa was his name, and Śrīpurusha, "husband of Fortune," was a *biruda*. Like the records of Śivamāra I., these records of Muttarasa,—and also those which will be mentioned further on,—are not dated in any era; and they do not contain anything by means of which synchronisms can at present be established. But they are, similarly, to be referred, on palmographic grounds, to the period A.D. 750 to 850, or thereabouts. And one particularly instructive character,—the old square form of the letter *b*,⁹—

Mahārājaddhirdja (regarding which, see page 168 below, note 2), the use of the first of these two titles was continued by all his descendants from Hanavikrama onwards; and it does not seem likely that his son Śivamāra II. would revert to the simple designation *arasa*.—Another inscription at Mūḍahaḷḷi (Nj. 126) is probably also of the time of Śivamāra I.; but the name of the prince is illegible.

¹ I write on the authority of an ink-impression, which Mr. Rice kindly sent for my inspection. I have not had the means of examining the Rāmpura and Mūḍahaḷḷi records in the same way.

² The spurious Hallegere grant (*Ep. Carn.* Vol. III., Md. 113, with a lithograph) cites a date in the month Jyāshṭha (May-June), Śaka-Samvat 635 expired, falling in A.D. 713, as being in the thirty-fourth year of Śivamāra I., and so would place the commencement of his rule in A.D. 679-80. This latter date is altogether too early. And it is not likely that the record has even hit off a true date for him in A.D. 713.—The Nāgamaṅgala grant would place the commencement of the rule of his successor Śrīpurusha-(Muttarasa) in A.D. 727-28 (see page 166 below, note 2); and this, with the Hallegere grant, would give Śivamāra I. a rule of forty-eight years, immediately before a rule of seventy-eight years by his son!

³ See above, Vol. III. p. 173 f.

⁴ *Ep. Carn.* Vol. III., TN. 1; with a lithograph.

⁵ Here I write on the authority of photographs which Mr. Rice kindly sent me,—one from Sivāra, and two from Sivarpatṇa.

⁶ *Prākāśa-vijaya-sambatsaram Kārttiḡe paṇṇama-aṇḍu*; lines 3, 4.

⁷ The words *vijaya-ra[ś]vatsara[ś]*, followed by the *akṣaras irpps*, are quite clear, in line 2. I conjecture that what follows them stands for *tombattaneyasu*. But the passage (and, in fact, the whole of the remainder of this record) has been so spoilt in painting the stone for photography, that it is a matter of conjecture only. Since writing this note, I have found an indication that Mr. Rice would take the record to be dated in the twenty-eighth year (*Ind. Ant.* Vol. XIII. p. 168). The *akṣaras tteṇṇaneyasu*, however, seem insufficient for the space and for the marks shown in the photograph.—This practice of painting inscriptions by hand for photography cannot be too strongly condemned: it presents the records as they appear to the eye of the person who paints them, and not as they really are; it introduces mistakes, or at least doubt, in even the clearest passages,—for instance, the lithograph of the Talakād inscription of Muttarasa shows in the word *tombattaru*, line 9, an *anusvara* in the second syllable which one cannot believe to be in the original, and the word *Kadabār* or *Kadabār* in one of the Sivarpatṇa inscriptions, contrasted with what reads at first sight as *Kadambār* or *Kadambār* in the other record at the same place (see page 161 below, note 1), is another case in point; it often results, as in the date of this Sivarpatṇa inscription, and in fact throughout the record, in the creation of arbitrary and fantastic signs which render whole passages quite unintelligible; and, in short, it prevents altogether the purely mechanical reproduction which is absolutely necessary for the satisfactory and critical study of the records.

⁸ It occurs in the Talakād inscription (see the lithograph) in the words *sambatsaram* (line 4) and *tombattaru* (line 9).—For the importance of the old or square and later or cursive forms of *ā* and *ḥ*, as a help in fixing the dates of records of the period with which we are dealing, see above, Vol. III. pp. 162, 163. Records containing the cursive forms of these two letters, cannot be placed before A.D. 804. The square forms continued in use up to A.D. 868. But the cursive forms,—the introduction of which, into epigraphic records, seems to be connected with the encouragement that was given to the Jains and their literature in the time of the Rāshtrakūṭa king

proves that at any rate they cannot have been engraved much, if at all, after A.D. 850; while the general palaeographic standard of the Talakād inscription points distinctly to a time somewhat earlier than A.D. 800, as the date of the preparation of that record. It is, thus, not impossible that the person or persons who fabricated the spurious Hoṣṭr and Nāgamāṅgala grants, had available, or hit off, true dates for him, in A.D. 762 and 776-77, or at any rate in the latter year.¹ But it is not possible that, in A.D. 776-77, he had already been ruling for fifty years, as is claimed by the Nāgamāṅgala grant;² for, the synchronisms which are established for some of his descendants, in both lines, shew plainly that the long life and rule, which he undoubtedly enjoyed, were made out by continuing into the ninth century A.D. The approximate limits for him will be indicated below.

There are other records of Śrīpuruṣa-Muttarasa in Mysore, at Dēvalāpura, Varuṇa, Pūrigāli, Hemmige, Bannūr, and Hojalavāḍi.³ The first four of them belong to the earlier part of his career: for, the Pūrigāli record styles him "the Mahārāja Śrīpuruṣa," as also, apparently, does the Dēvalāpura stone; the Varuṇa record calls him "the Koṅgaṇi Mahārāja Śrīpuruṣa;" the Hemmige record describes him as "Prithivi-Koṅgaṇi-Muttarasa," without any title; and the Bannūr record probably styles him "Prithu[vi-Koṅgaṇi-Muttarasa-Śrī]puruṣa," again without any title. All of the records which contain such a reference at all, use the same technical expression of high position and authority which is used in the case of Śivamāra I.⁴ And the Hojalavāḍi inscription marks an epoch in his career, by also giving him the paramount titles; it styles him "the Koṅgaṇi Mahārājādhirāja and Paramāśvara Śrīpuruṣa."

As far, therefore, as individual names go, the authentic history of the Western Gaṅgas of Talakād starts with these two persons, Śivamāra I. and his son Śrīpuruṣa-Muttarasa.⁵ Records giving names for earlier times may, of course, be obtained hereafter; for,

Amōhavaraha I. (A.D. 814-15 to 877-78).—were then in use, and are found in a record of A.D. 865. And a record of much about the same date shows both the forms of *ś*, mixed (*loc. cit.* p. 163, note 1).—The old or square form of the *ś* occurs in also one of the Sivaraṭṭa records of Muttarasa, in the word *Kadaśār*, line 5; and doubtless also in the same word in line 3 of the other Sivaraṭṭa record, where, however, the true appearance of the original has been much spoilt by painting the stone for photograph. I do not find a *ś* of either form in the Sivara record. And none of the four records appears to include a *śś*.—My attention has been drawn to the fact that a cursive *śś* appears, in the lithograph, at the end of line 12 of the Harihar grant of Vinayāditya of A.D. 604 (*Ind. Ant.* Vol. VII. p. 300). An inspection, however, of the photograph, which is given with the lithograph in *P. S. and O.-C. Inscriptions*, No. 17, will shew that this is only due to an injudicious touching up by hand of a damaged square *śś*; this was done at a time when it was thought more important to publish clear and easily legible lithographs, than to produce absolutely mechanical and faithful facsimiles which an unpractised eye might find it difficult to deal with.

¹ Just as a possibly true year may have been available, or was hit off, for Bātuga II., in the spurious Sōḍi grant (see page 167 below, note 3) which refers itself to his time. But calculations shew that the details of the dates cited in the Hoṣṭr and Sōḍi grants are not correct for the years that are quoted; and this detracts a good deal from any value that might be attributable to them.

² This would place the commencement of his rule in A.D. 727-28. And, as the spurious Suradbhānupura grant (see page 169 below, note 7), which cites the Sarvaḥit *saṁvatsara*, Śaka-Samvat 720 (expired), = A.D. 807-808, as the third year of Śivamāra II., would thus place the commencement of the rule of Śivamāra II. in A.D. 805-806, this would give Muttarasa a total rule of seventy-eight years.

³ *Ep. Cars.* Vol. III. Ms. 25, 55; Ml. 87; TN. 63, 113; Nj. 23.—He is apparently also mentioned as Śrīpuruṣahayya in an inscription at Belavatte (*ibid.* Ms. 6), and as Muttarasa in another inscription at Bannūr (*ibid.* TN. 115), from which Mr. Rice has inferred (*ibid.* Introd. page 3) that Bannūr was his birth-place. This Bannūr inscription mentions also the name of Eṇṇayappa, and therefore seems to be, not of Muttarasa's own time, but about a century later.

⁴ *Prithivi-rājya-deya*, or *keya*; see page 154 above, note 4.

⁵ Mr. Rice (*Ep. Cars.* Vol. III. Introd. pp. 3, 7) has placed between them a Mārasimha I., whom he identifies with the alleged and unnamed son of the first Śivamāra and father of Śrīpuruṣa-(Muttarasa) who is mentioned in some of the spurious grants (see page 154 above, note 2); quoting "the Salem grants" as his authority for doing so. But there is no foundation in fact, of any kind, for this. The alleged generation between Śivamāra I. and Śrīpuruṣa-Muttarasa has now been disposed of by the Vajjimala record (page 154 above).

that the Western Gaṅgas were a people of importance and power at least a couple of centuries before the time of Śivamāra I., is shewn by the fact that the Kadamba king Mṛigēśavarman claims to have defeated them.¹ But it is not at all probable that they will give a connected genealogy: the plainly imaginary nature of some of the names which the spurious grants place before that of Śivamāra I., is a strong indication that materials for compiling a genuine earlier pedigree were not available even then; and the most that we may expect, is, a few detached notices.² All that we know as yet about the Gaṅgas during the centuries immediately following the time when Mṛigēśavarman was in conflict with them, is, that they were conquered by the Western Chalukya king Kirtivarman I. in the period A.D. 567-68 to 597-98,³ and again by his son Pulikēśin II. about A.D. 608,⁴ and that the Harihar grant of Pulikēśin's grandson Vinayāditya, dated in A.D. 694, speaks of them as hereditary servants of the Western Chalukya kings.⁵ And it is plain that they first came prominently to the front on the downfall of the Western Chalukya dynasty. Even then, they did not immediately assert the independence which, undoubtedly, they subsequently enjoyed for a while. That they felt their way gradually to the latter step, is shewn by the facts that Śivamāra I., while adopting a technical expression indicative of considerable power, used simply the title of *arasa*, "king," and that Muttarasa, though making an advance on this, did not at first assume any higher designation than that of *Mahārāja*, and developed into a *Mahārājādhirāja* and *Paramēśvara*, as which he figures in the Hojalarādi record, only at some later time. Now, the last Western Chalukya king, Kirtivarman II., lost the northern and central portions of his dominions to the Rāshtrakūṭas, under Dantidurga, before A.D. 754. He was still in possession of the southern territory up to A.D. 757. But shortly after that time he was completely overthrown by Dantidurga's successor, Kṛishṇa I.,— say, about A.D. 760. And the same period saw the extinction of another great dynasty of Southern India,— that of the original Pallavas of Conjeeveram, who also, through the possessions that they held in the Nalambārādi province, must have had much to do, though not so directly as the Western Chalukyas, with the Gaṅgas of Talakāḍ. The last great Pallava king known to us,— and, unquestionably, the last representative of his line,— was Pallavamalla-Nandivarman, Nandipōtavarman, or Nandipōtarāja, son of Hiranyavarman.⁶ He was a contemporary of the Western Chalukya king Vikramāditya II., at some time in the period A.D. 733-34 to 746-47. And we have records dated in his twenty-first, twenty-second, and fiftieth years.⁷ Now, he succeeded to the Pallava throne after a distant kinsman, Paramēśvaravarman II.,⁸ the latter was preceded by his father, Narasimhavarman II.; and Narasimhavarman was preceded by his father, Paramēśvaravarman I., who was contemporaneous at some time in the period A.D. 655 to 680 with Vikramāditya I.

And the person whom Mr. Rice thus misplaces,— through a mistake which is to be attributed to the imperfect original rendering of the Udayēndiram grant of Hastimalla-Prithivipati II. in Mr. Foulkes' *Manual of the Salem District*, Vol. II. p. 369 ff.,— is Mārasimha I., grandson of the second Śivamāra (see page 162 below).

¹ *Ind. Ant.* Vol. VI. p. 25; for "the family of Tuṅgagadga," read "the lofty family of the Gaṅgas."

² This much, at any rate, is certain,— as I have already said (above, Vol. III. p. 175),— that nothing will ever be obtained to authenticate such dates as those of A.D. 248 and 456 which two of the spurious grants purport to give for Harivarman and Avintha-Kobguni, unless it upsets in some way or other the genealogy that is asserted by the grants; and, on the other hand, if the genealogy asserted by the grants (or anything like a real basis from which it can have been concocted) is ever authenticated, then the dates will be upset, in favour of much later ones. The genealogy and the dates cannot possibly stand together.— It is not likely, however, that there is any real basis of ancient fact for either the asserted genealogy or these two dates; see the Postscript, page 174 below.

³ *Ind. Ant.* Vol. XIX. p. 19.

⁴ *Id.* Vol. VIII. p. 244.

⁵ *Id.* Vol. VII. p. 303.

⁶ See Dr. Hultzsch's *South-Ind. Inscrip.* Vol. II. p. 342 ff.

⁷ They are, respectively, the Udayēndiram grant (*South-Ind. Inscrip.* Vol. II. p. 361); the Kōṭakūḍi grant (*ibid.* p. 342); and an inscription at the Pañcapanāḍavamalai hill (above, Vol. IV. p. 136, A). In respect of the last of them, we must understand that it is dated in the fiftieth year in which he was still reigning; not in simply the fiftieth year from the commencement of his reign, cited at a time when he himself was dead,— a rendering, suggested as possible by the editor of the record, for which there is no substantial authority.

⁸ And there was, perhaps, also a short intermediate reign, of Mahēndrarāman III.

the great-grandfather of Vikramāditya II. In such circumstances, it is not at all probable that Pallavamalla-Nandivarman can have completed the fiftieth year of his reign between A.D. 733 and 747. It is much more likely that his reign did not even commence till A.D. 715 or later. And fifty years from that point would bring him on to just the time to which we may refer Śivamāra I. and Muttarasa. The spurious Maṇḍe grant, indeed,¹ would carry him on to even later times: it says, speaking of Śivamāra II., that "his forehead was adorned by a fillet (*of royalty*) placed there with their own hands, when they performed (*his*) anointment to the sovereignty, by the two ornaments of the Rāṣṭrakūṭa and Pallava lineages named Gōvindarāja and Nandivarman, who were (*already*) anointed on (*their own*) foreheads."² Gōvindarāja seems to be the Rāṣṭrakūṭa king Gōvinda III., whose reign began about A.D. 783-84 and ended in A.D. 814-15: Śivamāra II. was undoubtedly contemporaneous with him towards the end of his reign; and we shall find reasons, further on, for believing that he did assist or recognise the succession of Śivamāra II. to the leadership of the Gaṅgas. Nandivarman must be Pallavamalla-Nandivarman, son of Hiranyavarman.³ He cannot have had anything to do with Śivamāra II. at so late a time as the date of his succession on the death of Muttarasa. And it seems that, mixed up with a real act of Gōvinda III. towards the second Śivamāra, the Maṇḍe grant has preserved an anachronistic reminiscence of a real act of Pallavamalla-Nandivarman towards the first Śivamāra; viz. that, on the downfall of the Western Chalukyas, he formally recognised Śivamāra I. and crowned him as the chief, more or less feudatory, of a powerful tribe on the borders of his own outlying province of Nōḷambavāḍi. The date of A.D. 760, mentioned above as the closely approximate time of the complete extinction of the Western Chalukya power, is within the period to which Śivamāra I. is to be referred, and within the time to which the reign of Pallavamalla-Nandivarman may be carried on. And we shall probably be very near the truth, if we take A.D. 755 as the initial date of the succession of Śivamāra I. to the leadership of the Western Gaṅgas, and A.D. 760 as the time when he was recognised by Pallavamalla-Nandivarman. We may then place the accession of Muttarasa about five years later, in A.D. 765; and, as there are indications, as already mentioned, that he had a long rule, and as we have a record which is actually dated in perhaps his twenty-ninth year, we may assume that he ruled for about forty years, up to A.D. 805. As the record which seems to be dated in his twenty-ninth year still gives him, like the earlier ones, the title of *Mahārāja*, it would appear that it was in the last ten years of his time that he threw off all semblance of vassalage and assumed the paramount title; till then, he must have been more or less feudatory, at first to Pallavamalla-Nandivarman, and then to a kinsman of his own, Vijaya-Narasimhavarman, who, as we shall see just below, succeeded to the Pallava throne after Pallavamalla-Nandivarman.⁴

¹ For this record, see page 160 below, note 7.

² The original, which I am able to quote from photographs which Mr. Rice kindly sent me, runs—(plate iv. a, line 10 ff.)—*E[ḍ]a[ḥ]raka[ḥ]ḍa-Pallava-ṣaṅga-tilakābhyaḍa mārddā-bhīṣikṭa-Gōvindarāja-Nandivarman-dhīdhyaḍa samanaḥ[ḥ]ḍa-rājya-dhīdhyaḍa maitiṇḍa-kara-ghaṭita-paṭṭa-vibhīṣita-lalḍapaṭṭa*
 * * * * * *Irī-Sivamāradā[ḥ]*.—I have taken *lalḍapaṭṭa*, 'the flat surface of the forehead,' as simply an alliterative expansion of *lalḍa*. Otherwise, we might divide the compound, *lalḍa-paṭṭa*, and translate "the (*hereditary Gaṅga*) fillet (*of royalty*) on his forehead was adorned by (*other*) fillets placed there with their own hands," etc.; this, however, does not seem so satisfactory a rendering.

³ It might, perhaps, be said that he is the later Nandivarman, also called Vijaya-Nandi-Vikramavarman, son of Dantivarman (see page 159 below). But this does not seem at all probable. And, if it were so, an anachronism in the other direction would be involved; for, Nandivarman, the son of Dantivarman, cannot be placed as early as A.D. 797, which is the pretended date of the Maṇḍe grant; he cannot be placed before A.D. 804, which is the date that we have for Dantivarman.

⁴ The Hameḥa inscription of A.D. 1077-78—(see Mr. Rice's Annual Report for the year ending 31st March 1891; this record contains a great deal of mythical matter, relating to the Śāntara family as well as to the Western Gaṅgas, and is, of course, of no more value than the spurious copper-plate grants in respect of the early history which it pretends to give)—asserts that Śrīpuruṣa-(Muttarasa) was the first of the Western

We shall revert presently to the descendants of Śrīparusha-Muttaraa. Meanwhile, we may conveniently notice here another branch of the Western Gaṅga family, which succeeded to the Pallava dominions.

Two *virgals* or monumental tablets at Āmbūr in the North Arcot district,¹—which commemorate the death in battle of two heroes, followers of a certain Pirudi-Gaṅgaraiyar, on an occasion when the army of the Nūḷamba, i.e. the Pallava prince of Nōḷambavādi, attacked the village for a cattle-raid,—cite the twenty-sixth year of a king named Vijaya-Nṛipatuṅga-Vikramavarman. There are other inscriptions of the same king in the Tanjore and Trichinopoly districts.² And on palæographic grounds, as well as for reasons connected with the history of that part of the country, it is necessary, Dr. Hultzsch tells us, to place the reign of this Vijaya-Nṛipatuṅga-Vikramavarman before that of the Chōḷa king Parāntaka I. (about A.D. 900 to 940). There are also two copper-plate grants of the same king,³ one of which, obtained at Bāhūr near Pondicherry, and dated in his eighth year, names his immediate ancestors and gives the pedigree that he claimed. That pedigree is, first, the Purāṇic genealogy of the Pallavas, from the god Brahma to the eponymous Pallava, the alleged founder of the family. From his family, the grant says, there were born Vimala, "Koṅkaṇika," and "other kings." When they had passed away, a certain Dantivarman became king. His son was Nandivarman, whose wife was Śaṅkhā, of the Rāshtrakūṭa family. And their son was Nṛipatuṅgadēva, or Vijaya-Nṛipatuṅgavarman as he is called in the Tamil portion of the grant,—i.e. the Vijaya-Nṛipatuṅga-Vikramavarman of the stone records at Āmbūr and elsewhere. Now, the seal of the other grant of Vijaya-Nṛipatuṅga-Vikramavarman bears the bull-crest of the Pallavas,—in due accordance with the descent that is put forward for him. But we may safely adopt Dr. Hultzsch's suggestions, that the name of "Koṅkaṇika" is a reminiscence of the "Koṅkaṇi" who is represented as the original ancestor of the Western Gaṅgas in the Udayēndiram grant of Hastimalla-Prithivipati II.,⁴ and who is, of course, the mythical Koṅgaṇivarman whom the spurious grants from Mysore claim as the founder of the Western Gaṅga family; and that consequently, in spite of the Pallava pedigree, a connection with the Western Gaṅgas was claimed by Vijaya-Nṛipatuṅga-Vikramavarman. And we may also safely follow Dr. Hultzsch in his identification of Dantivarman with the Dantiga, king of Kāñchi, whom the Rāshtrakūṭa king Gōvinda III. subdued and levied tribute from in A.D. 804,⁵ and in his inference that the Rāshtrakūṭa princess Śaṅkhā, wife of Nandivarman, was a daughter of Gōvinda's son and successor Nṛipatuṅga-Amōghavarsha I. (A.D. 814-15 to 877-78), after whom her son must have been partly named.

There are also, we are told by Dr. Hultzsch,⁶ various stone records, not yet published, which may be attributed with some probability to Dantivarman and Nandivarman: there is a record of Dantivarman in the Vaikunṭha-Perumāḷ temple at Conjeeveram;⁷ and there are inscriptions at the Viriñchipuram temple in the North Arcot district, and at Śadnappēri, near Vēlūr in the same district,⁸ dated in the ninth, forty-seventh, and fifty-second years of a Vijaya-Nandi-Vikramavarman who may be identified with Nandivarman, son of

Gaṅga to assume the designation of Permanaḍi, and that he took it from a Pallava king of Kāñchi, on defeating him. We have already seen that it was Muttaraa who first assumed the paramount title. And so, though his records have not yet disclosed the use of the designation Permanaḍi by him, the Huncha record very possibly preserves, in the above assertion, a real historical item, mixed up in the usual mythical matter in which it follows more or less the spurious grants. The said king of Kāñchi, defeated by him, would be his kinsman Vijaya-Narasimhavarman,—defeated when he threw off the yoke of vassalage.

¹ Above, Vol. IV. p. 180.

² *Ibid.* p. 181.

³ *Ibid.* p. 180.

⁴ For this record, see page 162 below.

⁵ *Ind. Ant.* Vol. XI. p. 127.

⁶ Above, Vol. IV. p. 181.

⁷ See *South-Ind. Inscri.* Vol. II. p. 344, note 3. It styles him *Mahādāja*.

⁸ *Id.* Vol. I. p. 139, Nos. 124, 125; p. 130, No. 108.

Dantivarman. And at Ukkal in the North Arcot district there are inscriptions¹ giving the name of a Kampavarman, or more fully Vijaya-Kampa-Vikramavarman, who may have belonged to the same family with Vijaya-Nripatūṅga-Vikramavarman and his ancestors.

But, of more importance for present purposes, is the fact that, at Kil-Muttugūr in the North Arcot district, there is an inscription,² dated in the eighteenth year of a king Vijaya-Narasimhavarman, which shows, in the sculptures below it, the Western Gaṅga emblems of the elephant and the goose or swan,—the emblems being connected with Vijaya-Narasimhavarman himself by the fact that he was, evidently, the maker of the grant that is registered in the record. The name of this person is, characteristically, a Pallava name: but the emblems mark him as a Western Gaṅga; and he has been appropriately described by Dr. Hultzsch as “a Pallava by name, but Western Gaṅga by descent.” Now, the alphabet of this record at Kil-Muttugūr is more archaic than that of the Āmbūr inscriptions; and Vijaya-Narasimhavarman must, therefore, be placed at any rate before Vijaya-Nripatūṅga-Vikramavarman. That he was connected with Vijaya-Nripatūṅga-Vikramavarman, and also with Vijaya-Kampa-Vikramavarman, is plainly indicated by the use of the prefix *kō*, “king,” in all three cases, and of the word *vijaya*, in the Tamil form *viṭaiya*, as part of the proper names: and it appears that one of the grants of Vijaya-Nripatūṅga-Vikramavarman actually places a Narasimha in the genealogy, before Dantivarman.³ Whether Kampavarman came before Narasimhavarman, or after him, is not yet known. But the retention of the Western Gaṅga emblems by Narasimhavarman refers him to a period when the members of this branch of the Gaṅga family had not fully turned themselves into Pallavas. And it seems probable that he was the one who secured the succession to the Pallava dominions. If so, as he must have done it on the death of Pallavamalla-Nandivarman, son of Hiranyavarman, we may place his initial date somewhere about A.D. 760 to 770.⁴ He was eventually followed by Dantivarman, Nandivarman or Vijaya-Nandi-Vikramavarman, and Vijaya-Nripatūṅga-Vikramavarman. And one or other of them, or perhaps Vijaya-Kampa-Vikramavarman, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas,—thus converting himself into a Pallava, just as the Eastern Chalukyas became Chōlas in the time of Kulōttūṅga-Chōladēva I.⁵ The exact connection of Vijaya-Narasimhavarman with Śivamāra I. remains to be discovered.

We revert now to the descendants of Śripurusha-Muttarasa. The spurious Sādi grant gives the name of Śivamāra II., as his eldest son;⁶ and the spurious grants from Suradhēnupura and Maṇṇa purport to be records of this person himself.⁷ Now, one of the

¹ See above Vol. IV. p. 182, note 4.—Two of these inscriptions are at Ukkal, in the Arcot tāluka; and one of them is dated in his tenth year, and the other in his fifteenth year: these two records mention him as Kampavarman. An inscription at Dāṣi, near Māmaṇḍūr in the same tāluka, gives his name in the fuller form of Vijaya-Kampa-Vikramavarman. I am able to quote these details through Dr. Hultzsch's kindness in sending me advanced proofs of some pages of his *South-Ind. Inscri.* Vol. III.

² *Ibid.* p. 177; see also p. 182.

³ See Mr. Sewell's *Lists of Antiquities, Madras*, Vol. II. p. 30; this is the grant in the office of the Collector of North Arcot,—not the *lābh* granted quoted in the text above.

⁴ See page 158 above.

⁵ See *Ind. Ant.* Vol. XX. p. 277.

⁶ This grant (for which, see page 167 below, note 2) would give him the second name of Saigotta; so, also, the Huncha inscription of A.D. 1077-78 (see page 158 above, note 4). He is evidently the Saigotta-Śivamāra, an alleged feudatory of a King Amoghavaraha, for whom a record of about the eleventh century A.D., at Kalbhāvi in the Belgaum District (*Ind. Ant.* Vol. XVIII. p. 309), purports to furnish a date in A.D. 303, 314, or 339 (the details of the date are so incorrect that the exact year which is intended cannot be determined).

⁷ These two grants are mentioned by Mr. Rice in his *Ep. Cara.* Vol. III. introd. p. 3. The Suradhēnupura grant is not yet available in detail. But I am able to quote the Maṇṇa grant from photographs which Mr. Rice was kind enough to send me.—It appears that the Suradhēnupura grant cites the Sarvajit *śāśatara*, Śaka-Samvat 729 (expired),—A.D. 807-808, as the third year of Śivamāra II., and thus would place the commencement of his rule in A.D. 805-806.—The Maṇṇa grant, however, taking the genealogy as far as

Sivarpaṭṭa inscriptions makes mention of a Śivamāra who was governing the village of Kadabūr or Kaḍabūr,¹—which may be identified either with the modern 'Kadabura' in the Guṇḍlupēṭ tāluka of the Mysore district, or with Kaḍaba in the Gabbi tāluka of the Tumkūr district,—in the time of Śrīpuruṣa-Muttarasa, and in, perhaps, his twenty-ninth year.² There is nothing in this record to establish any relationship between this Śivamāra and Muttarasa. But we may take it as tolerably certain that he was a son of Śrīpuruṣa-Muttarasa, as stated in the spurious grants, and that we have here another authentic name, that of Śivamāra II. We have already noticed the fact that the spurious Maṇṇe grant speaks of a fillet of sovereignty being placed on his head by the Rāshtrakūṭa king Gōvinda III. (from about A.D. 783-84 to A.D. 814-15). Spurious as the record is, there is nothing impossible in the truth of the statement; especially if it is taken in connection with certain statements in the records of Gōvinda III. himself, which tell us that he released from long captivity, and sent back to his own country, one of the Gaṅgas, who had been imprisoned by his father Dhruva.³ The Rāshtrakūṭa records, indeed, do not disclose the name of the Gaṅga who was thus treated. But the clue to his identity is furnished by the spurious Maṇṇe grant, which asserts that Śivamāra II. made himself famous by being victorious against the armies of the Rāshtrakūṭas, the Chālukyas,⁴ and the Haihayas (i.e. the Kalachuris), when they were encamped at a village named Mudukundūr, and that he defeated the countless cavalry of Dhruva which had overrun the whole earth.⁵ Śivamāra II. may very well have been entrusted with the command in some war between his father and Dhruva. And we may suppose that, during the campaign, he was eventually defeated, captured, and imprisoned by Dhruva, and that, on Muttarasa's death, he was liberated by Gōvinda III., in order to succeed to the leadership of the Gaṅgas, on which occasion the Rāshtrakūṭa king would very likely crown him,—as the spurious Maṇṇe grant asserts,—with some feudatory crown. This event may be placed somewhere about A.D. 805. The same passages in the Rāshtrakūṭa records tell us that, after no long time, Gōvinda III. found it necessary to re-conquer the Gaṅga, who through excess of pride stood in opposition to him, and to put him in fetters

Śivamāra II., son of Śrīpuruṣa, then tells us that Śivamāra's son was Mārasimha; it then proceeds to record a grant that was made to a Jain temple at Mānyapura with the permission of this Mārasimha, who, having attained the position of *Ṭṣarājya*, was administering the whole of the Gaṅga *maṇḍala*; and then, after specifying the boundaries of the grant, it gives the date, in the month Āshāḍha (June-July), S.-S. 719 (expired), falling in A.D. 797. It would thus establish for Śivamāra II. a date, when he either was ruling or else had ruled and passed away, eight years before the commencement of his rule according to the Surādībēṇṇapura grant.—A Mārasimha, son of Śivamāra II., is not mentioned in any other record that has as yet come to notice. And the person who is introduced in the Maṇṇe grant seems to be the Mārasimha I. of the Udayēndiram grant,—in reality the grandson of Śivamāra II.

¹ In this record, the third *akṣara* of this name appears at first sight to be a badly formed *mā*; but this must be attributed to the original being spoilt in painting the stone for photography. A place which is undoubtedly the same, is mentioned in also the other Sivarpaṭṭa inscription; there, the third *akṣara* is nothing but *ḍā*, and, unless we assume that the painting of the stone has produced the obliteration of an *anusvāra* over the second *akṣara*, the name is distinctly either Kadabūr, with the dental *d*, or Kaḍabūr, with the lingual *ḍ*.

² See page 155 above, note 7.

³ *Ind. Ant.* Vol. VI. pp. 69, 70; Vol. XI. pp. 160, 161.

⁴ To avoid attributing to the Maṇṇe grant any more anachronisms than are inevitable, we may take this as referring to the Eastern Chalukyas. Narēndrapaṇḍita-Vijayāditya II., of that dynasty, is described (see *Ind. Ant.* Vol. XX. p. 101) as waging war for twelve years, by day and by night, and fighting a hundred and eight battles, with the armies of the Gaṅgas and the Rāshtrakūṭas: the passage, however, does not mention the name of any individual Gaṅga; and the period of Vijayāditya II., A.D. 790 to 843, covered a great deal more than the time of Śivamāra II.

⁵ The original runs—(plate iv. a., line 3 ff.)—*Mudukundūr-anḍa-grām-śpavikṣṭa-Rāshtrakūṭa(kā)ṭa-Chālukya-Haihaya-pramāṇa-prapt(r)ra-saṇḍha-vallakha-saṅga-eiṇya-eikhyāpita-prabhāḥaḥ* [१*] *Api chāḥ* (read *chā*); *Dhōr-dīrṇyaṁ samantādi-prabalam-upagata-nyāpta-dīk-chakravartam nirjitya-ndha-samākhyam* etc.—*Dhōra* is the Prākṛit form of the name of Dhruva; it is used in also the passages referred to in note 3 above.

again. This would probably be about five years later,—say in A.D. 810. And it was doubtless this second imprisonment of Śivamāra II. that let in his younger brother Raṇavikrama to the Western Gaṅga succession.¹

A copper-plate grant from Udayēndiram in the North Arcot district² carries this line of descent three generations further: it mentions, in the lineage of “Koṅkaṇi, the first of the whole Gaṅga race,”—in which lineage, it says, following the spurious grants, there had been born Viṣṇugōpa, Hari (*i.e.* Harivarman), Mādhava, Durvinita, Bhūvikrama, and “other kings,”—Śivamāra II.;³ his son Prithivipati I., otherwise called Aparājita;⁴ Mārasimha I., “the light of the Gaṅga family,” son of Prithivipati I.; and Mārasimha’s son, Prithivipati II., otherwise called Hastimalla, “a flamingo in the tank of the Gaṅga family.” In the way of historical information, it tells us that Prithivipati I. saved Iriga and Nāgadanta, sons of king Diṇḍi,—one of them from Amōghavaraha, *i.e.* the Rāshtrakūṭa king Amōghavaraha I. (A.D. 814-15 to 877-78), and the other from the jaws of death; that he fought a battle at a place named Vaimbaḷguḷi; and that he defeated the Pāṇḍya prince Varaguna in the great battle of Śrīpuraṁbiya;⁵ and that Prithivipati II. received from Madiraiḱoṇḍa-Parakēsarivarman-Parāntaka, *i.e.* the Chōḷa king Parāntaka I. (about A.D. 900 to 940), “the dignity of lord of the Bāṇa,”—*i.e.* that Parāntaka I. conferred on him the leadership of the Bāṇa kingdom,⁶ which is defined elsewhere as “the land to the west of the Andhra country.”⁷ And it registers the fact that, at the request of Prithivipati II., Parāntaka I., in the fifteenth year of his reign,—*i.e.* in or about A.D. 915,—converted the village of Kaḍaikkōṭṭūr, together with Udayasandiramaṅgalam (Udayēndiram itself), into a *brahmadāya*, or grant to Brāhmanas, which was then called Vīra-nārāyaṇachchēri after one of his own appellations. The record says that, from the time when the Bāṇa kingdom was conferred on Prithivipati II., it was thought that he was born of the race of Bali, *i.e.* of the Bāṇa race; and the Tamil portion of it actually calls him Śembiyaṇ-Māvali-Vānarāya, meaning apparently, “(he who was appointed) Mahābali-Bāṇarāja (by) the Chōḷa king.” And it further discloses the fact that, while retaining the Western Gaṅga title of “lord of Nandi (*i.e.* Nandagiri),” he took the title of “lord of the city of Paṇivipuri,”⁸ and assumed the banner of a black-buck and the crest of a bull. It is thus evident that, like his connections who became Pallavas, Prithivipati II. turned himself regularly into a Bāṇa.

¹ Somewhere about the end of the time of Śivamāra II. there was,—if the Kaḍaba grant (above, Vol. IV. p. 332) might be relied on,—a certain Chāṭikrāja, who is described in that record as “king of the whole of the Gaṅga province,” in A.D. 813. But I have not found any trace of such a name in the Gaṅga records.

² *South-Ind. Inscriptions*. Vol. II. p. 375. It was first brought to notice by the Rev. T. Foulkes, in the *Manual of the Salem District*, Vol. II. p. 369 ff. But it has only recently been made properly available, by Dr. Hultzsch’s critical edition of it; and some remarks by me (above, Vol. III. pp. 165, 167), based on Mr. Foulkes’ version of it, require alteration.

³ The synchronisms which the record establishes for Prithivipati I. and his grandson,—and still more, the actual date of A.D. 915, or closely thereabouts, for the grandson,—oblige us to identify this person with the second Śivamāra, not with his grandfather of the same name.

⁴ Dr. Hultzsch has suggested (above, Vol. IV. p. 182) that Prithivipati I. may be the Pīruḍi-Gaṅgarsiyaṇ who is mentioned in the Āmbūr records of the twenty-sixth year of Vijaya-Nripataṅga-Vikramavarman (page 159 above).

⁵ The modern Tiruppurambiyam (the ‘Thiruparambiam’ of the *Madras Postal Directory*) in the Kumbhākōṇam taluka of the Tanjore district (see *South-Ind. Inscriptions*, Vol. II. p. 331).

⁶ An inscription of Parāntaka I. at Sholinghur in the North Arcot district, six years earlier in date (above, Vol. IV. p. 221), also mentions the conferring of the Bāṇa kingdom on Prithivipati II., and the popular belief, from that time, that he belonged to the Bāṇa race; it further gives him the name of Vīra-Chōḷa, and speaks of his defeating some unnamed enemy in the battle of Vallāḷa.

⁷ Above, Vol. III. p. 78, verse 7.

⁸ In the Sholinghur inscription (see the last note but one) this name appears in a slightly different form; Prithivipati II. is there called “the king of the people of Paṇivai.”

In the other line of descent from Śrīpurasha-Muttarasa, the Vallimalai inscription has given us the names of his son Raṇavikrama, and Raṇavikrama's son Rājamalla.¹ The latter is evidently the *Dharma-Mahārājādhirāja*² Satyavākya-Koṅṇuivarma-Permanaḍi-Rājamalla, "lord of Kovaḷāla, the best of towns," and "lord of the mountain Nandagiri," who is mentioned as the ruling prince in an inscription at Husukūru, in Mysore,³ dated Śaka-Saṃvat 792 (expired), = A.D. 870-71. This must be taken as his final date. An earlier record, at Doddahundi in Mysore,⁴ mentions him as simply Satyavākya-Permanaḍi, and his father Raṇavikrama as the *Dharma-Mahārājādhirāja* Nitimārga-Koṅṇuivarma-Permanaḍi, "lord of Kovaḷāla, the best of towns,"⁵ and "lord of the mountain Nandagiri:" this record was written on the death of the father; it tells us that Nitimārga died, and that there survived, to (*render service to*) his son Satyavākya, a domestic official named Agaraṣya, who is apparently described in the text, and represented in the sculptures above it, as tending Nitimārga in his dying moments.⁶

The Husukūru inscription of A.D. 870-71, quoted above, mentions also a certain Būtarasa, who then, in the time of Rājamalla, was governing the Koṅṇaṇḍ and Pūṇḍ districts, as Yuvarāja. With this person, whom we may conveniently enter in the table as Būṭuga I.,⁷ and who, as the Yuvarāja or chosen successor, was in all probability the actual successor,

¹ The spurious Sūḍi grant (see page 167 below, note 2) gives Rājamalla's name, and two of his secondary appellations, correctly,—Satyavākya-Koṅṇuivarma-Rājamalla. But it calls his father Vijayāditya; as, also, do some other records of the same class.—It is not unlikely that the name of Vijayāditya was borrowed, by a particularly gross mistake, from the Eastern Chalukya dynasty, two members of which had hostile relations with the Gaṅgas: for one of them, Narēndramiśra-Vijayāditya II., see page 161 above, note 4; the other is his grandson, Guṇaka-Vijayāditya III., who, we are told, being prompted by the Rāṣṭrakūṭa king, conquered the Gaṅgas, at some time in the period A.D. 844 to 888 (see *Ind. Ant.* Vol. XX. p. 102, and above, Vol. IV. p. 226); in this passage again, there is unfortunately no mention of the name of any individual Gaṅga.

² This title means literally "a Mahārājādhirāja by or in respect of religion," or by free translation "a pious or righteous Mahārājādhirāja." It occurs, in earlier times, unquestionably as a title of paramount sovereignty, in the case of the Pallava king Śiva-Skandavarman. In the Western Gaṅga records, however, it is an amplification which attracts attention, of the plain title *Mahārājādhirāja* which, coupled with *Paramīśvara*, is given in the Hojalavāḍi inscription (see page 156 above) to Muttarasa, who, in one period of his career, was undoubtedly a paramount king. And the recurrence, in the subsequent Western Gaṅga records, of the same amplified form without any other paramount title, suggests that it was used by the Western Gaṅgas more as a hereditary and honorific designation than with the intention of implying any claim to paramount sovereignty. Like the great feudatory nobles of other families, the Western Gaṅgas were doubtless semi-independent in their hereditary province; but in all other respects they seem distinctly to have acknowledged the supremacy of the Rāṣṭrakūṭa kings.

³ *Ep. Car.* Vol. III., Nj. 75.

⁴ *Ibid.* TN. 91; with a lithograph. The original stone is now in the Bangalore Museum.—That this record was written not much, if at all, after A.D. 850, is shown by its containing the old square form of the *kā*, in *edkāya*, by mistake for *edkya*, line 6.

⁵ Mr. Rice's transcription of the text gives *paravarīśvara*; but his lithograph shews *paraparīśvara*; while a genuine photograph from the stone itself, sent to me by Dr. Hultzsch, shews clearly *paraparīśvara*, which may stand either for *paravarīśvara*, or for *pura-paramīśvara*.—These two hereditary titles are used in the records on almost every occasion. But it will not be necessary to repeat them in every instance in the following pages.

⁶ He seems to be represented as drawing out from Nitimārga's left side a dagger with which the death-blow had been given.

⁷ The name Būtarasa is only another form of Būṭuga; other forms are, in Kanarese Būṭayya, and in Sanskrit Bhūṭārya, (see page 166 below); and we may at any time obtain genuine records mentioning Būtarasa as Būṭuga or Būṭayya. He is, in fact, spoken of as Būṭuga in the Humeḥa record, and in the spurious Sūḍi grant, which latter record would further give him the *śirṣa* of Gaṇaduttaraṅga, "the lintel of virtue."—The statement, however, remains to be verified; and it may possibly be based on nothing but the fact that his descendant Būṭuga II. married a daughter of Amoghavarsha-Vaddiga (see page 166 below).—The name Būṭuga is rather a peculiar one, if, as according to Kittel's Kannaḍa-English Dictionary, it means only 'a shameless man; (a boaster).' It is derived from *būṭu*, which means, according to the same authority, 'foul, shameless, obscene language; obscenity,' but to which Reeve and Sanderson's Kanarese Dictionary would give the meanings of 'exaggeration fear, apprehension.'

of Rājamalla,¹—we may venture to identify the *Dharma-Mahārājādhirāja* Satyavākya-Koṅguivarma-Permanaḍi of an inscription at Biliūr, in Coorg,² which cites a date in the month Phālguna (Feb.-March), Śaka-Saṃvat 809 (expired), falling in A.D. 888, as being in his eighteenth year, and thus fixes the commencement of his rule in A.D. 870 or 871. And, as we know that not long after this date there was a ruler of the Gaṅgavāḍi province named Ereyappa, whose son Rāchamalla was killed by Bātuga in or before A.D. 940, to Bātuga I. we may also ascribe an inscription at Iggali, in Mysore,³ which, again, mentions the ruling prince as the *Dharma-Mahārājādhirāja* Satyavākya-Koṅguivarma-Permanaḍi, and mentions Ereyappa also, and further speaks of a certain Rācheya-Gaṅga, who, it tells us, died fighting against the Nolamba, i.e. the Pallava prince of the Nolambavāḍi province, in the twenty-second year, i.e. in A.D. 891-92.⁴

Bātuga I. must have been succeeded by Ereyappa. We have a record of this prince, mentioning him by the name of Ereyappa, in the Bēgūr inscription,⁵ which describes him as a spotless moon in the sky that was the family of the Gaṅgas, and says that, having deprived all his enemies of power, he was governing the Gaṅgavāḍi ninety-six-thousand as an united whole,⁶ and which further mentions a war between the army of the Nāgattara and a certain Vira-Mahēndra⁷ who was probably one of the Pallavas of Nolambavāḍi, and an attack upon a person named Ayyapadēva.⁸ And, from the way in which the date fits in, we may ascribe to

¹ The spurious Sūdi grant (see page 167 below, note 2) would make him a grandson of Rājamalla, giving the intermediate names of Nītimārga-Koṅguivarma-Ereagaṅga, son of Rājamalla, and of a second Satyavākya-Koṅguivarma-Rājamalla, son of Ereagaṅga and elder brother of Bātuga-(Bātaraṣa). As *Yacardja*, he may, of course, have been the grandson, quite as well as the son, brother, or nephew, of Rājamalla. But I cannot find anything to authenticate any of the alleged intervening names.

² *Ind. Ant.* Vol. VI. p. 102, No. II., with a lithograph; *Coorg Inscriptions*, p. 5.—As is to be expected from its date, this record shews the later cursive form of the *ḍ*, in *Bīḍr*, line 8, *beddore*, line 9, *elṣadimbarah*, line 10, and several other words, and the later cursive *kh*, in *likhittah*, line 13. In *sareba*, for *sareva*, line 7, and in some similar combinations, and in *Bejīdra*, line 14, it has a form of *ḍ* which might suitably be called the "open" *ḍ*.

³ *Ep. Carn.* Vol. III., Nj. 139.

⁴ I am dealing with only the really important and useful records,—mostly those which can be used to determine the succession or may be referred to specific individuals, through their giving personal names or dates, or which otherwise present points of leading interest. In *Ep. Carn.* Vol. III., a record at Kyātanahalli (Sr. 147, with a lithograph) mentions Satyavākya-Koṅguivarma-Permanaḍi and Ereyappa, and another at Mūḍnahalli (Nj. 130) mentions Permaḍi, Mahādēvi, and Ereyappa; inscriptions of a Satyavākya at Rāmpura (Sr. 148, with a lithograph), at Kappusōge (Nj. 68), at Gaṅgavāḍi (Nj. 97), and at Nagarī (Nj. 155), may be records of Satyavākya-Bātuga I. (or of some other Satyavākya), and so also may another inscription at Kōṭūr, in Coorg (*Ind. Ant.* Vol. VI. p. 103, No. III.; *Coorg Inscriptions*, p. 6); and an inscription at Paṭṭasōmahalli (Sr. 134) may be referred either to Bātuga I. or to Ereyappa. But these records teach us nothing, and cannot be placed with any certainty until we obtain other records, assignable without any doubt, mentioning the priests, *etc.*, whose names occur in them.

⁵ *Ep. Ind.* Vol. I. p. 346; for a lithograph, see the frontispiece of Mr. Rice's *Mysore Inscriptions*.

⁶ The expression in the original is *śka-śchāḥḥattra-śchāḥḍeyoḥ*, "under the shadow of a single umbrella." Its purport is explained by such passages as that which tells us that Gaṅgarāja, the minister of the Hoysala prince Viṣṇuwardhana, having driven out all the feudatories of the Chōja king from the Gaṅgavāḍi province, "brought under one umbrella all that (territory) which had become (split up into various separate) districts,"—*udd-ḍḍad-ellaman-śka-śchāḥḥattra-mḍḍi* (*Ep. Carn.* Vol. III., Ml. 31, line 34; and compare a similar passage in *Insers. at Srav.-Bej.* No. 90).

⁷ Mr. Rice (*Ep. Carn.* Vol. III. introd. pp. 4, 5) seems to identify this person with the Mahēndrādhirāja of an inscription at Baragūr, who was the son of Pallavādhirāja and of Jāyabbe, younger sister of a Gaṅga who had the appellation of Nītimārga, i.e., apparently, of Ereyappa himself.—From a transcription which Mr. Rice has kindly sent me, it appears that the Baragūr inscription describes the younger sister of Nītimārga as also a daughter of Rājamalla. This Nītimārga, therefore, was a son of Rājamalla.

⁸ I have said (*Ep. Ind.* Vol. I. p. 350) that it is possible,—but by no means a certainty,—that this person may be the Western Chalukya Ayyapa I., of the time between the period of the Western Chalukyas of Bādāmi and the period of the Western Chalukyas of Kalyāṇi. Mr. Rice, however (see *Ep. Carn.* Vol. III. introd. p. 4,

him an inscription at Kūlagere, in Mysore,¹ which mentions the ruling prince as the *Dharma-Mahārājādhirāja Nītimārga-Koṅṅunivarma-Permanaḍi*, and is dated Śaka-Saṁvat 831 (expired), = A.D. 909-910. The Iggali inscription has given a date for him in A.D. 891-92. That, however, is a date for him in the time of his predecessor. And, from an inscription at Honnāyakanhalli,² it would appear that his rule began in Ś.-S. 815 (expired), = A.D. 893-94.³ It would seem that he did not secure the succession without some opposition. We have, just after the date mentioned above for the commencement of his rule, an inscription at Tāyalūr, in Mysore,⁴ i.e. within the Western Gaṅga territory, which is dated Ś.-S. 817 (expired), = A.D. 895-96, and mentions, as then reigning or ruling, a certain Nōlambādhirāja,—that is to say, the Pallava prince of the Nōlambavāḍi province. The explanation of this is evidently furnished by the statement in the Bēgūr inscription that, when that record was drawn up, Ereyappa was governing, after having deprived all his enemies of their power; plainly, his accession to the leadership of the Western Gaṅgas was opposed, and chiefly by the Pallavas of Nōlambavāḍi, who succeeded in occupying for a time part at least of his hereditary possessions.

From the Ātakār inscription,⁵ we know that Ereyappa had a son named Rāchamalla I.,⁶ and that it was by fighting and killing Rāchamalla that another member of the family, Bātuga II., obtained the succession. As will be seen further on, this occurred in or before A.D. 940. We have no records attributable to Rāchamalla I. But the length of time from the initial

note 3), appears to have obtained evidence that Ayyapaḍēva was a Pallava.—The evidence seems to be the Hirē-Bīdanūr inscription (mentioned by Mr. Rice as the Goribīdanūr inscription in *Mys. Inscri.* Introd. p. 45), which, according to a transcription that Mr. Rice has kindly sent me, distinctly mentions Ayyapaḍēva as *Pallava-dēva* and as having also the name of Nōlambādhirāja.

¹ *Ep. Carn.* Vol. III, Ml. 30.—As I have already intimated (page 152 above), my identifications, upon which this part of the succession is arranged, must be taken as tentative for the present: the miscellaneous subordinate items of information, contained in the records at present available, do not help at all; and we want more facsimiles in the case of records which are not dated. But my identifications are at any rate more satisfactory than those proposed by Mr. Rice. Thus (*ibid.* Introd. p. 4, and see also his Classified List which follows page 36), he would identify the Nītimārga of the Kūlagere inscription, and Ereyappa, with, respectively, the Nītimārga and his son Satyavākya (whom I identify with Rānavikrama, the son, and Rājamalla, the grandson, of Muttarasa) of the Doḍḍahunḍi inscription (page 163 above); whereas, the date of the Kūlagere inscription, and the period in which we must of necessity place Ereyappa, are altogether inconsistent with the use of the old form of the *kā* in the Doḍḍahunḍi inscription. And he would further identify with the Nītimārga of the Kūlagere inscription the Satyavākya (whom I identify with Bātuga I.) of the Iggali inscription (page 164 above); whereas, it seems clear to me that a Nītimārga is not to be identified with any Satyavākya.

² Mentioned by Mr. Rice in *Ep. Carn.* Vol. III. Introd. p. 4. I assume that Mr. Rice means that this record actually contains the appellation of Nītimārga, and that he does not simply allot it to a Nītimārga (namely, to the Nītimārga to whom he would allot also the Doḍḍahunḍi and Kūlagere records) on some merely inferential grounds.

³ Here, again, I am dealing with only the really important records. Other records of Ereyappa, in *Ep. Carn.* Vol. III, are TN. 115, at Bannūr, and Nj. 78, at Husukūru. For others which mention him with his predecessor, and for one which may belong to either of them, see page 164 above, note 4. And we may perhaps allot to him records of a Nītimārga at Kanneḡāla (TN. 140), and at Gaṭṭavāḍi (Nj. 98).

⁴ *Ep. Carn.* Vol. III, Ml. 13.—Mr. Rice (*ibid.* Introd. p. 4) speaks of it as "apparently an independent grant by Nōlambādhirāja," but also suggests that Nōlambādhirāja was "perhaps subordinate to Nītimārga," i.e. to Ereyappa. I think, however, that the true explanation is that which I suggest. He also (*loc. cit.*) proposes to treat as "an intrusive Pallava inscription" another record at Tāyalūr (Ml. 14, with a lithograph), which is dated in the month Śrāvana (July-Aug.), Śaka-Saṁvat 829 (expired), falling in A.D. 907: here, however, there is nothing to refer the record to any particular family; it only registers a grant made by villagers, and it does not mention the ruler at all.

⁵ See page 166 f., below.

⁶ The Humcha inscription (see page 158 above, note 4) appears to give his name in the form of Rājamalla; as, also, probably does the spurious Śūḍi grant (page 167 below, note 2). The Śūḍi grant would give him the appellation of Nītimārga, and the *śirṣa* of Kaṇcheya-Gaṅga, "the quarrelsome or fighting Gaṅga;" but the Humcha inscription appears to shew Rājamalla and Kaṇcheya-Gaṅga as separate persons.

date of Ereyappa, A.D. 893-94, to the latest date that we have for Bûtuga II., A.D. 949-50, renders it probable that he did actually succeed to the leadership of the Gaṅgas, though perhaps for no long period; and the Rāshtrakûṭa record which mentions his overthrow and fixes the latest date for it, seems, in fact, to describe him as actually in possession.

The next in succession was Bûtuga II.,¹ whose name appears in Kanarese in also the form of Bûtayya and in Sanskrit as Bhûtārya, and who had the full appellation of the *Dharma-Mahārājādhirāja Satyavākya-Koṅṇunivarma-Permanāḍi-Bûtuga*,² and the *birudas* of Gaṅga-Gāṅgēya, "a very Kārttikēya, Karṇa, or Bhīṣma, among the Gaṅgas," Gaṅga-Nārāyaṇa, "a very god Viṣṇu among the Gaṅgas," Nanniya-Gaṅga, "the truthful Gaṅga," and Jayaduttaraṅga, "the lintel of victory."³ It has already been noted that the Ātakûr inscription tells us that he obtained the succession by fighting and killing Rāchamalla I., son of Ereyappa; and, that this occurred in or before A.D. 940, is shewn by a Rāshtrakûṭa grant from Dēōlī, dated in that year, which mentions the fact of the overthrowing of Rāchamalla (therein called Rachhyāmalla), and implies that Bûtuga (therein spoken of as Bhûtārya) received material assistance from the Rāshtrakûṭa king Kṛishṇa III.⁴ The Hebbāl inscription of A.D. 975, from the Dhārwar district,⁵ tells us that, during the reign of the Rāshtrakûṭa king Kṛishṇa II., Bûtuga II. married Rēvaka, who was a daughter of Vaddiga (grandson of Kṛishṇa II.) and an elder sister of Kṛishṇa III., and that he received, as her dowry, the districts known as the Puligere or Purigere three-hundred, which was the country that lay round, and was named after the ancient name of, Lakshmēshwar, in the Miraj State, about the centre of the Dhārwar district,—the Belvola three-hundred, which lay in the same neighbourhood and included, as various records show, Gadag, Anpigeri, Kurtakōṭi, and Nargund, in Dhārwar, Hōli in the Belgaum district, and Kukkanūr in the Nizām's Dominions,—the Kisukāḍ seventy, which was a small district of which the chief town was Paṭṭadakal, the ancient Kisuvolal and Paṭṭada-Kisuvolal, in the Bādāmi tāluka, Bijāpur district,—and the Bāge, Bāgenāḍ, or Bāgaḍage seventy, which was another small district lying round Bāgalkōṭ, the ancient Bāgaḍage and Bāgaḍige, the chief town of the Bāgalkōṭ tāluka in the same district. This marriage must be placed somewhere towards the end of the reign of Kṛishṇa II.; say, about A.D. 910.⁶ The same record mentions also another wife of Bûtuga II., named Kallabbarasi, and his mother Bhujjabharasi, the elder sister of Baṭṭayya, Simhavarmanarasa, and Chechchapayya. Of the time of Bûtuga II. himself, we have an inscription at Ātakûr, in Mysore,⁷ dated in the Saumya *saṁvatsara*, Śaka-Saṁvat 872

¹ The Huncha inscription and the spurious Sōḍi grant represent him as a younger brother of Bājamalla, *i.e.* Rāchamalla I. This statement, however, has not yet been verified.

² The spurious Sōḍi grant would give the first component of this appellation in the form of Satyanlivākya; this, however, is an anomalous form, which is not at all likely to be authentic.

³ These *birudas* are given in the Ātakûr inscription. In the last of them, *jayad* is, by euphonic combination, for *jayada*, the Kanarese genitive singular of *jaya*.

⁴ The original says, according to Dr. Bhandarkar's translation, that Kṛishṇa III. "planted as it were in a garden in the field of the Gaṅgas the holy tree of Bhûtārya, having uprooted the poisonous tree of Rachhyāmalla" (*Jour. As. Soc. Vol. XVIII. p. 251*); so, also, the Karāḍ grant of A.D. 959,—"he planted in Gaṅgapāṭi, as in a garden, the pure tree Bhûtārya, having uprooted the poisonous tree Rachhyāmalla" (above, Vol. IV. p. 289).

⁵ Above, Vol. IV. p. 350.

⁶ Kṛishṇa II. succeeded to the throne in or very soon after A.D. 878; and the latest date that we have for him is A.D. 911-12. According, therefore, to the actual wording of the Hebbāl inscription, the marriage may have taken place at any time between A.D. 878 and 912. But we must place it as late as possible in that period; because Kṛishṇa II. was a great-grandfather at the time of the marriage, and Maruḍadēva, the son of Bûtuga II. and Rēvaka, was not born,—so the record tells us,—until the reign of Vaddiga, *i.e.* between A.D. 933 and 940.

⁷ *Ep. Ind.* Vol. II. p. 168; since then, it has been edited by Mr. Rice also (*Ep. Cora.* Vol. III., Md. 41, with a lithograph), to whose rendering I owe the name of the hound Kāḍi in line 10.—Mr. Rice (*ibid.* Intro. p. 6, and see the Classified List of the Inscriptions) would connect with Bûtuga certain inscriptions at Varuṇa in Mysore (My 35 to 37 and 40 to 45), which appear to mention Chālekya princes named Narasinha and Gugga or Goggi,

(current), = A.D. 949-50, which records the facts that Kṛishṇa III. fought and killed the Chōla king Rājāditya at Takkōla,—the modern Takkōlam, on the south-east of Arcot Junction in the North Arcot district, Madras Presidency,¹—and that Bātuga II., being pleased with the prowess in battle of his follower Maṇalarata, of the lineage of Sagara, who had the *biruda* of Bātugana-aṅkakāra, “the warrior or champion of Bātuga,” and the hereditary title of “lord of Valabhi, the best of towns,” bestowed on him, as a mark of favour, a hound named Kāḷi; that the hound was set at a big boar on a hill in the village of Beḷatūr in the Kejale district; that the hound and the boar killed each other; and that, in commemoration, the stone which bears the record, and which has on it a sculpture shewing the fight of the hound and the boar, was set up at Ātakūr, and a small grant of land was made. It is an addition at the top of this record which tells us that Bātuga II. had, previously, obtained the Gaṅgavāḍi provinces by fighting and killing Rāchāmalla I., the son of Eṅgeyappa; and it adds that it was Bātuga II. who actually slew the Chōla king Rājāditya, and that Kṛishṇa III. then gave to Bātuga II., i.e. confirmed him in the possession of, the four districts mentioned above as forming the dowry of Rēvaka, and also gave him the Banavāsi twelve-thousand province.²

The Hebbāl inscription tells us that the son of Bātuga II. and Rēvaka was Maruḷadēva; but it does not say that he ruled, and perhaps implies that he did not. To Maruḷadēva and Bijabbe, it says, there was born a son, whom it perhaps names as Rachcha-Gaṅga; and he, it says, did rule: we have, however, as yet, no records attributable to him.

Next in succession, it tells us, there came another son of Bātuga II., by another wife named Kallabbarasi, viz. Mārasimha II., who had, as we learn from it and other records, the full

a god named Būdhavara, which seems to commemorate either Bātuga II. or his predecessor Būtaram-Bātuga I., and a battle between two persons called Būdiga and Polukēsi, the latter of whom, he suggests, may have been the Western Chālukya king Iṭṭivabdeḍḍa-Satyāśraya,—whose period, however (A.D. 997 and 1008), is half a century too late for Bātuga II. Till we have lithographs, it is impossible to make any satisfactory use of these inscriptions.

¹ I owe this identification to Dr. Hultzsch, who tells me that at Takkōlam there is, among other records, an inscription of Kṛishṇa III. himself.—Takkōlam is a postal town, in the Wāḷājāpēt taluka, and, as such, is duly mentioned in the *Indian Postal Guide*, which I had overlooked.

² A copper-plate grant from Sūdi, in the Dhārwar district (above, Vol. III. p. 153, with a partial lithograph), purports to be another record of Bātuga II., and to be dated in the month Kārttika (Oct.-Nov.), falling in A.D. 938 or 939, of the Vikāra *saṃvatsara*, coupled with Śaka-Saṃvat 890 expired, perhaps correctly (according to the northern luni-solar system of the sixty-year cycle), or perhaps by mistake for 861 expired (according to the southern luni-solar system). It presents a perfectly possible date for Bātuga II., and it quotes his *birudas* correctly. On the other hand, it includes the fictitious genealogy, before Śivamāra I., which is given in the unquestionably spurious records; in mentioning a real historical fact, viz. the marriage of Bātuga II. with a daughter of Amoghavarsha-Vaddiga, it leaves us to infer that her name was Divāḷambā, whereas the name given in the Hebbāl inscription is Rēvaka; the characters in which it is engraved present a decidedly later general appearance than those of the Ātakūr inscription, and of any records, that I am acquainted with, belonging to within fifty years or so after the asserted date; and the details of the date do not work out correctly for either of the two years to which it is possible to refer them. These points present reasons for viewing the record with great suspicion. And there is the following additional reason for stamping it conclusively as a spurious record: namely, it mentions the victory over the Chōla king Rājāditya as a fact already accomplished in A.D. 938 or 939; whereas, not only is this event not mentioned in the Sūdi grant of A.D. 940, which enumerates the achievements of Kṛishṇa III. pretty fully, and would certainly not have omitted such an event as that, if it had occurred, but also the Ātakūr inscription distinctly places the event in A.D. 949-50.—I have said (above, Vol. III. p. 176) that the characters of the Sūdi grant seem to be distinctly more modern than those of the Koramēllī grant of Rājārāja I. (*Ind. Ant.* Vol. XIV. p. 48, and lithograph), which was issued in or after A.D. 1022. The Koramēllī grant is from the eastern part of Southern India. Among the western records, the characters of the Sūdi grant resemble most closely those of the grant of the Śilāhāra prince Mārasimha, of A.D. 1058 (*Cave-Temple Inscriptions*, No. 10 of the brochures of the Archaeological Survey of Western India, p. 102, and lithograph).—The Sūdi grant purports to supply various other items of history in connection with Bātuga II. (amongst them, that after the defeat of Rājāditya, he besieged Taḷjāpuri, i.e. Tanjore, which was possibly a fact; see above, Vol. III. p. 233), and a few in connection with some of his predecessors. I do not quote them; because it is undesirable to encumber my pages, further than cannot well be avoided, with alleged names and events for which we have no reliable authority.

style of the *Dharma-Mahārājādhirāja Satyavākya-Koṅṇuṇivarma-Permanaḍi-Mārasimha*, with the *birudas*¹ of Gaṅga-Kandarpa, "the Gaṅga god of love," Gaṅga-Vidyādhara, "the Gaṅga Vidyādhara or demigod,"² Gaṅgachūḍamaṇi, "the crest-jewel of the Gaṅgas," Gaṅgamaṇḍalika, "the Gaṅga chieftain," Gaṅgavajra, "the Gaṅga diamond or thunderbolt," Gaṅgarasimha, "the lion of the Gaṅgas," Gaṅgaroḷgaṇḍa, "the hero among the Gaṅgas," Guttiya-Gaṅga, "the Gaṅga of Gutti," with reference, apparently, to the town of Gutti in the Bellary District,³ Nalamb-Āntaka, "the Death of the Nalambas," and Nalambakuḷ-Āntaka, "the Death of the family of Nalambas," i.e. of the Pallavas of the Nalambavāḍi province, Chaladuttaraṅga, "the lintel of firmness of character," Dharmavātāra, "the incarnation of religion," Jagaddhāvira, "the sole hero of the world," and Maṇḍalika-Tripētra, "a very god Śiva among chieftains." He is evidently the Satyavākya-Permanaḍi, in connection with whom an inscription at Kārya,⁴ in Mysore, cites a date in the month Māgha (Jan-Feb.), falling in A.D. 968, of the Prabhava *saṃvatsara*, Śaka-Saṃvat 890 (current), as being in his fifth year,—thus his initial point in A.D. 963 or 964. And an inscription at Mēlāgāni,⁵ in Mysore, which mentions him as Permaḍi-Mārasimha, tells us that news that he had passed away⁶

¹ Some of them occur in the Hebbāḷ inscription, and all of them in the Śravaṇa-Belgoḷa epitaph.—He was, perhaps, also known as Rājachūḍamaṇi, "the crest-jewel of kings;" in which case, he was the father-in-law of the Rāshtrakūṭa prince Indra IV. (see page 170 below, note 4): but this is not certain.

² The word *vidyādhara* denotes a "particular kind of good or evil genius attending upon the gods" (Monier-Williams' Sanskrit Dictionary).

³ But, taking *gutti* as a corruption of *gupti*, we might render this *biruda* by "the secret or reticent Gaṅga," on the analogy of Nanniya-Gaṅga, "the truthful Gaṅga," which occurs in the case of his father (see page 163 above).

⁴ *Ep. Carn.* Vol. III., Nj. 192.—The day is called *Peretale-divasa*, "the day of Śiva" (*pere-tale, pere-dale*, = 'he on whose head is the crescent'); the same day of Śravaṇa is mentioned in an inscription of A.D. 907 at Tāṇḍār (ibid. Md. 14; noticed on page 165 above, note 4); and the same day of Mārgaśīrṣa, in an inscription at Rāmpura (ibid. Sr. 148; noticed on page 164 above, note 4). One would think, at first sight, that the expression denotes the day of the fourteenth *tithi* of the dark fortnight, on which there is the Śivardri-festival in honour of Śiva, in every month, all through the year; in which case, we might compare with it the expression *Śiva-tithi*, "the *tithi* of Śiva" (in No. 292 of Prof. Kielhorn's Śaka dates; *Ind. Ant.* Vol. XXIV. p. 202), applied in verse to Māgha kṛṣṇa 14, which in another record (No. 325 in the same list) has the fuller name of *Śivardri-mahātithi*, also in verse. But it really denotes the eighth *tithi*, as rendered by Mr. Rice in his translations: thus, a verse in the *Chaturvarga-Chintāmaṇi*, Vol. III. Part II, p. 865, line 9, for which I am indebted to Prof. Kielhorn, says—*saptamī Saptasaptītu Aṣṭamīḥtatrataḥ-dāṣṭamī*, "the seventh is Sūrya's *tithi*, and the eighth that of Śiva;" and it appears to be applied to the eighth *tithi* of both the bright and the dark fortnights. In a similar way, the spurious Sōḍi grant (see page 167 above, note 2) names the eighth *tithi* of the bright fortnight of Kārttika "the *tithi* of Nandīśvara," i.e. of Śiva as the lord of the bull Nandī; and the Nandīśvara day of the bright fortnight of Phālguna, without any specification of the *tithi*, is mentioned in the Pegga-ūr inscription of A.D. 978 (see page 173 below).—In this last record, the name is followed by a word which has not been satisfactorily settled yet. Mr. Kittel read *Nandīśvaram talpa-devasam-edge*, and translated "when the Nandīśvara (day) was the chair-day" (*Ind. Ant.* Vol. VI. p. 102); and Mr. Rice has suggested the reading of *Nandīśvaram talloj-devasam-edge* (in which, however, we ought to have *devasam*), with the translation "at the rising of the happy house (or sign) of Taurus" or "on the day that Nandīśvara was stopped" (id. Vol. XIV. p. 76, and *Coorg Inscriptions*, p. 7). But neither rendering is satisfactory; the latter, in particular. Nothing final can be said until we have a purely mechanical facsimile of the record. But the published lithographs seem to make it certain that the reading is not *talloj-devasam* (according to Mr. Rice), and probable that it is *tale-devasam*, rather than *talpa-devasam* (according to Mr. Kittel). And we have the same expression, *tale-devasam-edge*, in a Chōḷa inscription of A.D. 1032 at Sattūra (*Ep. Carn.* Vol. III., Nj. 164; treated by Prof. Kielhorn, from another transcript, above, Vol. IV. p. 69), in a passage which mentions the full-moon of Kārttika as the *tale-devasa*, and then specifies the second *tithi* (of the dark fortnight) as the date of the record. It has been proposed to translate *tale-devasa* in this passage by "first day;" in support of which we might quote *tale-bāgala*, 'front door, principal entrance (of a house),' and *tale-vidya*, 'a chief place;' but it is not apparent why the full-moon day, which is the last day of the bright fortnight, should be called "the first day" with reference to the second *tithi* of the dark fortnight, and still less so why the Nandīśvara day, the eighth *tithi*, should itself be called "the first day."

⁵ See *Inscr. at Śraṇ-Bel.* Introd. p. 18, note 7.

⁶ The word in the original is *ottita*, literally 'gone by.' It may mean that he was dead; or it may refer to his abdicating and going into religious retirement at Baḥlāpur.

had reached the Pallava princes Pallavāditya, Nalambādhirāja, and Chorayya-Nalamba, who were then at Sāyra-Miniyūr,¹ in the month Āshāḍha (June-July), falling in A.D. 974, of the Bhāva *saṃvatsara*, Ś.-S. 896 (expired). An inscription at Nagarle, in Mysore,² dated Ś.-S. 892 (expired), = A.D. 970-71, mentions him as Permāḍi. An inscription at Adaraguñchi, in the Dhārwar district,³ with a date in the month Āśvayuja, falling in October, A.D. 971, of the Prajāpati *saṃvatsara*, Ś.-S. 893 (expired), mentions him as then governing the Gaṅgavāḍi ninety-six-thousand, the Purigeṇe three-hundred, and the Belvola three-hundred; in the reign of the Rāshtrakūṭa king Khotṭiga. An inscription at Guṇḍūr, in the same district,⁴ with a date in the month Āshāḍha, falling in June, A.D. 973, of the Śrīmukha *saṃvatsara*, Ś.-S. 896 (current), mentions him as still governing the Puligeṇe three-hundred and the Belvola three-hundred, in the reign of Khotṭiga's successor, Kakka II. The inscription of A.D. 975 at Hebbāl, in the same district,⁵ speaks of him as having had in his hands, in the course of his career, the government of a very large area, including not only the Gaṅgavāḍi province, the Puligeṇe three-hundred, and the Belvola three-hundred, but also the Nalambavāḍi thirty-two-thousand, the Banavāsi twelve-thousand, the Sāntalige thousand, and everything included as far as "the great river."⁶ And his epitaph at Śravaṇa-Belgola, now edited, gives a full list of his

¹ This may perhaps be the 'Minur' of the *Madras Postal Directory*, in the Guḍiyātam tāluka, North Arcot district.

² *Ep. Carn.* Vol. III., Nj. 158.

³ *Ind. Ant.* Vol. XI. p. 255.—It may be noted that this and the record next quoted distinctly refer to Khotṭiga and Kakka II. as the reigning kings, and do not allot the usual title *Dharma-Mahādājādhirāja* to Mārasiṃha II.

⁴ *Ibid.* p. 271.

⁵ Above, Vol. IV. p. 350.

⁶ The word used in the original is *perdore*, which is a compound from *per*, 'great,' and *tore*, 'a stream or river.' In other places, it appears in the forms of *peddore* and *beddore*; and we may at any time meet with the later form *beddore*. Kittel's Dictionary gives *perdore* and *beddore* in the sense of 'a large stream or river,' but without suggesting any identification. And Mr. Rice has said that the term generally denotes the Krishnā (*Coorg Insers.* p. 5, note), and has applied it in that sense in an inscription at Basarā in Mysore (*Ep. Carn.* Vol. III. Md. 122, and *Introd.* p. 19). But there are passages in which it certainly does not denote the Krishnā. The Bijūr inscription of A.D. 888 (see page 164 above, under Būtuga I.) speaks of that village as *peddore-gareya* Bijiūr (line 8), which may no doubt be literally translated, as was done by Mr. Rice, by "Bijiūr of, i.e. on, the bank of the *peddore*," but means more probably "Bijiūr of (the district that was known by the name of) the banks of the *peddore*,"—especially if we pay attention to the expression *beddore-gareya alpadiṃbaruṃ eṇi-okkaluṃ* in lines 9, *peddore*,—"while governing the bank of the *beddore*," but seems much more probably to mean "while governing (the district that was known by the name of) the banks of the *beddore*." These two records are in Coorg, and belong to that part of the country only. There can be no reference in them to the Krishnā, which, even at the nearest point, is almost three hundred miles away. And Mr. Rice has suggested (*Coorg Insers.* p. 5, note) that in these two records the words *peddore* and *beddore* probably denote the Lakshmantīrtha. In this, he followed Mr. Kittel, who said (*Ind. Ant.* Vol. VI. p. 100) that the term may perhaps here denote the Lakshmantīrtha, especially because that river is also called *dodda-kole*, a term in which *dodda*, again, means 'great,' and *kole* is synonymous with *tore*. Now, *perdore* would be exactly represented in Sanskrit by *mahādati*, which is explained in Monier-Williams' Sanskrit Dictionary as meaning 'any great river which has a long course.' The Lakshmantīrtha is a perennial river, which supplies several important irrigation canals. But its whole course is not more than sixty miles; after which it flows into the Kāvērī. There is no apparent reason why it should be classed among the great rivers. And it seems much more likely to me that,—as was, in fact, suggested as an alternative possibility by Mr. Kittel (*loc. cit.*),—in the Bijūr and Peggu-ūr inscriptions, the words *peddore* and *beddore* denote the Kāvērī, which, with its course of about four hundred and seventy-five miles, may fairly be classed among the great rivers of India: the Kāvērī, also, rises in Coorg; and it runs right through the very centre of the province, whereas the Lakshmantīrtha only runs for some twenty to twenty-five miles through the south-east corner of it; and the province might be called "the banks of the Kāvērī" much more appropriately than "the banks of the Lakshmantīrtha."—It may be noted here that, in Thacker's Reduced Survey Map of India, 1891, and in Constable's Hand Atlas of India, 1893, plate 34, the name Lakshmantīrtha has been applied, not to the Lakshmantīrtha itself (which is, in fact, not fully shown), but to that part of the Kāvērī which lies in Coorg.—The Basarā inscription, mentioned above, defines the limits, apparently in A.D. 1237, of the territory of the Hoysaṅga king Vīra-Somēśvara: and it specifies, on the east, Kāñchi,—on the west, Vajāvura, i.e. Pāñūr in the

achievements:¹ it mentions several times his successes against the Pallavas of the Nolambavāḍi country (lines 19, 22, 86, 88), which bordered on his own hereditary territory; it further tells us that he became known as "the king of the Gurjara," through conquering the northern region for the Rāshtrakūṭa king Kṛishṇa III. (ll. 7, 8),—that he overthrew a powerful opponent of Kṛishṇa III. named Alla (ll. 9, 84),²—that he broke the power of the Kirātas or mountain-tribes in the neighbourhood of the Vindhya mountains (ll. 10, 11),—that he protected the encampment of the emperor (i.e., probably, of Khottiga, or else of Kakka II.), at the town of Mānyakhēṭa (l. 12),³—that he crowned Indrarāja, i.e. Indra IV. (grandson of Kṛishṇa III.),⁴—that he prevailed against an opponent named Vajjala (ll. 14, 85),⁵—that he despoiled the ruler of the Banavāsi country (l. 15),—that he made the Mātūras do obeisance

Hassan district, Mysore,—on the north, the *perdore*,—and, on the south, a place the name of which Mr. Rice tells us, is defaced but looks like Chalaferavi, and which, he seems to suggest, may possibly be 'Chalaferi' near Ponnai in the Malabar district. Here, the term *perdore* cannot denote the Kāvēri; because Bēḷūr is to the north of that river. Nor can it denote the whole course of the Kṛishṇā; because at that time the Dēvagiri-Yādeva king Singhana was in possession of the territory lying south of the Kṛishṇā and west of the Tuṅgabhadra, as far at any rate as Banavāsi. In this record, therefore, *perdore* probably means the Kṛishṇā on from the point at which the Tuṅgabhadra joins it. In the Hebbaḷ inscription of A.D. 975, mentioned in the text above, *perdore* may mean either the Kṛishṇā towards the north, or the Kāvēri towards the south. In the Muḷḡund inscription of the same year (see page 172 below, under Pañchaladēva), it must mean the Kṛishṇā, because of the mention of the southern ocean as the boundary on the south, and because the record itself is to the north of the Kāvēri.

¹ There is also a mention of him in a record at Doddabāgilu (*Ep. Carn.* Vol. III., TN. 93); but the record is rather fragmentary, and the published text cannot be quoted to any useful purpose.—Mr. Rice would find a reference to him, under the name of Mārasiṅhavarman, in an inscription at Haḷe-Bōgādi (*Ibid.* My. 15), which mentions also an Akāḷavarsha, i.e., doubtless, one or other of the Rāshtrakūṭa kings named Kṛishṇa. But here the termination *varman* seems to indicate someone else.

² This person has not yet been identified.—As Dr. Hultzsch has reminded me, the name occurs in two inscriptions at Gwalior, in the case of Alla, a guardian of the fortress there, who was a son of Vāṇiabhāṭṭa of the Varjara family (*Ep. Ind.* Vol. I. p. 154 ff.); his date, however, was A.D. 875-76, a century before the time of Mārasiṅha.

³ Mānyakhēṭa (Mākhēḍ in the Nizām's Dominions) was the Rāshtrakūṭa capital.—Siyaka-Haraha, one of the Parāmara kings of Mālwa, claims to have taken the wealth of Khottiga in battle, and—apparently, in A.D. 972-73, to have sacked even Mānyakhēṭa itself (*Ep. Ind.* Vol. I. pp. 225, 226). The present passage may mean that, on that occasion, Mārasiṅha repulsed the invader at the very gates of Mānyakhēṭa; or it may refer to some event in the warfare between Kakka II. and Talha II.

⁴ This was evidently done in an attempt to continue the Rāshtrakūṭa sovereignty after the overthrow of Kakka II. by the Western Chālukya Talha II. in A.D. 973 or 974. The attempt is to be attributed to the close connection that existed between the two families: as we have already seen, Bātuga II. was a brother-in-law of Kṛishṇa III., and owed his possession of the Gaṅgarāḍi province to that king (page 168 above); and Indra IV. was the son of a son of Kṛishṇa III. by a daughter of Gaṅga-Gāṅḍēya, i.e. Bātuga II. (*Inscr. at Śrāv.-Bel.* No. 57: Mr. Rice, *id.* introd. p. 21, at first identified the Gaṅga-Gāṅḍēya of this record with Rāḥamalla II., a successor of Mārasiṅha; but his grounds for doing so were completely erroneous, and he has now adopted the correct identification in *Ep. Carn.* Vol. III. introd. pp. 5, 6). We are also told (again in *Inscr. at Śrāv.-Bel.* No. 57) that Indra IV. was the son-in-law of a person called Rājachūdāmaṇi, "the crest-jewel of kings," whom Mr. Rice (*id.* introd. pp. 20, 21) was disposed to identify with a certain Pijja who is mentioned in another record at Śrāvaga-Belgoḷa (No. 58); but it does not seem that the *śrūdā* Rājachūdāmaṇi, in that record, is intended to belong to Pijja, and it appears not at all unlikely that it really denotes Mārasiṅha II. The attempt to carry on the Rāshtrakūṭa sovereignty was not successful, though Indra IV. lived on for some nine years, eventually dying in A.D. 982 (see *Inscr. at Śrāv.-Bel.* No. 57, and *Jur. Ant.* Vol. XX. p. 35, where some corrections have to be made in the relationships stated by me).—Mr. Rice (*Inscr. at Śrāv.-Bel.* introd. p. 19) would identify the Indrarāja of this passage in the epitaph of Mārasiṅha II. with the Rāshtrakūṭa king Khottiga; on the grounds that, on the analogy of the *śrūdā* of Nityavarsha-Indra III., the name Indra indicates a Nityavarsha, and Nityavarsha was the *śrūdā* of Khottiga also. But I cannot follow him in this circular reasoning: "Khottiga" is itself the Prākṛit form of a proper name, analogous to "Gojjiga" for "Gōvinda"; and, whatever may be the Sanskrit word which it represents, that word is at least not "Indra."

⁵ This person might be identified with Vajjala II., of one of the Koṅkaṇa branches of the Śiṅhāra family, whose initial date was somewhere about A.D. 975. But another record at Śrāvaga-Belgoḷa, No. 109 (noticed farther on), appears to describe him as the younger brother of Pātāṃmalla, which name does not occur in the Śiṅhāra records.

to him,—that he reduced the hill-fort of Uchchaṅgi, which even the Kāḍuvatti,¹ great as was his prowess, had previously failed to reduce (ll. 20, 93),—that he destroyed a Śabara prince named Naraga (ll. 21, 54, 96),—that he made the Chēras, the Chōjas, and the Pāṇḍyas, as well as the Pallavas, bow down before him (ll. 21, 22),—and that he destroyed a Chālukya prince named Rājāditya, who had declared war against him (ll. 50, 51):² in recapitulating some of his conquests, lines 100 to 102 add, among the places at which he was victorious, the banks of the river Tāpī (the Tapī), the town or village of Gonūr,³ and Pāvaseya-kōṭe or the fortress of Pāvase:⁴ it says that he preserved the doctrine of Jina (l. 22), and founded Jain temples and *mānastambhas*⁵ at various unnamed places; and finally, as already noted, it tells us (ll. 110 to 112) that eventually he abdicated, and ended his days in the practice of religion at Baṅkāpur (in the Dhārwar district), at the feet of a Jain teacher named Ajitasēna.⁶ From other sources, we learn that Mārasimha's successes against Vajjala and at Gonūr and Uchchaṅgi were actually achieved for him by a minister named Chāmuṇḍarāya or Chāvuṇḍarāja, who wrote the *Chāmuṇḍarāya-Purāṇa*⁷ and was a minister of also Rāchamalla II. who came next but one in the succession after Mārasimha II. Thus, another record at Śravaṇa-Belgoḷa⁸ tells us that "the array of his (Chāmuṇḍarāya's) enemies was broken, like a herd of deer, on him, resembling a tasked elephant running to and fro (among them), when he stood in front of the victorious elephant, his lord, the glorious king Jagadēkavīra-(Mārasimha II.), when the latter, at the command of king Indra,⁹ lifted up his arm to conquer Vajjaladēva, whose strength was as terrible as that of the ocean disturbed (and bursting its boundaries in the universal disorder) at the end of the age, (and) who was the younger brother of Pātālamalla;" and the *Chāmuṇḍarāya-Purāṇa* tells us¹⁰ that Chāmuṇḍarāya was born in the Brahma-Kshatra race,—that he was a pupil of Ajitasēna,—that his lord was

¹ From a transcription which Mr. Rice has kindly sent me, I find that the Mālagāni inscription of A.D. 974 (see *Inscr. at Śrāv.-Bel.* introd. p. 18, note 7) goes on to mention a person who was called "the affliction (*saṃgaśāṭa*, = *saṃkaśāṭa*, = *saṃkaṭa*) of all people; the ornament of the Pompala family; born in the Kāḍuvatti race; supreme lord of Kāḍuchipura; he who is like a thunderbolt in the van of battle;" (Just after this, unfortunately, the record comes to an end, without disclosing his name). This shows us that *kāḍuvatti*, in line 92-93 of the epitaph, is not a verbal form, but is the nominative which is required in apposition with *tuṅga-parakraman* and the following verbs. And we can now recognise the same name, for an earlier period, in the Gulbārga Bāga inscription No. II., which mentions "the whole of the forces of the Kāḍuvatti" (*Ind. Ant.* Vol. X. p. 39, text line 6).

² This person has not been identified yet.—The same name occurs among the Chalukyas, about a century and a half earlier, in the case of Rājāditya, father of the *Mahādharma* Buddhavarana, of the Śalukika (= Chalukika, Chalukya) race, who is mentioned in the Torkhōde grant (above, Vol. III. pp. 57, 58).

³ Mr. Rice tells me that Gonūr is the village of that name,—the 'Goonoor' of the Indian Atlas, sheet No. 59,—three miles on the north-east of Chitaldroog. It may be noted, however, that the *Madras Postal Directory* mentions also a 'Gonur' in the Salem district, and a 'Gonuru' in the Bangalore district.

⁴ There is a village named Hāvasi (= Pāvase) in the Karājgi tāluka of the Dhārwar district. It is doubtful, however, whether this can be the place intended.

⁵ The word *mānastambha*, which means literally 'a column of honour,' is explained by Mr. Rice (*Inscr. at Śrāv.-Bel.* introd. p. 18, note 2) as denoting technically "the elegant tall pillars, with a small pinnacled *maṇḍapa* at the top, erected in front of the Jain temples;" and he refers us to a discussion regarding them in Fergusson's *Indian and Eastern Architecture*, p. 276.

⁶ This person is mentioned again as the teacher of Mārasimha's minister Chāmuṇḍarāya (see further on).

⁷ This work appears to have been finished in the Śivara *saṃvatsara*, Śaka-Saṃvat 900 (current),—A. D. 977-78 (*Inscr. at Śrāv.-Bel.* introd. p. 22).—A record at Āṅgōḍ (*Ep. Carn.* Vol. III., TN. 69) mentions the names of Gōvīndamayya, his sons Mābalayya and Śivarayya, who were followers of Nōḷambakul-Āntaka, i.e. Mārasimha II., and Mābalayya's son Chāvuṇḍa. Can this person be the minister Chāmuṇḍarāya?

⁸ *Inscr. at Śrāv.-Bel.* No. 109.—In Mr. Rice's text, I alter *Vajjesa* into *Vajjala*, and *ahat-dāṭhak* into *ahit-dāṭhak*. I assume that the rest of the text is correct.

⁹ I.e. Indra (V.), the grandson of Kṛishṇa III.; see page 170 above, and note 4.

¹⁰ See *Inscr. at Śrāv.-Bel.* introd. p. 34.—The *Purāṇa* mentions various other *śrīrudas* and achievements of Chāmuṇḍarāya; they may be quoted when the text can be verified.

Jagadēkavīra, otherwise called Nōlambakul-Āntaka, i.e. Mārasimha II.,—and that he acquired the *biruda* of Samaradhuraśdhara, "the yoke-bearer or leader in war," from his defeat of Vajjaladēva in "the Khedaga war,"¹ and the *biruda* of Viramārtaṇḍa, "a sun among heroes," from the valour which he displayed in the plain of Gonūr in battle against the Nōlambas, and the *biruda* of Rāparaṅgasimha, "a lion in the battle-field," from his fight at the fort of Uchchaṅgi. The details given in the epitaph and the *Purāṇa* indicate, in addition to external fighting, some local insurrections, which must probably be attributed to opportunity afforded by the absence of Mārasimha on the campaign in Gujarāt for Kṛishṇa III. And not the least remarkable among them is the statement that he had occasion to despoil the ruler of the Banavāsī country; for, that province had been given to his father by Kṛishṇa III., and presumably had passed by inheritance into his own hands. The explanation of this, however, and of the immediately following mention of the reduction of the Mātūras, seems to be furnished by a record at Dēogiri in the Karājgi tāluka, Dhārwar district, of the tenth century A.D. and referable to A.D. 958,² which mentions a *Mahāsāmāntādhīpati* Śāntivarman of the Mātūra family, with the hereditary title of "supreme lord of the town of Trikunda-pura," and having the Nandanavana-umbrella, the crest of a horse, and the mirror-banner, who was governing the Banavāsī twelve-thousand. From A.D. 878, or earlier, to 945, the administration of the Banavāsī province was in the hands of the Chellakētana family.³ In A.D. 949-50 Kṛishṇa III. gave the province to Bātuga II., who doubtless allowed the Chellakētanās to continue to govern it for him. Bātuga must have died a few years before A.D. 963-64, when Mārasimha II. succeeded Rachcha-Gaṅga. And it would seem that when he died, or else during the time of Rachcha-Gaṅga, the Mātūras seized the province from the Chellakētanās, and that they retained it until Mārasimha could make it convenient to reduce them.

Mārasimha II. must have been immediately succeeded by the *Dharma-Mahārājādhirāja* Satyavākya-Koṅgunivarman-Pañchaladēva, whom a fragment at Mulgund, in the Dhārwar district,⁴ with a date in the Yavan *samvatsara*, Śaka-Samvat 897 (expired), falling in August, A.D. 975,⁵ describes as governing "without any disorder" the whole territory from the eastern, the western, and the southern oceans as far as "the great river."⁶ Pañchaladēva seems, then, to have taken advantage of the confusion that must have attended the overthrow of the Rāshtrakūṭa king Kakka II. by the Western Chālukya Taila II., to set himself up as an independent king; but he was shortly afterwards killed in battle by Taila II. Earlier facts connected with him are to be found in the Adaraguṇichi inscription,⁷ which tells us that in A.D. 971, when Mārasimha II. was governing the Gaṅgavādī ninety-six-thousand, the Parigege three-hundred, and the Belvola three-hundred, under the Rāshtrakūṭa king Khoṭṭiga, he himself was governing a small circle of villages which was known as the Sebhi thirty and

¹ Dr. Holtzsch has suggested to me that "Khedaga" may stand for Khēṭaka, i.e. Mānyakhēṭa.

² The inscription is on a stone in Survey No. 85. I quote it from an ink-impression.—It is dated, with full details, in the Kālayukti *samvatsara*, coupled with Śaka-Samvat 522 by mistake for 520 or 523. But the characters place it in the tenth century; and I believe that the real date of it is Monday, 15th November, A.D. 958, in the Kālayukti *samvatsara*. Ś.-S. 880 expired. It does not register a grant of land; and it is, therefore, difficult to say, at present, why a false date should have been cited in a record which, in all other respects, seems to be thoroughly genuine.

³ See *Dyn. Kan. Distr.* pp. 403, 411, 420.

⁴ At the temple of Rāmādēva; I quote from an ink-impression.

⁵ The details of the date are Bṛhaspativāra, i.e. Thursday, coupled with Bhādrapada kṛishṇa 2 and the Kanyā-samkrānti. And the corresponding English date is Thursday, 26th August, A.D. 975: on this day, the Kanyā-samkrānti occurred at 13 h. 5 m. after mean sunrise (for Ujjain), and the given *tithi* ended about 26 minutes earlier, but might doubtless be made the current *tithi* of the *samvatsara* by more exact calculations.

⁶ The term used in the original is *perdore*, which must here denote the Kṛishṇā; see page 169 above, note 6.

⁷ See page 169 above, and note 3.

probably took its appellation from the ancient name of Chabbi or Chebbi in the Hubli taluka, Dhārwar district, and in the Gundūr inscription,¹ which mentions him as governing a ninety-six district in A.D. 973; this ninety-six district has not been identified; but possibly the expression is an abbreviation for the Gaṅgavādi ninety-six-thousand, which Mārasimha II.,—who is mentioned in the same record in connection with the government of only the Purigere three-hundred and the Belvola three-hundred, under Khotṭiga's successor Kakka II.,—may have entrusted to Pañchaladēva, in the course of ridding himself of the cares of office before passing into religious retirement at Baṅkāpur. The Mulgund inscription describes Pañchaladēva as *Chālukya-pañchānana*, "a lion to the Chālukyas," and also as "subsisting (*like a bee*) on the waterlilies that were the feet of Chaladuttaraṅga, Jagadēkavīra, the glorious Nōḷambakul-Āntakadēva:" these epithets both stand in the string of titles that precedes the mention of Pañchaladēva's name; and the second of them, while capable of being interpreted to mean that Mārasimha II. was still alive, in retirement at Baṅkāpur, in August, A.D. 975, may perhaps refer to only the previous relations between the two persons.

Shortly after Pañchaladēva, there was Rāchamalla II., who had the full style of the *Dharma-Mahārājādhirāja Satyavākya-Koṅguṇivarma-Permanadi-Rāchamalla*. An inscription at Peggu-ūr, in Coorg,² which mentions him by all his appellations, furnishes a date for him in the month Phālguna (Feb.-March), falling in A.D. 978, of the *Īśvara saṃvatsara*, Śaka-Saṃvat 899 (expired), and speaks of a certain Rakkasa, with the *biruda* of Appanabanta, "the warrior of his elder brother," who was governing the district called "the banks of the great river;"³ and an inscription at Dodda-Homma, in Mysore,⁴ which, however, does not mention him by his proper name, perhaps furnishes for him (or else for Pañchaladēva) a date in the preceding year.⁵ He was probably the last of the great Western Gaṅga princes; and his final date seems to be A.D. 984.⁶ Chāmuṇḍarāya, who has already been mentioned in connection with Mārasimha II., was a minister of Rāchamalla II. also; and, while holding office under this master, he caused to be made the colossal Jain image of Gommatā or Gommatēśvara at Śrāvana-Belgola,⁷ and attained so great a reputation for devotion to the faith to which he belonged, that he was remembered long after his death, and was quoted as one of three special promoters of

¹ See page 169 above, and note 4. In lines 8, 9, of the text, the reading should be *Pañchala*, not *Pamjala*.

² *Ind. Ant.* Vol. VI. p. 103, No. I., with a lithograph, and Vol. XIV. p. 76; see also *Coorg Inscriptions*, p. 7, also with a lithograph.—The day is called the day of Nandīśvara, followed by an expression, probably *tale-devasam-āge*, which has not been satisfactorily settled yet (see page 168 above, note 4).

³ The expression used in the original is *beddore-gare*; as regards the meaning of *beddore* and its application here to probably the Kāvēri, see page 169 above, note 6.

⁴ *Ep. Carn.* Vol. III., Nj. 183; according to the published reading, the prince to whom this record belongs had the *biruda* of Jagaduttaraṅga, "the lintel of fame."—The full details of the date are, the *Īśvara saṃvatsara*, Śaka-Saṃvat 899 (expired); the full-moon of Āshāḍha; Aḍḡaravāra, i.e. Tuesday; an eclipse of the moon. And the corresponding English date is Tuesday, 3rd July, A.D. 977; on this day, the given *tithi* ended at about 13 hrs. 30 min. after mean sunrise (for Bombay), and there was an eclipse of the moon.

⁵ Mr. Rice has allotted to him a record at Kottaiti (*Ep. Carn.* Vol. III., Md. 107) which would give his name in the form of Rājamalla, with the *birudas* of Jagaduttaraṅga, "the lintel of the world" (which seems rather dubious), and Harṣi-Āntaka. But the date is so unsatisfactory, that it is impossible to place this record properly. The published text represents the date as the Pramādin *saṃvatsara*, coupled with Śaka-Saṃvat 899. Pramādin, however, was either Ś.-S. 876 current, = A.D. 953-54, or Ś.-S. 936 (current), = A.D. 1013-14; while Ś.-S. 899 current, = A.D. 976-77, was the Dhātā *saṃvatsara*, and Ś.-S. 899 expired, = A.D. 977-78, was the *Īśvara saṃvatsara*. Even if Pramādin has been read by mistake for Pramāthila, there still remains a mistake, either in the original or in the reading of it, of Ś.-S. 899 for 901 (expired) or 902 (current), = A.D. 979-80.

⁶ Mr. Rice tells us (*Insers. at Srav.-Bel.* Introd. p. 22) that he has inscriptions, not yet published, which prove that the reign of Rāchamalla II. ended in Śaka-Saṃvat 906 (expired), = A.D. 984-85.

⁷ This is recorded in *Insers. at Srav.-Bel.* Nos. 75, 76, and more fully in No. 85, verses 6, 7.—The image still exists. For a full account of it and of the legends connected with it, see the Introduction of Mr. Rice's book, p. 22 to 33; the frontispiece of the book gives a photograph of the image.

the Jain religion,— the other two being Gaṅgarāja and Hulla, ministers of the Hoysala princes Viśṇuvardhana and Narasimha I. in the twelfth century A.D.¹

POSTSCRIPT

While the first proofs of the above article were passing through the Press, I began to make a fuller examination, than has as yet been attempted, of the dates of the spurious records of Western India, for all of which there should be some explanation forthcoming, if we can only find the clue to the solution of them.

I have referred to two of these dates in note 2 on page 157 above. One of them is from the spurious Tanjore grant (*Ind. Ant.* Vol. VIII. p. 212), which purports to give a date in A.D. 248 for an imaginary Western Gaṅga whose name is given in this record as Arivarman, by a mistake— (due to the carelessness of the writer in writing, in line 10, *śrīmaddharivarmma* instead of *śrīmaddharivarmma*, i.e. in omitting a subscript *dh*)—for the Harivarman of the other spurious records of the same series. The details of the date are the Prabhava *saṃvatsara*, coupled with Śaka-Saṃvat 169 expired, the new-moon *tithi* of Phālguna, Friday, the Rēvatī *nakṣatra*, the Vṛiddhi *yōga*, and the Vṛishabha *lagna*. And, in the period to which the concoction of this record is to be referred on palæographic grounds, I find that in the Prabhava *saṃvatsara*, Ś.-S. 1009 expired, the new-moon *tithi* of Phālguna ended on Friday, 25th February, A.D. 1088. The moon, indeed, was not then in Rēvatī, and did not come to Rēvatī till about 4 hrs. 28 min. after mean sunrise on the Saturday: but the moon often is in Rēvatī on the new-moon day of Phālguna, and may possibly have been actually so shewn for that day in Ś.-S. 1009 expired by an erroneous almanac or by a calculation worked out wrongly for the person who fabricated the record; or the forger may have added that detail on chance, simply to give a greater air of plausibility to the record, as he certainly did in respect of the Vṛiddhi *yōga*, which cannot ever occur on the new-moon day of Phālguna.² The result of the 25th February, A.D. 1088, fully meets the palæographic requirements of the case, and, I believe, fixes the actual time at which this record was concocted: viz., the forger was working on, or had in view, Friday, the new-moon day of Phālguna of the Prabhava *saṃvatsara*, Ś.-S. 1009 expired; and he produced the necessary appearance of antiquity by striking off from the Śaka year,— in order to suit, more or less, a fictitious pedigree and chronology that had already become established and well-known,³ and at the same time to obtain a *saṃvatsara* which would be correct according to the southern luni-solar system,— exactly fourteen of the sixty-year cycles, and thus obtained the year Ś.-S. 169 expired which he actually quoted in the record.

The second of the two dates to which I have referred in note 2 on page 157 above, is from the spurious Merkara grant (*Ind. Ant.* Vol. I. p. 363, and *Coorg Insers.* p. 1), which has been supposed to give a date in A.D. 466 for an imaginary Western Gaṅga named Avinita-Koṅguṇi. This date has to be explained in a different way. The details of the date are the year 388, not specified either as current or as expired, the fifth *tithi* of the bright fortnight of Māgha, Monday, and the Svāti *nakṣatra*. The *saṃvatsara* is not specified; and so we have not the particular help that we have in the case of the Tanjore grant. Also, the era is not specified. As regards this detail, it has always been assumed that the Śaka era was intended, with the

¹ The verse, which mentions Chāmunḍarāja as "Rāja, the minister of king Rāchamalla," is to be found about half-way through *Insers. of Śrāv.-Bel.* No. 137.

² At sunrise on the Friday in question, the *yōga* was Śubha; and the Vṛiddhi *yōga* had occurred about eleven days earlier.— The remaining detail, the Vṛishabha *lagna*, means only the rising of the sign Taurus. I cannot calculate it with the Tables available to me; but it would naturally occur at some time or other during the twenty-four hours of the Friday.

³ The Tanjore grant was certainly not the earliest of the spurious records in order of fabrication.

exception that Prof. Kielhorn has marked the point as dubious in examining this date as a Śaka date (*Ind. Ant.* Vol. XXIV p. 11, No. 169, and p. 181, No. 7); and no doubt the person who fabricated the record did intend the year to pass muster as Śaka-Saṃvat 388. But, even with the correction made below, the date is not a correct one for Ś.-S. 388, either current or expired; and it is not by means of the Śaka era at all, that we solve the puzzle of this date. The solution is furnished by an era which is still in use in Bombay and Madras under the name of the Fasli or harvest reckoning with the epoch of A.D. 590-91, which is the true original epoch, and in other parts of India with the artificial epochs of A.D. 592-93 and 593-94. It has, indeed, always been supposed that these harvest reckonings were created in the sixteenth and seventeenth centuries A.D. by the emperors Akbar and Shāh Jehān. But, if so, a most extraordinary coincidence happened, in the creation by Shāh Jehān of a reckoning with the exact epoch of an era which had existed a thousand years before his time; and I think it can be made clear that what Akbar did was simply to adapt an original Hindū era to official purposes in certain parts of the country, with an alteration of two or three years in the proper reckoning of it, and that what Shāh Jehān did was to accept for official purposes in other parts of the country the true original reckoning which had survived there.¹ The era with the epoch of A.D. 590-91 appears first in the Goa grant of Satyāśraya-Dhruvarāja-Indravarman (*Jour. Bo. Br. R. As. Sec.* Vol. X. p. 348), which is dated in the twentieth year of his government, coupled with Ś.-S. 532 (expired) = A.D. 610-11. It appears next in the records of the Eastern Gāṅga kings of Kalinganagara, who were his descendants; for instance, in the Chicacole grant of Indravarman II., dated in the year 128 (*Ind. Ant.* Vol. XIII. p. 119), the donation was made on the occasion of an eclipse of the moon in the month Māgasīra, which eclipse is that of the 12th November, A.D. 718. Traces of it are distinctly to be found in several of the spurious dates of Western India. And I believe that the fictitious Western Gāṅga chronology and pedigree derive their origin from genuine dates in this era, which were ignorantly or intentionally applied as Śaka dates and were then coupled with imaginary names. As regards the date now under consideration, that of the Merkara grant,—the specification of the Svāti *nakshatra*, if it means anything at all, requires us to understand that the writer of the record wrote "the bright fortnight" by mistake for "the dark fortnight;" for, the moon can never be in Svāti on Māgha śukla 5, but may be on Māgha kṛishṇa 5. In the year 388 of the era of A.D. 590-91, Māgha kṛishṇa 5 began on Monday 20th January, A.D. 979; but the moon did not come to Svāti till late on the Tuesday or soon after sunrise on the Wednesday. In the next year, however, 389, Māgha kṛishṇa 5 ended on Monday, 9th February, A.D. 980; and on that day the moon was in Svāti at sunrise and for more than ten hours after sunrise. The result meets fully the palaeographic requirements of the case. If we take the date of the 20th January, A.D. 979, we must assume that the mention of the Svāti *nakshatra* was introduced in circumstances similar to those suggested above for the mention of the Rēvati *nakshatra* and the Vṛiddhi *yōga* in the Tanjore date. But I believe that the result of the 9th February, A.D. 980, is the proper one and fixes the actual time at which this record was concocted; viz., the forger was working on, or had in view, Monday, Māgha kṛishṇa 5, of a year which was described in the almanac that was consulted as the Śaka year 901 (expired), and may have been also described there as, or else was known to him to be, the year 389 of an era to which possibly no name was attached; he produced the necessary appearance of antiquity by adopting the figures of the more recent era, with the intention that they should be supposed to be figures of the earlier era, the Śaka; he purposely omitted to quote the *saṃvatsara*, because he saw that, the difference (901—389 = 512) being not divisible exactly by sixty, the *saṃvatsara* for Ś.-S. 901 expired would not be correct for Ś.-S. 389; and, in copying out the date, he made the mistake of writing *buddha*

¹ I shall go into the matter fully in separate articles on the Records of the Eastern Gāṅga Kings of Kalinganagara and on the Spurious Dates of Western India.

- 24 k[ri]ta-mahādānasya | paripālita-sētū(tu)bandha-bhai-
 25 dhu-sambandha-vasumdhara-talasya | śrī-Noḷambā-ku-
 26 [-Ānta]kadēvasya | śauryya-śāsanam dharmma-śāsanam cha
 samchara-
 27 tu dig-maṇḍal-āntaram-ā-kaḷp-āntaram-ā-chandra-tāram |(11) Ōm Ōm Ōm

West Face.

- 28 Lines 28 to 47 contain five Sanskrit verses, in the Śārdūlavikrīḍita metre.
 The original has suffered so much damage that only a few detached
 words can be made out, —no connected passages capable of translation.
 And it is sufficient to note that we have — *śrī-Gaṅga-chūḍāmaṇi*, line
 31; *Pallava*, line 33; *Gaṅga-bhūpati* and *Noḷamb-Āntaka*, line 35;
Noḷamb-Āntaka, line 39; *Pallava*, line 41; and *śrī-Mārasimha*, line 42.¹
 Lines 48 and 49 contain the first two *pādas* of another verse, in the same
 metre, which, again, are almost quite illegible; and the verse ends as
 follows:—
 49 ity=ādhi(vi)shkṛita-vira-saṅgara-giraḥ Chālukya-chūḍāmapē
 50 Rājāditya-harēr=ddav-āgnir=ajani śrī-Gaṅga-chūḍāma[ṇi] ||
 51 Daity²-ēndrair=Mmadhu-Kai[abha]-prabhritibhir=dhvastair=Mmuradv[āshipā]
 52 kim māy-āribhir=ittham=utthitam=iti kshim=ātamka-samkā-kṛi[śā]
 53 — — lair=Nnarag-āsuraśya vasudh-ānand-āsru-misraś=śi(?) —
 54 — — tv(?)air=akarūt=sarāgam=avanī-chakraṁ Noḷamb-Āntaka[h] ||
 55

North Face.

- 56 These twenty-eight lines appear to contain six or seven more Sanskrit
 verses, of which we can recognise that one is in the Sragdharā metre,
 57 and one in the Śārdūlavikrīḍita metre. The original has here suffered
 58 still more damage; and nothing worth quoting can be made out, except
 59 *śrī-Gaṅga-chūḍāmaṇi*, line 74.

East Face.

- 84 Bageya³=aḷumbam=appa balad=Allana[n-ō]ḍisi⁴ gelda [śaur]yyama[m]
 85 poga[veno] dhātriyo[nega]da Vajjalanaṁ biḍey-aṭṭid-ēlgoṇaṁ
 86 poga[veno] Pallav-ādhipa[ra] — ∪ ∪ maṁ tave konda vīramaṁ po-
 87 ga[veno] pālim=ē voga[ven=end=ariyaṁ Chaled-uttaraṁganam] ||
 88 Ōliyo⁵ kōda Pallavara pan-daley=ellaman=eyde datti kā-
 89 pālikar=ūri sāṭi para-maṇḍalikarkkaḷau=amma nivu[m]=iy=ō-
 90 lige nimma pan-dalegaḷam baral-iyade kaḍu bālvu[d]⁶=ā-ōliyo-
 91 [-ēmbina[m*] nega[dud=ōṭṭaji Maṇḍalika-Tripētraṇā] || Tāṅga-pa-
 92 rākramaṁ palavu-kālam=agurvise suttī-vutti biṭṭ=unigaḍa Kā-
 93 duvaṭṭi koḷal-āra[da] munnam=enippa pempin=Uchohamgiya kō-

¹ The *māyavēśādyatō* in Mr. Rice's text suggests, at first sight, a mistake for another reference to Mānyakhēpa. The original, however, really has (line 30) *n=ānya ś=āhīś*, "no other enemy, indeed."

² Metre, Śārdūlavikrīḍita.

³ Mr. Rice's text gives *balla Dallanaṁ keḍi*, which does not even suit the metre. In line 8-9, he read *baḷavadalla*, correctly; but, instead of recognising that it was to be divided into *baḷavad-alla*, he treated it as if it stood for *baḷavadalla*, and thus obtained the name of Dalla, instead of Alla.

⁴ Metre, Uṭpalamālikā; and in the next verse.

⁵ We have here *bāḷeṇa*, an optional form of the 2nd pers. plur. imperat. of *bāl*, 'to live, to be alive,' etc.; so, also, *nīḷeṇa*, in line 114.

- 94 teyañ jagam-asuñ-gole koṇḍa [ne]gaḷte mūṇa-lōkaṃgaḷolañ
 95 pogaḷteg-eḍey-āḍuda Guttiya-Gaṃga-bhūpanā || Kā(ka)ndañ ||
 96 Kāḷano¹ Rāvaṇaṇō Śisupāḷano tān=enisi negaḷda Naragana ta[le]
 97 tann=āḷ-āda kayge vandudu hēḷ-āsādhyadoḷa Gaṃga-chūḍāmaṇiyā ||
 98 Nuḍidane kāvudane eḷḍe-giḍad-ir[u] Javan=iṭṭa-rakke ninag-iṇḍan=
 eni nu-
 99 ḍidane eḷ[!]*aḍu kayyadu nuḍidudu tappugame Gaṃga-chūḍā-
 maṇiyā ||
 100 Ōm Intu Viṃdhy-śṭavi-nikaṭa-Tāpi-taṭavun | Mānyakhēṭa-puravara-
 101 vūñ | Gonūru- | m-Uchchaṃgiyūñ | Banavāsi-dēsavun | Pāva-
 102 seya² kōṭeyunñ modal-āge palav-eḍeyolaṃ=ari-
 103 yarañ piriyaṇvañ kādi geldu palav-eḍegaḷolañ mahā-dhva-
 104 jamañ=ettisi mahā-dānañ-geydu negaḷda Gaṃga-vidyādharañ |
 Gaṃga-
 105 roḷ-gaṇḍaṃ | Gaṃgara-siṃgañ | Gaṃga-chūḍāmaṇi | Gaṃga-Kan-
 darppaṇ | Gaṃga-
 106 vajrañ | chalaḍ-uttaraṃgañ | Guttiya-Gaṃgañ | dharmm-āvatārañ |
 jga-
 107 d-ēka-virañ | nuḍid-ante-gaṇḍaṃ | ahita-mārttaṇḍaṃ | kadana-
 karkkaṣaṃ |
 108 maṇḍaḷika-Tripētrañ [!]* śrīmañ-Noḷamba-kuḷ-Āntakadēvañ palav-e-
 109 ḍegaḷolañ basadigaḷuñ māna-staṃbhaṃgaḷavañ māḍisidañ [(||) Maṇ-
 gaḷaṃ [(||)
 110 Ōm Dharumaṃgaḷaṃ nmasayañ-naḍayisi baḷiyam=ondu varshañ
 rājyamañ pattu-viṭṭu Baṃ[kā]-
 111 puradoḷ-Ajitasēna-bhaṭṭāraḱara śrī-pāda-sannidhiyoḷ-ārādhanā-vidhiyir
 mūṇa-d[iva]-
 112 ssañ nōn[t]u samādhayañ sādhisidañ || Vṛitta || Ele³ Chōḷa-
 kṣhitipāḷa saṇṭav-eḷḍeyañ nīm nīri-koḷ |⁴ ni-
 113 nna — ge(?go)le māṇḍ=att-iru Pāṇḍya Pallava bhayañ-goṇḍ-ōḍad-
 ir |⁵ nōna maṇḍaladiñ
 114 piṃḡade nīḷud-iga — — — — — Gaṃga-maṇḍalikam dēva-
 nīvāsad=atta vijayañ-geydañ Noḷamb-Āntekam [(||)*]

TRANSLATION.

[After the exclamations Ōm !, Hail !, the record opens with a verse, a good deal of which is illegible and cannot be restored, but which is directed to the praises of a person not mentioned in it by name apparently, but identical of course with the Mārasimha of the rest of the record, who is here described as enjoying, through the power of the sword of his arm, the whole earth, up to the ocean,— as being a very jewel to adorn the kings of the Gaṃga lineage,—and as darkening, like a bank of clouds, the moon that was the faces of the women of his foes. It then proceeds] :—

(Line 4) — Ōm ! Ōm ! Ōm ! Ornate prose :— Let the record of the prowess and the record of the piety of him, the glorious Noḷambakuḷ-Āntakadēva,— who played the part of

¹ Metre, Kanda ; and in the next verse.

² Mr. Blee's text has *Pāṇḍya*. But the second *akṣara* is distinctly *ra*, not *ri*.

³ Metre, Mattēbhavikṛīḍita.

⁴ These marks of punctuation are very exceptional in the middle of a verse. There ought, for uniformity, to be a similar mark after the word *Pāṇḍya* ; there, however, it is omitted.

South Face.

84
86
88
90
92
94
96
98
100
102
104
106
108
110
112
114

East Face.

84
86
88
90
92
94
96
98
100
102
104
106
108
110
112
114

West Face.

48
50
52
54

J. F. FLEET.

COLLOTYPE BY W. GRIGGS.

SCALE 20

FROM IMPRESSIONS SUPPLIED BY DR. HULTSCH.

1871

the great lustre of moonlight for the water-lily that is the Gaṅga family, standing up very high on the surface of the whole earth; (*who had the appellation of*) Satyavākya-Koṅṣunivarmaṇ, the pious *Mahārājādhirāja*; who became known as "the king of the Gurjaras," by conquering the northern region for *Kṛishṇarāja* (III.); who displayed prowess in destroying the pride of the mighty *Alla* who set himself in opposition to *Vanagajamalla*-(*Kṛishṇa* III.); who by (*his*) might preserved the throne and all the other insignia of royalty for *Gaṇḍamārtanda*-(*Kṛishṇa* III.); who dispersed the bands of the *Kirātas* who dwell on the skirts of the forests of the *Vindhya* mountains; who by the strength of (*his*) arm [protected] the encampment of the emperor, when it was located at (the city of) *Mānyakhēṭa*; who by (*his*) prowess [accomplished] the festival of the binding on of the fillet (*of sovereignty*) of the glorious *Indrarāja* (IV.); who by
 . . . prevailed against of *Vajjala* who was (ever) prepared for war; who came to be greatly extolled for capturing the and the jewelled earrings and the rutting elephants and all the other possessions of the lord of the *Vanavāsi* country who bowed down in fear; who made those who belonged to the *Mātura* lineage do obeisance (*to him*); who destroyed in war all the kings of the *Noḷambas* who misconducted themselves through self-conceit in consequence of the arrogance of the strength of arm of hundreds of princes and the pride of troops of elephants; who eradicated the thorn-like troubles of (*his*) kingdom; who ground to powder the hill-fort of *Uchchaṅgi*; who destroyed the leader of the *Śabaras* named *Naraga*; who by (*his*) prowess made the *Chēras*, the *Chōjas*, the *Pāṇḍyas*, and the *Pallavas* to bow down (*before him*); who preserved the doctrine of *Jina*; who . . . the great banner . . .; who [acquired the means for making] great gifts by appropriating the wealth of powerful hostile kings; (*and*) who protected the surface of the (*whole*) earth by building bridges and—travel abroad throughout all countries to the end of time, as long as the moon and stars shall endure! *Om! Om! Om!*

[Lines 28 to 47 mention the person who is the subject of eulogy as the crest-jewel of the Gaṅgas, the Gaṅga king, *Noḷamb-Āntaka*, and *Mārasimha*, and speak of victories over the *Pallavas*. And then the record continues]—

(L. 50)—He, the glorious crest-jewel of the Gaṅgas, became a very forest-fire for (*the destruction of*) the lion *Rājāditya*, the crest-jewel of the *Chālukyas*, who in these words¹ had made a brave declaration of war. When the world was wasting away with a feverish apprehension that *Madhu* and *Kaṇṭabha* and other leaders of the demons, slain by (the god *Vishṇu*) the foe of (the demon) *Mura*, had thus risen again, (*old*) foes in (*fresh*) illusory disguises, he, *Noḷamb-Āntaka*, made the (*whole*) circuit of the earth happy with the
 . . . [lamentations] of the demon-like *Naraga*, which intermingled with the tears of joy of the earth.

[Lines 56 to 83 contain a further description of the prowess and conquests of the same person, who is mentioned again as the crest-jewel of the Gaṅgas in line 74. But no connected passages can be made out here. The record then continues]:—

(L. 84)—Shall I praise the valiance which put to flight and conquered *Alla*, who was possessed of strength that was too great to be realised?; shall I praise the magnificence which brought shame to *Vajjala*, who was famous in the world?; shall I praise the bravery which utterly slew the of the *Pallava* kings?; say, how shall I praise him, the lintel of firmness of character?; I know not how! Glorious was the array² of him

¹ Referring to an illegible passage in lines 48, 49.

² Mr. Rice has in his text given *offaja*, which means 'a heap, mass, company, abundance, a row,' but in his translation has given 'tribute,' for which the proper Kanarese word is *offaji*. The actual reading is *offaji* which is probably to be taken as a variant of *offaja*.

who was a very Triṇētra (Śiva) among chieftains, at that time when the skull-wearers,¹ having cut off (and arranged) in a string all the newly decapitated heads of the Pallavas, (and) having greatly tottered (under the burden of them), (and) having placed (them) on the ground; made proclamation to the other chieftains and said — "Aho! Let not your own newly decapitated heads come into this string; but, having seen (what has happened to the Pallavas), preserve yourselves (by timely submission) in the ranks of (living) men!" The achievement of him, the king Gaṅga of Gutti, became the theme of praise in all the three worlds,—the achievement of taking, amidst a slaughter of the (whole) earth, the great fortress of Uchchaṅgi, which previously had been found impregnable by (even) the Kāduvatti,² possessed of eminent prowess, who, inspiring terror for some time, surrounded and besieged (it), but had to quit (it). Kanda:—With the very greatest ease, the head of Naraga, who had acquired such fame that he was considered to be a very Kāḷa or Rāvaṇa or Śiṣupāla, (but) who became (his) bondsman, fell into the hand of him, the crest-jewel of the Gaṅgas. He has spoken, (and) he will protect; let not your courage fail;³ the protection of Yama (shall be with you): he will give you that which he has promised: shall any of the deeds or words of him, the crest-jewel of the Gaṅgas, ever fail?

(L. 100)—Om! Having thus fought (and) conquered (the aforesaid) enemies, and numerous other people, on the banks of the Tāpi in the neighbourhood of the forests of the Vindhya mountains, at Mānyakhēṭa the best of towns, at Gonūr, at Uchchaṅgi, in the Banavāsi country, at the fortress of Pāvase, and in various other localities, (and) having set up great banners⁴ at various places, (and) having bestowed great gifts, he, the glorious Nōlambakuḷ-Āntakadēva, who had (thus) become famous,—(who had the titles of) the Vidyādhara of the Gaṅgas, the hero among the Gaṅgas, the lion of the Gaṅgas, the crest-jewel of the Gaṅgas, the Gaṅga Kandarpa (god of love), the Gaṅga diamond (or thunderbolt), the lintel of firmness of character, the Gaṅga of Gutti, the incarnation of religion, the sole hero of the world, the keeper of promises, the sun (for the destruction) of enemies, the rough in battle, the very Triṇētra (Śiva) among chieftains,—caused to be made, at various places, Jain temples and mānastambas.⁵ (May there be) auspiciousness!

(L. 110)—Om! Having carried out acts of religion in a most worthy fashion, one year later he laid aside the sovereignty, and, at the town of Baṅkāpura, in the performance of worship in the proximity of the holy feet of the venerable Ajitasēna, he observed the vow (of fasting) for three days, and attained rest.

(L. 112)—Metre:—Aho! Chōḷa king, quiet down by gentle rubbing (thy palpitating) heart!; O Pāṇḍya, cease thy, and give up weeping!; O Pallava, run not away in fear; O retreat not from thy territory, (but) remain! the Gaṅga chieftain, Nōlamb-Āntaka, has gone in triumph to the abode of the gods!

¹ A *kāpḍlika* is a worshipper of Śiva, characterised by carrying skulls of men as ornaments and by eating and drinking from them. The mention of *kāpḍlika*s is introduced here in connection with the comparison of Mārasimha with Śiva as "a very Triṇētra among chieftains."

² For "the Kāduvatti," see page 171 above, note 1. In line 92, I analyse *biṭṭa uṅgaḍa*. The latter word may possibly be a proper name; or it may be something similar to *gaḍa*, 'indeed, certainly;' or it may perhaps stand for *uṅgaḍu*, = *uṅgaḍa*, = *uṅkoḍa*, 'excess; affliction, trouble.'

³ In *śiḍe*, we have another variant of *erḍe*, = *ede*, 'the chest, (the heart), courage;' it occurs again in line 112. For *erḍe-giḍu*, 'courage to fail,' see Kittel's Dictionary, under *erḍe*.

⁴ *Dh-aṇṇu*, 'banner,' probably stands here for *dāraja-stambha*, 'flag-staff,' i.e. a stone column representing a banner.

⁵ See page 171 above, note 5.

No. 19.— ASSAM PLATES OF VALLABHADEVA ;

Saka-Samvat 1107.

By F. KIELHOEN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

These plates belong now to the Asiatic Society of Bengal, to which they were presented¹ by Mr. W. Winckler, Assistant Executive Engineer of Tezpur, the chief town of the Darrang district of Assam, Constable's *Hand-Atlas of India*, Plate 30 Bb. The text of the inscription has already been published by Dr. Hultzsch, in the *Zeitschrift D. Morg. Ges.* Vol. XL. p. 42 ff. I re-edit the inscription² from excellent impressions which were taken by Dr. Fleet in February 1886, and given to me by him some years ago.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures from $7\frac{1}{8}$ " to 8" broad by from $5\frac{1}{4}$ " to $5\frac{1}{2}$ " high. Plates i to iv³ are numbered with numeral figures, which are engraved on the proper right margin of the second side of each plate. In the middle of the upper part each plate has a hole, for a ring, which had been cut already when the impressions were taken. The ring is $1\frac{7}{8}$ " in diameter and $\frac{1}{4}$ " thick ; on it there slides another, thin pear-shaped ring, the ends of which are joined and were evidently run into the socket of a seal ; but the seal is not now forthcoming. Some sides of the plates are quite smooth, others have rims, partly raised and partly fashioned ; but, on every side, the writing is in a perfect state of preservation. The engraving is good throughout ; the letters are shallow and, though the plates are thin, do not shew through on the backs. The average size of the letters is about $\frac{1}{16}$ ".—The characters belong to a variety of the northern alphabet which was used, about the 12th century A.D., so far as I can judge at present, in the most eastern parts of Northern India. They closely resemble those of the Deopara inscription of Vijayasēna, published with a photolithograph in *Ep. Ind.* Vol. I. p. 305 ff., and apparently also those of the three Sēna copper-plate inscriptions, published with indifferent photolithographs (or lithographs) in the *Journal Beng. As. Soc.* Vol. VII. p. 43 ff., Vol. XLIV. P. I. p. 11 ff., and Vol. LXV. P. I. p. 6 ff. That this alphabet belongs to Eastern India, is shewn at once by signs like those for ś⁴ (e.g. in *état*, l. 47), kha (in *kha-dalé khaku*, l. 2), āka and āga (in *Niṣṣaṅkasinhāsa*, l. 23, and *maṅgalasya*, l. 3), ṭa (in *ṭaṭi-prakāṣā*, l. 2), ṭa (in *bhagavatā*, l. 1), etc., as well as by the numeral figures⁵ on the margins of the plates ; and signs like those for ja, (in *jagatām*, l. 3), pha (in *sapholitāḥ*, l. 15), la (in *kha-dalé*, l. 2), and especially those for jha (in *jhāṭa*, l. 41), and for the initial i (in *iti*, ll. 49 and 54), together with other peculiarities which the characters of this inscription have in common with those of the Deopara inscription, clearly distinguish the alphabet here used from another variety⁶ of eastern writing. As a trustworthy photolithograph

¹ I take this information from Dr. Hultzsch's account of the inscription.

² When I suggested to Dr. Hultzsch the great desirability of having the plates photolithographed, he most readily gave his permission to do so, and himself requested me to re-edit this record. The photolithograph has been prepared under Dr. Fleet's supervision.

³ I do not know whether there is a numeral figure on the second side of the fifth plate ; there is none on the first side of it.

⁴ See above, Vol. IV. p. 255.

⁵ The figures for '1' and '3' are the same as those used in the Gayā Buddhist inscription, *Ind. Ant.* Vol. X. p. 342, Plate ; that for '2' occurs, in the same form, in the last line of the Tarpaṇḍighī plate of Lakṣmaṇasēna, *Jour. Beng. As. Soc.* Vol. XLIV. P. I. p. 12 (where it has been mistaken for '3') ; and that for '4' in line 53 of the Kamauli plates of Vaidyadēva, to be mentioned below. The same plates, in line 53, and the Gōvīndpur inscription of Gaṅgādharma (to be mentioned below), in line 35, have a different form of '1.'

⁶ I allude to the alphabet used, e.g., in the Kamauli plates of Vaidyadēva of Prācīyōtisha, published with a photolithograph in *Ep. Ind.* Vol. II. p. 347 ff. One special feature of that alphabet, which is essentially the same as that of the Gōvīndpur inscription of the poet Gaṅgādharma, published *ibid.* p. 330 ff., is, that many letters, at the top, have a kind of triangle. And another peculiarity is, that the letter *r*, before another consonant, is denoted by a short line which is sideways attached, on the proper right, to the middle of the *akṣara* of which *r* forms part. In the Gōvīndpur inscription *r* is so written in all conjuncts ; in the Kamauli plates, this

is published herewith, I need not attempt a minute description of all individual characters; but one or two more general points may be drawn attention to. In deciphering the text, as was stated already by Dr. Hultsch, a difficulty is occasionally caused by the great similarity of two or even three different letters. Thus, it is not always easy to distinguish between *p* and *y*, between *n* and *l* (compare *nalini-dāśya*, l. 6), between *ch* and *r* (compare *kāri chandra*-, l. 9), *ch* and *v* (compare *rachōbhīr*-, l. 32), *v* and *dh* (compare *vadhū-vaidhavya*-, l. 11), or between the subscript *u* and *r* (compare *induh*, l. 4, and *°ragēndrau*, l. 7); and where letters like these happen to occur in proper names such as we find in lines 36 and 43-49, it is impossible to vouch for the absolute correctness of the transcribed text. Another matter which may be mentioned is, that for some letters we have two or more different forms. This is particularly the case with the subscript *u*, but also, e.g., with *l* and *dh*; (for the forms of *u* compare *Vāśudēvāya*, l. 1, *dyumanind*, l. 4, *°pānadyugē*, l. 8, *induh*, l. 4, and *punātu*, l. 5; for those of *l*, *khalu*, l. 2, *Lamvōdaraḥ*, l. 3, and *kēli-kula*, l. 25; and for those of *dh*, *dhrita*, l. 6, and *khaḍg-āyudha*, l. 34). I may also state that the letter *r*, where it immediately precedes another consonant, is written by the ordinary superscript sign, except in the conjuncts *rgg*, *rvv*, and *rth*, the forms¹ of which may be seen from *svargga*, l. 38, *Udayakarnṇaḥ*, l. 17, and *°tyartham*, l. 15. In the word *varṇāvalī* in line 2, the superscript *r* has been wrongly engraved on the top of an *akṣhara* which would be *rvvā*, already without it.² The sign of *avagraha* is not used in the inscription; nor are there any special signs for final consonants. The sign of *anuvāra* is always written above the line and is nowhere employed in the interior of a simple word, instead of the nasal of one of the five classes; and the sign of *visarga*, differing from the sign which is used in the Deopara inscriptions, is much like an English 8, except that often, at the bottom, it has a short tail.³— The language

sign for *r* is generally used when the sign of the consonant with which *r* is combined has a triangular top, as is the case in conjuncts like *rkk*, *rekchh*, *rvj*, *rth*, *rdd*, *rddh*, *rll*, *rvv*, etc. Neither of these two peculiarities is found in the Deopara inscription or in the inscription here edited. It is true that in these inscriptions the signs of certain *akṣharas*, such as *ka*, *ṭa*, *tra*, *tri*, *trai*, etc., more or less frequently, have an angular top, but we nowhere see the triangle; and *r* never is denoted in them by the side-line, described above. [In lines 1-46 of Vaidyadēva's inscription, according to Mr. Venis's edition, the letter *r*, as the first part of a conjunct, is omitted by the engraver 36 times,—twice (according to the impressions only once) before *y*, once before *m*, and no less than 33 times where the *r* would ordinarily be denoted by the side-line. According to my experience, this side-line generally is very thin and shallow in the original inscriptions, so that often it does not shew at all clearly in the impressions; and, in the case of Vaidyadēva's plates an examination of four impressions, of which I owe one to Mr. Venis himself and three to Dr. Führer, enables me to state with confidence that the engraver is not guilty of so many omissions as would seem to occur at first sight.]—As regards the letter *jā*, it will suffice to compare the sign for *jā* (which is almost exactly like the *jā* of the modern Bengali) in *jāḍa* in line 41 of the present inscription, and that for *jā* in the *akṣhara jāhi* (not *jāi*) of *ujjhita* in line 21 of the Deopara inscription, with the quite different signs for the same letters in the words *jhaṭiti* and *ujjhita* in lines 23 and 7 of Vaidyadēva's plates. The initial *i*, in the Gōrindpur inscription, is denoted by two circles, placed side by side, with a kind of circumflex above them; and in Vaidyadēva's plates we have two signs for *i*, one with two circles below (as in *iti*, l. 3), and the other with the two circles at the top (as in *ica*, l. 45, and *imāṁ*, l. 66), both quite different from the *i* of the inscription here edited. [I may mention that Vaidyadēva's plates furnish two corresponding forms of the rare initial *f*. One of them occurs at the end of line 40, in *Pdī*, where the photolithograph omits the vertical line between the two circles, by which *f* is distinguished from *i*, and which is perfectly clear in the impressions; and the other form we have in the word *tīḍa*, in line 54, the *f* of which has been erroneously taken to be *ai*.]—If I had to suggest special names for the two varieties of the alphabet spoken of above, I, with my present knowledge, should call that of Vaidyadēva's plates the *Pdīa*, and the other the *Sēna* variety.

¹ The same signs, which of course owe their origin to the fact that the sign for *r* was written on, not above, the top-line, are used in the Deopara inscription and elsewhere.

² The same mistake was made by the engraver of the Ganbaṭi plates of Indrapālavarman (*Jour. Beng. As. Soc.* Vol. LXVI. P. I. p. 123 ff.) in the word *arṇava*, Plate iia, l. 5; compare the proper sign for *rvvā*, without the superscript sign for *r*, in *arṇava*, *ibid.* Plate iia, l. 2. The sign transcribed by *arṇa* (corrected to *rvvā*), *ibid.* Plate iia, l. 3, is really *rvvā* in the original. Whether in the Ganbaṭi plates, in the conjunct *rgg*, *r* is written on or above the line, it is difficult to decide.

³ The two circles were joined, so as to enable the writer to form the sign of *visarga* with one stroke of the pen. To a similar process we owe the form of the initial *i*, here used.

i.

१ॐ नमो भगवते वासुदेवाय ॥ यद्गुरुमहत्तु
 २ उदीयकं ह्यनन्तं तावत्तु वती वधाय नमः
 ३ अतश्च । नमो यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु
 ४ नमः । नमो गंगायां श्रीं यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु
 ५ नमः । नमो गंगायां श्रीं यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु
 ६ नमः । नमो गंगायां श्रीं यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु
 ७ नमः । नमो गंगायां श्रीं यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु
 ८ नमः । नमो गंगायां श्रीं यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु
 ९ नमः । नमो गंगायां श्रीं यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु
 १० नमः । नमो गंगायां श्रीं यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु
 ११ नमः । नमो गंगायां श्रीं यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु
 १२ नमः । नमो गंगायां श्रीं यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु
 १३ नमः । नमो गंगायां श्रीं यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु
 १४ नमः । नमो गंगायां श्रीं यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु

ii a.

८ द्याम्नि निमण्डितं वचनिका । यत्नो ध्यानं च
 ९ कसि च यत्नं सत्तु यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु
 १० द्याम्नि निमण्डितं वचनिका । यत्नो ध्यानं च
 ११ कसि च यत्नं सत्तु यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु
 १२ द्याम्नि निमण्डितं वचनिका । यत्नो ध्यानं च
 १३ कसि च यत्नं सत्तु यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु
 १४ द्याम्नि निमण्डितं वचनिका । यत्नो ध्यानं च
 १५ कसि च यत्नं सत्तु यद्गुरुमहत्तु गंगायां श्रीं यद्गुरुमहत्तु

of the inscription is Sanskrit, and, with the exception of the introductory *ōm ōm namō bhagavatē Vāsudēvāya*, the whole is in verse. Of unusual words, or words used in an unusual sense, the text offers *nārapatya*, l. 20, 'rule, reign,' *kāśa(sa)ra*, l. 33, 'a buffalo,' *chhurikāra* l. 34, 'one who is skilled in the use of the dagger,' *jhāṭa* in the technical expression *sa-jhāṭa-viṭapa*, l. 41, 'with the woods and thickets,' and *ākaraṣaka*, l. 45, 'the extent (? of a piece of land).' In respect of orthography the following points may be noted: The letter *b* is written by the sign for *v*; the palatal and dental sibilants are confounded in *saṁsira* (for *samsāra*), l. 25, *kāsara*, l. 33, *śimā*, l. 42, *śrīṅgāra*, l. 24, *subhā* and *sastā*, l. 41; the guttural nasal is employed instead of the sign of *anusvāra* in the word *vaṁśa*, ll. 9, 16, and 52; before *y*, *l* is doubled in *śallyasya*, l. 31; and eight times the rules of *saṁdhi* have not been observed in regard to the final consonant of a word before a following consonant. Besides it may be noted that in line 21 *saṁuteritāni* is used instead of *saṁuchchhritāni*.

The inscription is one of a prince Vallabhadēva of whom, in verses 3-10, the following genealogy is given: In the race of the Moon there was a certain Bhāskara; his son was the king or chief Rāyāridēva-Trailōkyasiṁha (whose wife¹ was Vasumatī²); his son, again, was Udayakarna-Niḥsaṅkasimha, whose wife was Ahiavadēvi³; and their son was Vallabhadēva-Śrīvallabha. Nothing of historical importance is recorded of any of these chiefs.

According to verses 13-23, Vallabhadēva, at the time of the sun's progress to the north in the Śaka year 1107 (given in numerical words), at the command of his father and for the spiritual welfare of his mother, founded an alms-house or place for the distribution of food (*bhaktā-śūlā*, *anna-sattva*), near a temple of the god Mahādēva (Śiva) to the east of Kirtipur in the Hāpyachā⁴ district (*maṇḍala*); endowed it with (the revenues of) certain villages and hamlets the names and boundaries of which are given, and (so far as I understand the text) assigned the services of five men, whose names also are recorded, and of their families.

The localities mentioned in the inscription I am unable to identify. The date does not admit of verification; it would correspond to the 25th December of either A.D. 1184 or 1185, according as the Śaka year 1107 is taken as a current or an expired year.

TEXT.⁴

First Plate.

1	Om ⁵	ōm	namō	bhagavatē	Vāsudēvāya ||	⁶ Yad-gaṇḍa-maṇḍala-
2	taṭi-prakaṭ=āli-mālā			varuṇ-āval=iva	kha-ḍalē	khaln ma-
3	ṅgalasya |	Lamvō(mbō)darah	sa	jagatām	yaśasām	prasāram=ā-
4	nandatām	dyumapinā	saha	yāvad=induh || [1*]		Pātāla-palva-
5	la-talād=divam=utpatishqōr=Vyishqōh			punātu		kṛita-ghṛishti-
6	tanōs=tanur=vvaḥ |		yat-tuṇḍakhaṇḍa-dhṛita-bhū-nalinīdalasya			śā-
7	lūka-nāla-saṅgīsau		kamaṭh-ōragēndra || [2*]			⁷ Āsid=bhūmibhu-

Second Plate; First Side.

8	jām=maṭli-maṇi-jāla-varatrikā |					yēn=ōpānad-yagē=
9	kāri	Chandra-vaṁśē ⁸	sa	Bhāskarab || [3*]	⁹ Tasmāt ¹⁰	śaurya-vibhāva-

¹ See my note on the translation of verse 4.² Or, perhaps, *Ahiavadēvi*.³ Compare the name *Hapyōma*, in *Hapyōma-tishaya* in Plate iib, line 6, of the Gauhati plates of Indrapālavarman, mentioned above.⁴ From Dr. Fleet's impression.⁵ Expressed by a symbol.⁶ Metre of verses 1 and 2: *Vasantatīlaka*.⁷ Metre: *Ślōka* (*Anuṣṭubh*).⁸ Read *-raṁśē*.⁹ Metre of verses 4 and 5: *Śārdūlavikrīḍita*.¹⁰ Read *tasmācā*.

10	sôr-vvasumati-viśvāsa-jāta-priyô	jaññô	yuddha-dhurandharô
11	ripu-vadhû-vaidhavya-yajña-dhvajâ |	yasminâ ¹	Ścīr=apavādam=u-
12	jvalatamañ	lôl=ēti	jiv-āvadhi chikshēpa pratipaksha-laksha-
13	dalanô	Rāyāridēvô	nripaḥ || [4*] Yēn=āpāsta-samasta-sastra-
14	samayaḥ	saṅgrāma-bhūm[an]	ripus=chakrê Vaṅga-karodra-saṅga-vi-

Second Plate; Second Side.

15	shamô	sātôpa-yuddhôtasavô [1*]	yēn=ātyartham=ayam svayam saphalita-
16	h ²	Trailôkyasimhō	vidhiḥ sô=bbūd=Bhāskara-vañśa-rājatila ³
17	kô	Rāyāridēvô	nripaḥ || [5*] *Udayam=Udayakarnṇaḥ pūrṇa-chandra-
18	h	Sumērau	vivū(bu)dha-samabhirāmē rājñi Rāyāridēvô | kara-
19	vibhava-kalāpair=nnandayan	sarvva-lôkân	dadhād=iha pada-
20	m=āpa	kshamābhritām	mastakēshu || [6*] *Niḥśaṅkasimha-nripatēr=iha nā-
21	rapatyô	bbūmibhujâḥ	sva-bhoja-vīrya-samutpatīnī ⁴ | santatyaja-

Third Plate; First Side.

22	r=yadi na vâ	giri-kandarê-pi	tishṭhanti dāra-vibhavâḥ	katham=anyathâ
	vâ || [7*]	Râ-		
23	jñô ⁵	Niḥśaṅkasimhasya	māhishī	prāpa-sammitâ | nām=Āhiavadēv-iti s=ā-
24	sīd=yasyām	prati[sh]ṭhitam || [8*]	*Niḥśaṅkasi[m*]ha-nripa ⁶	mānasa-rājaharīsi
		sri(śri)ngāra-		
25	kēli-kula-kairava-chandra-lāntiḥ [1*]		sañśi(sā)rasāra-sarasi-sarasiruha-śri-	
26	r=āvirvva(rbba)bhūva	susham-aika-nivāsebbhūmiḥ || [9*]	¹⁰ Tābhyān=tuṅga-tapaḥ-	
	prabhā-			
27	va-muditāt	saṁlabhya	Gauri-patē ¹¹	yaḥ | sarvvair=nnripa-vīra-putra-
28	Garudā ¹²	Nārāyaṇô	giyatô | lavḍhaḥ(bdhaḥ)	putratayâ prasādam=stu-
29	lam	Śri-vallabhô	Vallabhadēvô	vairi-kumāra-vāraṇatâ-vikrâ-

Third Plate; Second Side.

30	nti-lilâ-patiḥ || [10*]		Yasy=ākbhêta-kathôra-pāṇa-patôr=ātôpa-	
31	m=Ālôkitum ¹³ |	â	mûlânāhish-āvali	pravisataḥ śallyasya dâ-
32	va-vrajâḥ |	Āyātâ	jaya Vallabh-ōty=anuyayuh	sarvvô vachôbbhir=mmu-
33	dâ tatr=aikô	vimukhaḥ	sva-kāśa(sa)ra-paritrāṇāya	yâtô Yamaḥ || (II) [11*]
34	¹⁴ Khaḍg-āyudha-jñâ ¹⁵	chchhorikāra-mukhyô	dhānushka-vidyâ-prasha(tha)maikarê-	
35	khaḥ ¹⁶ |	Kāmvo(mbô)ja-vāji-vraja-vāhanēndra-yant=ābhavad=Vallabhadēva	ô-	
36	va || [12*]	¹⁷ Hāpyachâ-maṇḍala-madhya-sthê ¹⁸	Mahādēvasya sannidhan | bhakta-	
	śi(śā)lâ kshu-			
37	dhārttânâ[m*]	Kirtti-pūrvva-puraḥ	puraḥ || (II) [13*]	Dadô Ra(va)llabhadēvēna
		Niḥśaṅkasi[m*]-		

¹ Read yasminâ.² Read s=.³ Read -vañśa-. Originally -rājtila was engraved, but the i of rā is struck out again.⁴ Metre: MĀLINI.⁵ Metre: Vasantatīlakā.⁶ Read -samucchakṛitai.⁷ Metre: Ślōka (Anuṣṭubh).⁸ Metre: Vasantatīlakā.⁹ The ākṣara pa looks as if originally ma had been engraved.¹⁰ Metre of verses 10 and 11: Śā-dôlavikṛitā.¹¹ Read -patirayaḥ sâ¹².¹² Read Garudairâ.¹³ Read *tumâ mûlân=maḥish-dalim.¹⁴ Metre: Indravajrâ.¹⁵ Read -jñâf-ôhâ¹⁶.¹⁶ I should have expected kâś instead of khaḥ; see the note on the translation.¹⁷ Metre of verses 13-22: Ślōka (Anuṣṭubh). The first Pāda of verse 13 is incorrect.¹⁸ Read -sthâ-; perhaps this correction has been made already in the original.

iii b.

30 डिली नायडिशायमा ॥ ५५ कणायया ॥ नया ॥ रा ॥ ५५
 मालाकि डै। मासलानादि या वली यविशत ॥ ५५ ॥ ५५
 32 वद ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥
 34 ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥
 ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥
 36 वा ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥
 ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥

iv a.

38 न ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥
 ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥
 40 मा ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥
 ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥
 42 ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥
 ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥
 44 ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥
 ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥ ५५ ॥

46 मकगाअनीयवैत्रावृत्तकाश्वस्त्याधिमगागवावशउवृत्त
 48 राष्टकानिधयक्षिणकईमानिका॥ १३३हीमावहिसुहमेउडा
 ५० धानियाउया१मशमशुयाशुकायडाअवडाहैठकाउयाध
 ५२ १ धारममदिगशाआअकवाययविमोअययवीणवाअरुवा
 ५४ धीवन्नअममयग१यविधानयेत्रिआअमद्वामयविष्णो१
 काधियाधधिह्वयति१नयाकोनामउआहंयामेकीतिने
 न्यात्रिआकृतिलिधित्समममसीममदिन्नयगतियवतिधधि

56
 58
 60
 62

Fourth Plate; First Side.

- 38 ha-sūnuna [1*] akshaya-svargga-lābhāya jananyā janak-ājñayā || [14*]
 Etamyā(syā) bha-
 39 kta-sālāyā nirvvāh-ārtham mahā-bhujah | viśāla-kirtti-sālīnyāh śri-
 40 mān=Vallabhadēvakah || [15*] Śākē naga-nabho-Rudraih samkhyātē
 ch-ōttarāyanē(qē) [1*]
 41 su(śu)bhē śubhē kshanē rāsau sa(śa)stē vyasta-tamōgūpah || [16*] Sa-jhāṭa-
 viṭapā[n]¹
 42 grāmān sa-janān sa-jala-sthalān [1*] dadau sapta chatuṣṣi(sī)mā-samsthi[t]ā.²
 43 n=nāma-lēkhitān || [17*] Chāḍi Dēvūnikōñchi cha Sa[j]jāpig-āpi
 Vabga[ka]h [1*]
 44 Samśrahikōñchikā ch=aiva Dē[shr]ipātaka-samyutā || [18*] Sōñchipātaka-
 sa[m*]jñā-
 45 ś=cha sapta grāmān-imān³ śubhān || (l) sīmā cha likhitā yatnātā⁴
 bhūmy-āka-

Fourth Plate; Second Side.

- 46 rahaka-śāsani || [19*] Pūrvvatō Munṭakāśvasthaḥ paśchimō Gōsaridharah |
 uttarō
 47 Rājakanis-cha dakshipō Karddamalikā || [20*] Etat-simā vahiskṛi(śhkrī)tya⁵
 Maitaḍā-
 48 Dvāripāṭayōh [1*] madhyō shat⁶ pātakā dattā Achaḍāhēḍikā tathā |(l) [21*]
 Tha-
 49 ṭhi-Pādham-Vātholā Lōhataḍi-Rasāyānan⁷ [1*] iti pañcha sahāyās=cha putra-
 50 dāra-samanvitāh || [22*] Ā⁸ Bhāskarād=aparimāga-parampariṇa-rājyō bhavē⁹
 51 d=yadi nripah katamō madlyō [1*] tam tuṅga-maṅgala-girā prapayāt⁹
 vra(bra)viti
 52 Śri-vallabhō mama yaśah paripālay-ēti || [23*] ¹⁰Asmad-vaśśō¹¹ parikahipē
 53 kō=pi syād=yadi bhūpatiḥ [1*] na syām kō nāma tasy-āham yō mō kirttim na
 54 lumpati || [24*] Iti¹² likhita-samastō sīma-sambhinna-dēśō vidadhati yadi

Fifth Plate.

- 55 kēchit kv=āpi pāpam kadāchita(t)[1*] tad=iti samavadadhrō vrā(brā)hmapair-
 vvōda-vidbbih
 56 sapadi diśati tēshām śāstim=agrō Varāhaḥ || [25*] Iha surapurayātr-āmitra-

¹ The term *sa-jhāṭa-viṭapa* also occurs in line 38 of the Tarpaṇḍighi plate of Lakshmapasēna (*Jour. Beng. As. Soc.* Vol. XLIV. P. I. p. 12), in line 45 of the Madanapāḍa plate of Viśvarūpasēna (*ibid.* Vol. LXV. P. I. p. 13), and in line 50 of the Bākerghāṇj plate of the same (*ibid.* Vol. VII. p. 46); in the first inscription the published text has *samḍāviṭapaḥ*, in the second *samḍāviṭapaḥ*, and in the third *samḍāviṭapaḥ*; but the published lithographs, inferior though they are, sufficiently shew that the second syllable of the word is neither *md* nor *ed*. I have not found *sa-jhāṭa-viṭapa* elsewhere, and the occurrence of it in the present inscription, therefore, quite accords with the fact that this inscription is written in an alphabet which is peculiar to the Sēna inscriptions. I suspect *jhāṭa* to be a Dravidian word.

² This *akshara* looks like *sad*, altered to *td*. In the Sēna copper-plates the corresponding term is *chatuṣṣi-m-śaśchāhina*.

³ Read *-indā-*.

⁴ Read *gatadda-*.

⁵ Read *śat-simā-sahiskṛit* (f).

⁶ The sign of *śiṛṣṭa* of this *ś* is very faint, but it is there.

⁷ If the division, adopted in the text, is correct, the last word should have been spelt *Rasāyanan*.

⁸ Metre: Vasantatīlākā.

⁹ Read *prapayāt*.

¹⁰ Metre: Śōka (Anushabha).

¹¹ Read *-vaśśō*.

¹² Metre of verses 25-27: Mālinī.

- 57 yâtrê-nna-sattrê kshapam-apu cha vidhattê yô=nukûlân ¹[hri]d=âpi [i*] sa
iha sakala-sa-
- 58 mpad-bhâjanam nirjît-ârir=abhimata-suralôkê môdatê=mutra ch=aiva || [26*]
Yad=i-
- 59 ha sabaja-dharmâ dharmakarmm-aikachittâh kim=api kim=api karmma
kv=âpi
- 60 yê kurvvatê tê [i*] iha dadhata vibhûtim putra-pautrair=amutra vividham=
abhiabhantâm svargga-
- 61 m=avyagram=ugram || [27*] ²Sva-dattâm para-dattâm=vâ³ yô harêta
vasundharâm | sa viśhṭhâyâm
- 62 krimir-bhûtvâ pitribhiḥ saha pachyatê || [28*] Va(ba)hubhir=vvasudhâ dattâ
râjabhiḥ Sagar-âdi-
- 63 bhiḥ | yasya yasya yadâ bhûmiḥ⁴ tasya tasya tadâ phalam=iti || [29*] ||

TRANSLATION.

Om! Om! Adoration to the holy Vāsudêva!

(Verse 1.) May Lambôdara¹ rejoice over the spreading of the glory of the worlds, as long as the moon continues with the sun,—he, the row of bees on whose round cheeks verily is like the line of letters of a blessing on the leaf of heaven!

(V. 2.) May the body of Vishnu purify you,—the body of him who, in the body of a hog, rising, as from a pool, from the lower regions towards the sky, bore on his tusk the earth, like a lotus-leaf of which the tortoise and the lord of serpents² looked like the root and the stalk!

(V. 3.) In the race of the Moon there was that Bhâskara, who on his pair of sandals put a multitude of jewels from kings' diadems, as straps.

(V. 4.) From that sun of valour sprang, dear to the earth³ for the confidence which he inspired, a leader in battle whose banner was (the performance of) the sacrifice—the widowhood of his enemies' wives,⁴ a destroyer of lakhs of adversaries, king Râyâridêva, (residing) with whom Fortune, to the end of his life, divested herself of her most patent blemish, that of fickleness.

(V. 5.) He, king Râyâridêva, the frontal ornament of the kings in Bhâskara's race, it was, who, at the gorgeous festival of battle which was fearful on account of the presence of the lordly elephants of Vânga, made the enemy abandon the entire practice of arms on the battle-field; and who, in his own person, rendered the creation of 'the Lion of the three worlds' exceedingly fruitful.⁵

(V. 6.) As the full moon, rising on the Sumêru which is dear to the gods, delights all the worlds with the collection of her rays, and takes her place on the mountain-peaks, so

¹ To judge from the back of the impression, it is possible that the *akshora âpi* has been altered to *ka*, or that an original *ka* has been altered to *âpi*.

² Metre of verses 28 and 29: Ślôka (Anushtubh).

³ Read *-dattâdêvâ*.

⁴ Read *bhâskara*.

⁵ I.e. the god Gopêśa, 'who has a large or protuberant belly.' It is hardly necessary to remind the reader that Gopêśa has the head of an elephant and that this is the reason why the bees settle on his cheeks. With the end of the verse compare *Ep. Ind.* Vol. I. p. 197, verse 2.

⁶ The earth is carried by Śêsha, the lord of serpents, who again rests on the back of a tortoise. Compare, e.g., *Ind. Ant.* Vol. XV. p. 13, verse 14.

⁷ I suspect that *Paramit* was the name of Râyâridêva's wife.

⁸ Compare expressions like *ripusandhâ-saidhavya-baddha-vrata* in other inscriptions.

⁹ Râyâridêva had the surname *Trailôkyasimha*. The poet therefore says that he was created a *Trailôkyasimha* and that, by his valorous acts, he really was a lion of the three worlds.

Udayakarna, springing from king Rāyāridēva who pleased the learned, delighted all people with heaps of wealth, and took his place over the heads of princes.

(V. 7.) In the reign of king Nihśaṅkasimha (other) kings entirely ceased to uplift their valorous arms; but for this,¹ how would their wives and their wealth continue even in mountain-caves?

(V. 8.) King Nihśaṅkasimha had a queen, dear to him as his life, who bore the name *Ahiavadēvi*.²

(V. 9.) A swan in that Mānasa lake which was the heart of king Nihśaṅkasimha, for every kind of amorous dalliance what the moon in loveliness is to the water-lily, glorious as the lotus in that lake which is the quintessence of mundane existence, she stood manifested as the one dwelling-place of exquisite beauty.

(V. 10.) Having received on unprecedented favour from the Lord of Gauri³ who was pleased with the might of their great austerities, they obtained as a son the Favourite of Fortune Vallabhadēva, who by all the valiant sons of kings, as if they were Garuḍas, is sung of as Nārāyaṇa,⁴ and who by his heroism sportively overcomes hostile princes, as if they were courtizans.

(V. 11.) The groups of the gods, having come to witness the might of his arrow which, able to pierce whatever is hard (to pierce) in a chase, entered up to the butt into a row of buffaloes, all followed him, joyfully shouting 'Be victorious, Vallabha!' Only one of them, Yama,⁵ turned back, to preserve his own buffalo.

(V. 12.) Vallabhadēva alone knows⁶ how to wield the sword, is the chief of those skilled in the use of the dagger, is sole and supreme⁷ in the science of archery, and is a rider of teams of Kāmbōja horses as well as of lordly elephants.

(Vs. 13 and 14.) In the proximity of (the temple of) Mahādēva, situated in the Hāpyachā maṇḍala, to the east of Kirtipur, Vallabhadēva, the son of Nihśaṅkasimha, at the command of his father, gave an alms-house for the hungry, in order that his mother might obtain heaven everlasting.

(Vs. 15-17.) For the support of this widely famous alms-house, the long-armed illustrious Vallabhadēvaka, who has thrown off the quality of darkness, in the Śaka year counted by the mountains (7), the sky (0), and the Rudras (11),⁸ at the sun's auspicious progress to the north, at an auspicious moment, and under a happy sign of the zodiac, granted—with their woods and thickets, with the people in them, with their water and land, and settled within their four boundaries—seven villages, the names of which are written here⁹:—

(Vs. 18-20.) Chāḍī, and Dēvūnikōṣhī, and Sajjāpīgā, (and) Vaṅgaka, and Samśrahikōṣhikā together with Dō[shr]ipāṭaka, and (the village) named Sōṣhīpāṭaka—these seven pleasant villages.

¹ If the kings had opposed Nihśaṅkasimha, he would have entirely exterminated their families and appropriated all their wealth. The words *yadi* as ed of the original text seem to me rather superfluous.

² The name may possibly be *Ahiavadēvi*.

³ *I.e.* the god Śiva, Gauri's (Pārvatī's) husband.

⁴ The meaning is that other princes served Vallabha as readily as the Garuḍa, Viṣṇu's vehicle, serves that deity. The passage, in my opinion, does not imply that Vallabha was named Nārāyaṇa.

⁵ Yama has a buffalo for his vehicle.

⁶ In the original the past tense is used in this verse.

⁷ The original has *pratham-aika-rākṣaḥ* (for, in my opinion, *rākṣa*), the meaning of which is given in the St. Petersburg Dictionary, under the word *rākṣa*. In the Madanapāṭa plate of Viśvarūpa (*Jour. Asiat. Soc.*, Vol. LXV. P. I. p. 9 ff.) we have *saudarya-rākṣa*, in line 28, in the sense of 'exquisite beauty,' and in line 13 Lakṣmīnagaśena is described as *trailōkyā-rākṣa-dbhūta*, which I take to mean 'marvellous in being the most exquisite being of the three worlds.'

⁸ *I.e.* in Śaka-Samvat 1107.

⁹ In the original we have the compound *adma-lākhita*, instead of *lākhita* (or *likhita*)-*adman*.

The boundary also is carefully written (here), settling the extent (?) of the land: On the east is Muntakāśvastha, on the west Gōśaridhara, on the north Rājakāni, and on the south Kardamālikā.

(Vs. 21 and 22.) Outside these boundaries, in Maitadā and Dvāripātā, six hamlets were given, and also Achaḍāhōḍikā. Also five assistants¹ (were given), viz. Thaṭhi, Pādharu, Vāthōla, Lōhataḍi, and Rasāyaṇa, together with their wives and children.

(V. 23.) Whatever king there may be in this royal lineage² of mine, descending without limit from Bhāskara, to him Śrīvallabha, with words of good omen, frankly says: 'Guard my fame!'

(V. 24.) And if, when my own race is extinct, some other king come, what indeed will I not be³ to him who does not curtail my fame!

(V. 25.) If any persons ever commit any wrong in regard to any part of this (grant) which has been thus fully described, and the localities of which with their boundaries have been stated, and the fact be ascertained by Brāhmaṇas conversant with the Vēdas,⁴ then the primeval Boar⁵ at once will mete out due punishment to them.

(V. 26.) Whoever, even for a moment or even in thought, does the slightest kind act to this alms-house, which is both a pilgrimage to the city of heaven and a victorious march against adversaries,⁶ he in this world defeats his enemies and is the recipient of all good fortune, and in the life to come rejoices in the coveted world of the immortals.

(V. 27.) People who, religious by nature and with their minds solely directed to acts of religion, do anything whatever here in regard to this (alms-house), may they with their children and children's children enjoy prosperity in this world, and in the life to come obtain the manifold delights of everlasting glorious heaven!

(V. 28.) Whosoever taketh away land, whether given by himself or by others, he becometh a worm in ordure and is burnt together with his ancestors.

(V. 29.) Land has been granted by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him, for the time being, belongs the reward (of a grant).

No. 20.—DEOLI PLATES OF KRISHNA III.;

SAKA-SAMVAT 862.

By R. G. BHANDARKAR, M.A., PH.D., C.I.E.

The copper-plates, a transcript and translation of which are given below, were found in a well in Dēḍlī, about 10 miles south-west of Wardhā near Nāgpur. They were first published by me in Vol. XVIII. of the *Journal of the Bombay Branch of the Royal Asiatic Society*. The

¹ Viz. for the management of the alms-house, or as servants. I cannot be sure that I have given the proper names, which follow, correctly.

² The original has *rdjyā*, literally 'in this kingdom' or 'reigns'; but the context shews what is in the author's mind.

³ *I.e.* I promise (or am ready) to be to him whatever he wishes me to be; I will be to him even—as the text implies—a *mary-dāka*, *i.e.* an animal (such as a beast of burden) 'which is marked with the nose-string (*maryā*).'
In an Oriṣa copper-plate inscription (*Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 151, l. 3) the second half of a similar verse is: *ṭary-dhām kara-lagnāḥ rydā yā mat-kṛttitā na lampati*.

⁴ Compare above, Vol. III. p. 262, l. 22, and similar passages in cognate inscriptions.

⁵ *I.e.* the god Viṣṇu.

⁶ I take the writer to have formed a Dravida compound (which may always be used in the neuter singular) of *surapurayāśīrā* and *amitrāyāśīrā*.

Editor of the *Epigraphia Indica* having procured the original plates from the Secretary of the Society and having got a new facsimile prepared, I now publish a revised edition of my paper on those plates.

The plates are three in number, each being about one foot in length and about eight inches in breadth. The inscription is engraved on one side of the first plate, on both sides of the second, and on one side of the third. The letters are carefully and well formed in the first part, but in the latter the work is negligently done, and in consequence several letters look alike. The seal bears a figure of Śiva.¹

The inscription is a charter announcing the grant of a village, named Tālapurumshaka (ll. 53 and 57) and situated in the district of Nāgapura-Nandivardhana,² to a Brāhmaṇa named Rishiappa or Rishiyapayya (ll. 53 and 57), of the Vedic schools of Vājin and Kāṇva and of the Bhāradvāja gōtra. The grant was made by Kṛishṇa III. or Akālavarsha of the Rāshtrakūṭa family in the name of his brother Jagattuṅga (ll. 48 f. and 51), while staying at his capital Mānyakhēṭa (l. 46 f.), in the year 882, expired, of the Śaka era, corresponding to 940-41 A.D., on the 5th tithi of the dark half of Vaiśākha, the cyclic year being Śarvarin (l. 47 f.). The genealogy of Kṛishṇa III. is thus given:—



¹ [Dr. Gerson da Cunha was good enough to send me the plates and seal for examination. The seal is soldered on the two ends of a copper ring, which is 4½" in diameter and about ½" thick. The ring had been already cut when I received the plates. The seal is of square shape, like that of the Kardā plates of Kakka II. (*Ind. Ant.* Vol. XII p. 263). It measures 2½" both ways and bears, in relief, a seated figure of Śiva, which faces the front and holds a snake in each hand. On Śiva's proper right are, from top to bottom, an image of Gaṇapati, a cāsurī and a lamp; and on his proper left the goddess Pārvatī riding on a lion, and below her a *svastika*. At the base of the figure is inscribed the legend *Śrīmatō Śrīkṛishṇarāja*, in which *Arthada*, 'the giver of wealth,' must be taken as a synonym of *Akālavarsha*, which was a *biruda* of Kṛishṇa III. Along the margin of the seal passes a border of various indistinct emblems, among which a *linga* and an elephant-goad are recognisable.—E. H.]

² [It deserves to be noted that the names of the village granted and of its boundaries and district, as well as those of the donee and of his father, *śikhā*, *gōtra* and native village, are engraved on *erasures*. Hence the names of the four boundaries of Tālapurumshaka are difficult to read and uncertain.—E. H.]

This grant clears up several doubts and difficulties as regards the genealogy of the Rāshtrakūṭas. In the first place, the Rāshtrakūṭa family is said to have sprung from the Sātyaki branch of the Yādava race and to be known by the name of Tuṅga (verse 6). The genealogy begins with Dantidurga (v. 8), as it was he who acquired for his family the supreme sovereignty of Mahārāshṭra or the Dekkan, the limits of which were the Narmadā in the north and the Tuṅgabhadra in the south. He was succeeded by his paternal uncle Kṛishṇa I., who is represented to have decorated the earth with many temples of Śiva, which looked like the Kailāsa mountain (v. 9). I have shown in my *Early Dekkan History* that a temple of exceedingly great beauty was caused to be constructed at Ellora by this Kṛishṇarāja, and have said that it was *perhaps* the Kailāsa itself. I should have said that it could be no other than the Kailāsa. For, if the demigods saw it while moving in the sky in their aerial cars, and were struck with its beauty, as stated in the Baroda inscription, the temple must have had a carved exterior; i.e. it must have been a temple entirely cut out from the rock, and not a mere cave temple without an architectural exterior. There is one such only at Ellora, and that is the Kailāsa. The comparison, made in the present grant, of the temples constructed by Kṛishṇarāja with Kailāsa points, I believe, in the same direction.

The circumstances under which Dhruva Nirupama superseded his brother Gōvinda II. are distinctly given. Sensual pleasures made Gōvinda careless of the kingdom; and, entrusting the affairs of the state to his younger brother, he allowed the sovereign power to drop away from his hands (v. 10). Nothing particular is stated about Gōvinda III. or Jagattuṅga. His son, known as Amōghavarsha, the great patron of the Digambara Jainas, is here called Nripattuṅga (v. 12), which name is found in a Jaina work also. The city of Mānyakhēṭa, which, in one grant, is mentioned as simply flourishing in his time, is represented here to have been founded by him. His son, Kṛishṇa II., who is also known by the name of Akālavarsha, is spoken of as a powerful prince, and several particulars are given about him. He frightened the Gūrjara, destroyed the pride of the Lāṭa, taught humility to the Gauḍas, and his command was obeyed by the Aṅga, the Kālīṅga, the Gāṅga and the Magadha (v. 13). As this Kṛishṇarāja was not the reigning prince, whom the writer of the charter might be suspected of flattering, and as the grant is not reticent about the faults also of some of the other princes, this account may be relied on as true. Akālavarsha is represented as a powerful prince in the *Prasasti* at the end of the *Uttara-Purāṇa* of the Jainas also. The Lāṭa prince alluded to seems to have belonged to the Gujarāt branch of the Rāshtrakūṭa family, which was founded in the time of Gōvinda III. or Jagattuṅga, who assigned the province of Lāṭa, that he had conquered, to his brother Indra. Akālavarsha, the grandson of Jagattuṅga, seems thus to have humbled or uprooted his kinsmen of the Lāṭa country.

Jagattuṅga was the name of Akālavarsha's son. From the mere fact of the mention of his name in the grants, he was supposed to have been a reigning prince; and, following others, I stated in the first English edition of my *Early Dekkan History* that he became king after his father. But from a number of circumstances it soon appeared to me that he could not have been an actual king, and in the Marāṭhī edition of the work I corrected that statement. This inference of mine has now been confirmed by the grant before us, in which he is represented to have been taken away by the creator to heaven without having succeeded to the throne, as if through the solicitations of the heavenly damsels who had heard of his beauty (v. 14). Akālavarsha was thus succeeded by his grandson Indra III., the son of Jagattuṅga.

There has hitherto been some confusion as regards the next prince, named Amōghavarsha, who was the son of Indra III. He is not mentioned by name or as a king in the Sāṅgalī grant of his brother and successor, but is noticed in the Khārēpāṭaṇ grant; while, in the third and only other grant which gives us information about the two princes, there is a mistake which has led all writers on the subject to drop Gōvinda IV. altogether and regard Amōghavarsha as

the only prince. But the grant before us clears the difficulty. Amôghavarsha is there spoken of as "having immediately gone to heaven, as if through affection for his father" (v. 17). He reigned therefore for a very short time (for a year, as stated in the Bhādāna grant published after this), and hence is not noticed in the Sāṅgali grant. The next prince, Gōvinda IV., is of course highly praised in his Sāṅgali grant. But the grant before us represents him to be a prince addicted to sensual pleasures, and to have died an early death on account of his vicious courses (v. 18). The Khārēpāṭaṇ grant agrees with it in speaking of him as "the abode of the dramatic sentiment of love" and as "surrounded by women."

Our grant agrees also with that found at Khārēpāṭaṇ in representing his successor as a very virtuous prince. His name was Amôghavarsha, and he was the son of Jagattuṅga, and consequently the uncle of Gōvinda IV. He assumed the throne, being entreated to do so by the feudatory chiefs, who thought there was none else able to maintain the power of the Rāshtrakūṭas (v. 19). The Khārēpāṭaṇ grant gives his proper name, which was Baddiga. He was assisted in the government of the kingdom by his son Kṛishṇa III., who was engaged in wars with his neighbours and subjugated Dantiga and Vappuka (v. 22). He uprooted Rachhyāmalla and placed on the throne in the Gāṅga country (Gāṅgapāṭi, i.e. Gaṅgavāḍi) a prince of the name of Bhūtārya (v. 23). In an inscription at Ātakūr, noticed by Mr. Rice¹ and published by Dr. Fleet,² one Būtuga is represented to have killed a prince of the name of Rāchamalla and to have made himself master of the Gāṅga country. Būtuga assisted Kannaradēva, i.e. Kṛishṇa III., who is mentioned at the beginning of the inscription, in destroying Rājāditya, the Chōḷa king, and received a reward from him. Būtuga is elsewhere called Būtayya,³ and our Bhūtārya is a Sanskritised form of this, while our Rachhyāmalla is clearly the Rāchamalla of the Ātakūr inscription. But in the latter, Kṛishṇa's connection with the destruction of Rāchamalla and the rise of Būtayya are not mentioned. The reason probably is that it was not necessary to state the fact in that manner. But there can be no question that Būtayya was assisted by Kṛishṇa III. and owed his elevation to him, since, in the fight with Rājāditya, Būtayya acted as if he was his feudatory and received a reward as from a master. The name of the Pallava whom Kṛishṇa III. is stated to have subdued was Appiga (v. 24). Who the Dantiga and Vappuka were, that he put down, it is difficult to say; but the former name was borne by some Pallava rulers of Kāūchī.

On the death of Amôghavarsha, which seems to have taken place a short time before the date of this grant, Kṛishṇa III. ascended the throne (v. 28). He was called Akālavārsha also, as the other princes of this dynasty, bearing the name Kṛishṇa, were. Here too the present grant clears up a difficulty. Misunderstanding a passage in the Kardā grant, Kṛishṇa III. is made by writers on this dynasty to be an elder brother of Amôghavarsha, and another Kṛishṇa is brought in, who is identified with one of his younger sons, who never reigned, but is represented to have reigned and is called Kṛishṇa IV. In my *Early Dekkan History* I have given the true sense of the passage and shewn the mistakes. The Khārēpāṭaṇ grant, which gives the true relationship and is perfectly clear on the points, was disregarded. But now the present grant confirms the account in the Khārēpāṭaṇ plates, so far as it goes, and, according to them both, Baddiga or Amôghavarsha had no brother of the name of Kṛishṇa who could have preceded or succeeded him; the king who preceded him was his nephew Gōvinda IV.; and the Kṛishṇa who succeeded him was his son. There was no other Kṛishṇa, who followed this last and could be called Kṛishṇa IV., according to any of our authorities. Jagattuṅga, the brother of Kṛishṇa III., in whose name the grant of the village is made, must have died before him; for the latter was succeeded by Khottiga, who appears to have been Kṛishṇarāja's step-brother according to the Kardā grant, and he was followed by the son of his brother Nirupama.

¹ *Inscriptions at Śraṇṇa-Belgoḷa*, p. 21.

² *Ep. Ind.* Vol. II. p. 173.

³ *Ind. Ant.* Vol. XII. p. 270.

Jagattunga's name therefore does not appear in the subsequent history, but those of his brothers who were probably his step-brothers.

The name of the grantee ends in *appa*, or *apayya*, which shews that he was a Southern Brāhmaṇ. He belonged to the Kāṇva school of the White Yajurveda, and even at the present day there are followers of that school near Nāgpur. The village Tālapurumshaka, which was granted, was bounded on the east by another of the name of [Mādātāḍhiphara], on the south by the river [Kanhanā], on the west by the village of [Môhama] or [Môhama]grāma, and on the north by [Vadhrira] (l. 56 f.). Of these, Kanhanā is the present river of the same name, which has a course from the north-west of Nāgpur to the south-east; Môhama or Môhamagrāma is the Mohgaon of the present day, situated in the Chhindwārā district, about 50 miles to the north-west of Nāgpur; and Vadhrira is Berdi in the vicinity of that town. Nothing corresponding to the remaining two names appears on the map, and I am not able to identify them.

TEXT.¹

First Plate.

- 1 श्री² [॥*] स जयति [ज]गदुक्[व]प्रवेशप्रथनपरः करपल्लवी सुरारः
ल[सद]मृतपयःक-
- 2 'शांकलंक्षीस्तनकलशाननलव्यसंनिवेशः' ॥ [१*] जयति च गिरिजाकपील-
विम्बादधिगतपः³
- 3 त्रिविचित्रितांसमितिः । त्रिपुरविजयिनः प्रियोप[री]धावृतमदनाभ[यद]ानशा-
सनेव ॥ [२*]
- 4 श्रीमानस्ति नमस्तलैकतिलकक्षैलोक्यनेक्षोक्त[वी] देवी मन्मथवान्धवः⁴ कुमुदि-
नीनाथस्तु-
- 5 धावीधितिः⁵ । निःशेषामरतर्यणार्थिततनुप्रक्षीणतालंजतेर्यस्यांशः गिरसा गुण-
प्रियतया
- 6 नूनं धृतः शंभुना ॥ [३*] तस्मादिकासनपरः कुमुदावलीनां दीर्घाधकार-
दलनः परिपूरितायः । ज्यो-
- 7 [क्ल]ापवाह इव दर्शितशुद्धपक्षः प्रावर्त्तत चितितली चितिपालवंशः ॥
[४*] अभवदत्त[ल]-
- 8 कान्तिस्तत्र मुक्तामणीनां गण इव यदुवंशी दुग्धसिन्धूयमाने । अधिगत-
हरिनील[प्रो]-
- 9 व्रतत्रायकश्रीरश्मिधिलगुणसंगो भूषणं [यी] भुवीभूत् ॥ [५*] उद्भू[त्]दे-
त्वकुलकन्दशान्तिहेतुस्त[त्र]।-
- 10 वतारमकरोत्पुरुषः पुराणः । तदंशजा जगति सात्विकिवर्णभावस्तुंगा इति
चितिभुजः प्र[धि]ता

¹ From Dr. Hultzsch's ink-impressions.

² Read लक्ष्मी.

³ Read बान्धवः.

⁴ Read लम्ब.

⁵ Read दीधिति.

⁶ Expressed by a symbol.

⁷ Read विम्बा^o.

- 11 वभूवुः¹ ॥ [६*] क्षितितलतिलकस्तदन्वये च च[त]रिपुदन्तिघटोजनिष्ट रटः
। तमनु च सुतरा[इकू]ट-
12 नाम्ना भुवि विदितीजनि राट्कूटवंशः ॥ [७*] तस्मादरातिव[नि]ताकुच-
चा[रु]हारनीहारभानु[रु]दगा-
13 दिह दन्तिदुर्गः । एकां [च]कार ²चतुरक्ष्यपकण्ठसीम चेत्वं³ य [ए]-
तदसिलांगलभिन्न[दु]र्गः⁴ ॥ [८*] [त]स्मा-
14 दपालयदिमां वसुधां पितृव्यः श्रीकृष्णराजनृपतिः शरदभ्यशुभैः । यत्का-
रितेश्वरगृहैर्वसु-
15 [म]त्स्वनेककैलासयैलनिचितेव चिरं विभाति ॥ [९*] गोविन्दराज इति
तस्य वभूव⁵ नाम्ना सुतुष्ट भो-

Second Plate; First Side.

- 16 गभर[भं]गुरराज्य[चि]न्तः । आत्मानुजे⁶ निरुप[मि] विनिवेश्य सम्यक्क्षाम्ना-
ज्यमीश्वरपदं शिथिलोचकार ॥ [१०*] [खे]-
17 तातपक्षितयेन्दुविम्बलीलीदयाद्रेः⁷ कलिवज्रभाख्यात् । ततः कतारातिमदेभ-
भंगो जाती जगतुंग-⁸
18 [मृ]गाधिराजः ॥ [११*] तत्सूनुरानतनृपो नृपतुंगदेवः सीभूत्ससैन्यभरभंगु-
रिताहि[र]ाजः । यो मान्यखे-
19 ट[म]मरेन्द्रपुरोपहासि गीर्वाणगूर्वमिव खूर्वयितुं व्यधत् ॥ [१२*] तस्यो-
त्तर्जितगूर्जरो हृतहटप्लाटी-
20 इटश्रीमदी गौडानां विनयव्रतार्पणगुरुस्सामुद्रनिद्राहरः । द्वारस्थां[ग]कलिग-
गांगमगधै-
21 ⁹रभ्यक्षिताञ्जचिरं सुतुष्टूनृतवाग्भुवः परिवृढः श्रीकृष्णराजोभवत् ॥ [१३*]
अभूज्जगतुंग इति प्रसि-
22 ह[स्त]दंगजः स्त्रीनयनामृतांशुः । ¹⁰अलक्षराज्यः स दिवं विनिन्द्य दिव्यां-
गनाप्रार्थनयेव धात्ता । [१४*] त-
23 च[द]नः क्षितिमपालयदिन्द्रराजो यद्रूपस[भ]वपराभवभीरुणैव । मानात्पुरे-
24 [व मद]नेन पिनाकपाणिकोपाग्निना निज[त]नुः कथते¹¹ [स्म] भस्म ॥
[१५*] [त]स्मादमोघवर्षी¹²

¹ Read वभूवुः.

² Read दुर्गः.

³ The asterisk is entered above the line.

⁴ Read जगतुंग.

⁵ Read कथते.

⁶ Read चतुरक्ष्यप.

⁷ Read वभूव नाम्ना.

⁸ Read ⁹रभ्यक्षिता.

⁹ Read ¹⁰अलक्ष.

¹⁰ Read वर्षी.

¹¹ Read चेत्वं.

¹² Read विष्म.

¹³ Read अलक्ष.

- 25 [रौ]द्रधनुर्भगज[नि]तवलमहिमा¹ । राम इव रामणीयकमहानिधिर्दशरथा-
ज्जातः ॥ [१६*] क्षिप्रं दि-
26 वं पि[तु]रिव प्रणयाद्गतस्य तस्यानुजो मनुजलोकललामभूतः । राज्यं दधे
मदनसौख्य-
27 विलासकन्दो गोविन्दराज इति विश्रुतनामधेयः ॥ [१७*] सौप्यंगनानयन-
पाशनि[रु]हवृद्धिरुन्म[र]-
28 र्गसंगविमुखीकृतसर्व्वसत्त्वः ॥ दोषप्रकोपविषमप्रकृति[ञ्ज]थांगः प्रापत्स्यं सह-
जतेज-
29 सि जातजा[द्ये] ॥ [१८*] [स]ामन्तै[र]थ रट्टराज्यमहिमालम्बार्थमभ्यर्थितो²
देवेनापि पिनाकिना हरिकु-
30 लोक्तासैषिणा प्रेरितः । अध्यास्त प्रथमो वि[वे]किपु ज[ग]त्तुंगाक्षजोमोघ-
वाक्पेयूपा[ब्धि]-³

Second Plate; Second Side.

- 31 रमोघवर्धनृपतिः श्रीवीरसिंहासनं ॥ [१९*] श्रीक[ण्]राजदेवस्तस्मात्परमेश्वर-
रादजनि स्रुतः ।
32 [य]ः शक्तिधरः स्वामी कुमारभावेष्टभूद्वने ॥ [२०*] [श्री]रट्टराज्यपुरवर-
रक्षापरि[खां] मदेन य-
33 स्थाज्ञां । विपुलां विलंघयन्तः स्वयमपतं⁴ द्रोहि[णो]ध[स्त]ात् ॥ [२१*]
येन मधुकैटभाविन पुनरुन्म-
34 [ग्नौ] जनोपमहाय । श्रीवल्लभेन निहतौ भुवि दन्तिगवपुको दृष्टौ ॥
[२२*] र[क्षा]म[ल]विष[द्रु]म[सुद]-
35 [स्य] निहितेन योक्त सनाथां । भूतार्यपुण्यतरुणा वाटीमिव गांगपाटीञ्च
॥ [२३*] परि[म]लि[ताणि]-
36 [ग]पल्लवविपत्तिरासी[त्र] विस्मयस्त्रानं । विस्फुरति यत्प्रतापे शोषितविहे-
[षि]गांगौघे व⁵ [२४*] य[स्य]
37 प[रु]षेक्षिताखिलदक्षिणदिग्दुर्गविजयमाकर्ण्य । गलिता गूर्जरद्वयात्कालंज-
38 रचिच्छकूटाश ॥ [२५*] अनमन्ना पूर्वापरजलनिधिहिमशैलमिंहलद्वीपात् ।
यं [ज]न-

¹ Read बल.

² Read विदुत.

³ Read बुधि.

⁴ Read लम्बार्थ.

⁵ Read 'षाब्धि'.

⁶ Read 'मपतन्'.

⁷ This व represents a mark of punctuation (॥).

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iii.

४८
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 ५६
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 ६०
 ६२

- 39 काञ्चावशमपि मण्डलिनश्चण्डदण्डभ[यान्] ॥ [२६*] स्निग्धश्यामरूचा ^१प्रलम्ब-
भुज(र)[या] पीनायतीर[स्क]या
40 [मू]र्त्य^२ कीर्तिलताहितामृतजलैर्हृतैश्च सत्वोद्भवैः । ज्ञात्वा यं पु[रुषो]त्तमं
[भर]सहं विस्वभरा-^३
41 [भ्यु]वृत्तौ शान्ते धाम्नि लयं गत[ः]^४ प्रशमिनामाद्यः कृतार्थः पिता ॥
[२७*] वृत्ते नृत्तसु[र]ांगिने सर[भ]सं
42 दिव्य[र्षि]दत्ताशिषि श्रीकान्तस्य नितान्त[भाषि]तहरे^५ राज्याभि[षे]कीकृतवे ।
^६य[स्त्र]ाव[ह]करग्रहोद्य-
43 मभवत्कंपानुरागोदयादिक[न्य]ाः स्वसमर्पणार्थमभवत्तन्मानुकल्पप्रियाः^७ ॥ [२८*]
स च पर[म]-
44 भट्टारकमहाराजाधिराजपरमेश्वरश्रीमद[मो]घवर्षदेवपादानुज्झांतप र म भ [हृ] ॥ १ -^८
45 रकमहाराजाधिराजपरमेश्वरपरममाहे[श्वर]श्रीमद[को]लवर्षदेवपृथ्वीवल्लभश्री[मह]-
46 [क्षम]नरेन्द्रदेवः कुशली सर्वा[के]व^९ स्वज्ञानप[द]ात्स[म]ाज्ञाप[यत्यस्तु व]ः
संविदि[तं] यथा [श्री]मा[न्य]-

Third Plate.

- 47 [खे*][ट]राजधानीस्थितेन शकनृपकालातीतसंव[त्स]रशतेष्वष्ट(र)सु द्विष[ष्ट]ाधिके-
[षु] शार्वरिसं-
48 [वत्सरा]न्तर्गतवैशाखवहुलपञ्चम्यां^{१०} मम प्रा[णि]भ्योपि प्रियतमस्य कनीय[सी]
भ्रातुः श्री[म]-
49 [ज]गत्तुंगदेवस्य पुण्यश्रीभिवृद्धये ॥ आपि^{११} च ॥ [ज्ये]ष्ठे भ्रातरि कुर्वता
निरुपमां [भ]क्तिं जितो
50 [लक्ष्म]णः सौ[न्दर्ये]ण^{१२} [म]नोभवः सुचरितै रामस्य ध[र्मात्म]जा^{१३} ।
कान्त्या श्री[त]रु[चि]श्च येन सततं शौ[र्ये]-
51 ण सिंहो जग[त्तु]ंगस्या[स्त्र]भिर्वाञ्छितप्र[दमि]दं तस्येति दानं भुवः ॥
[२९*] अनेनाभिसंधिना मया नन्दि-
52 वर्धनविनिर्ग[त]भारद्वाजस[गोक्ष]वा[जि]काण्ड[शाखा]सत्रज्ञचारिभाद्रसुतवेद[वेदां]-
ग]^{१४}

^१ Read प्रलम्ब.^२ Read मूर्त्या.^३ Read विस्वभरा.^४ The lower dot of the visarga after गत is missing.^५ Read तीक्ष्ण.^६ Read यस्यावह.^७ Read भवत्तन्मानुकल्प.^८ Read पादानुज्यात.^९ Read सर्वानेव.^{१०} Read बहुलपञ्चम्या.^{११} Read अपि.^{१२} Read सौन्दर्येण.^{१३} Read धर्मात्मजा. The sign after ज in धर्मात्मजा may be intended for the jīhvaśrī.^{१४} Read सत्रज्ञचारि.

- 53 पारगरि[षि]यप्पाय ना[ग]पुरन[न्दि]वर्धनान्तर्गततालपु[र]र्षकनामा ग्रामः सी-
द्रंगः स-
- 54 प[रि]क[र]: सधान्यहिरण्यादेयः सदण्डदोषदशापराधः स[र्वो]त्पत्तिसहितः
- 55 पू[र्वप्र]सिद्धचतुःसीमपर्यन्तः । 'ब्रह्मदायन्या[यि]नाचन्द्रार्कं न[म]स्यो दत्तः । य-
- 56 [स्य पू]र्वत[*] [मादाटटिंठर]न[ामा] ग्रामः । दक्षिणतः [कहना]नदी ।
पश्चिमतः [मोहम]ग्रामः । उ-
- 57 त[रतः] वध्नीरग्राम] एवं चतुराघाटविग्रहं तालपुं[रुष]कं^२ रिषियपय्य[स्य]
क]यतः कर्षयतो
- 58 भुंजतो भोजयतो वा [न के]नचिद्वाघातः [क]ाय[ः]^३ प^४ यच्च व्या[घा]-
तं करोति स पञ्चभिरपि मद्वा-
- 59 पातकैः संयुक्तः स्यात् ॥ स्वस्यव्वा^५ ॥ स्वदत्तां परदत्तां वा यो ह[रि]त
वसुन्धरां । [स] विष्ठायां क[मि]-
- 60 भूत्वा पितृभिः [स]ह पच्यते ॥ [३०*] सामान्यीयं धर्मसेतुनृपाणां कालि
का[लि] पालनीयो भवद्भिः । स-
- 61 वा[नि]वं भावि[न]: पार्थिवेन्द्रान्भूयो भूयो याचते रा[म]भद्रः ॥ [३१*]
[चे]वान[न्वे]रस्य [न्ना]ना यो[ग्रा]ण्ये-
- 62 न लि[खितमि]ति [॥*]

TRANSLATION.

[The first 28 verses are identical with verses 1-8, 10-13, 15-21, 24, and 26-33 of the Karhād plates and have been already translated above, Vol. IV. p. 286 ff.]

(Line 43.) And he, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the great devotee of Mahēśvara (Śiva), the prosperous *Akālavarshadēva Prithvivallabha*, the prosperous *Vallabhanarēndradēva*, who meditates on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the prosperous *Amōghavarshadēva*,— being well, commands all the people of his country :—

(L. 46.) " Be it known to you that, while staying in the prosperous capital *Mānyakhēṭa*, when eight hundred and sixty-two years have elapsed from the time of the Śaka king, on the fifth *tithi* of the dark (*half*) of *Vaiśākha* falling in the year *Śārvarin*, for the enhancement of the holy fame of (*my*) younger brother, the prosperous *Jagattuṅgadēva*, who is dearer to me even than (*my*) life,—

(Verse 29.) " Let this grant of land fulfill the wishes of that *Jagattuṅga* who has always surpassed *Lakṣmīpa* in serving (*his*) eldest brother with incomparable devotion, the god of love by (*his*) beauty, the well-known lovable son of *Dharma* (*i.e.* *Yudhisṭhira*) by (*his*) good deeds, the cool-rayed (*moon*) by (*his*) lustre, and the lion by (*his*) bravery ;—

(L. 51.) " With this intention I have given to *Rishiyappa*, who has come from *Nandivardhana*, belongs to the *Bhāradvāja gōtra*, is a student of the *Vāji-Kāṇva śākhā*, (*is*)

^१ Read ब्रह्म.

^२ Read पुंरुषक.

^३ Read कार्यः ; the upper dot of the *vīśarga* is missing.

^४ Read यच्च.

^५ Instead of this प read ल.

the son of Bhāilla, and is conversant with the Vēdas and their subsidiary treatises, the village named Tālapurumshaka, situated in Nāgapura-Nandivardhana, along with what is set aside, with the appurtenances, with the assessment in grain and gold, with the flaws in measurement and inflictions of fate, with all the produce, up to (its) four previously known boundaries, (and) to be respected (i.e. not to be interfered with) as long as the moon and the sun endure, in the manner of a gift to a Brāhmaṇa."

(L. 55.) To the east of it (is) the village named [Mādāṭṭhindhara]; to the south the river [Kanhana]; to the west the village of [Mōhama]; (and) to the north the village of [Vadhrira].

(L. 57.) No one should cause obstruction to Rishiyapayya while he cultivates Tālapurumshaka, defined by these four boundaries, causes (it) to be cultivated, enjoys (it) or causes (it) to be enjoyed. And he who causes obstruction will incur the five great sins; for it is said:—

(V. 30.) "He who takes away land that has been given by himself or others, becomes a worm in ordure and is cooked (in hell) together with (his) ancestors."

(V. 31.) "Rāmaḥadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, (which is) common to (all) kings."

(L. 61.) Engraved by Yō[grāshṭya], the brother of [Chē]vāna[nvēra].

No. 21.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from page 49.)

A.—RAJARAJA.

No. 27.— Inscription in the Vaikuṇṭha-Perumāḷ temple at Maṇimaṅgalam.¹

1 [Ti *]ra-magaḷ pōl
2 k-iyāpḍu lōvadu Isha[bha]-nā[ya]ṟṟu pūrvva-ba(pa)kshattu [da]śamiyu[m*]
Viyāla-kilam[ai]yu[m p]eṟra [A]ttattin nāḷ.

"In the 15th year (of the reign) of,² on the day of Hasta, which corresponded to a Thursday and to the tenth tithi of the first fortnight of the month of Rishabha."

As Rājārāja's reign has been found to commence between the 24th December A.D. 984 and (approximately) the 29th August A.D. 985 (above, p. 48, No. 25), a date in the month of Rishabha (April-May) of the 15th year of his reign will be expected to fall either in A.D. 999 (in Śaka-Saṃvat 921 expired) or in A.D. 1000 (in Śaka-Saṃvat 922 expired).

In A.D. 999 the month of Rishabha lasted from the 23rd April to the 24th May. During that time the 10th tithi of the bright half (of the lunar month Vaiśākha) commenced 0 h. 53 m. after mean sunrise of Thursday, the 27th April, and ended 1 h. 4 m. after mean sunrise of Friday, the 28th April; and the nakṣatras on the two days were—

on the Thursday, by the Brahma-siddhānta and according to Garga, Uttara-Phalguni the whole day; and by the equal space system, Pūrva-Phalguni up to 9 h. 12 m., and afterwards Uttara-Phalguni;

¹ No. 289 of the Government Epigraphist's collection for 1897.

² The name of the king is lost, but the historical introduction, the whole of which is preserved, makes it certain that the inscription belongs to the time of Rājārāja I.

on the Friday, Uttara-Phalguni, by the equal space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhānta for 7 h. 13 m.; and afterwards *Hasta*.

In A.D. 1000 the month of *Rishabha* lasted from the 23rd April to the 23rd May; and during that time the 10th *tithi* of the bright half (of the lunar month *Jyāishṭha*) ended 20 h. 53 m. after mean sunrise of Wednesday, the 15th May, when the *nakshatra* was *Hasta*, by the equal space system and according to Garga for 22 h. 20 m., and by the Brahma-siddhānta for 19 h. 3 m., after mean sunrise.

From this it follows that, if the year of the king's reign is correctly given, either the *nakshatra* (*Hasta*) has been quoted incorrectly, or the weekday (Thursday). In A.D. 999 the 10th *tithi* of the bright half of the month of *Rishabha* may undoubtedly be joined with Thursday, the 27th April, because the *tithi* commenced as early as 0 h. 53 m. after mean sunrise of that day;¹ but during no part of the Thursday was the moon in the *nakshatra* *Hasta*. On the other hand, for A.D. 1000 the day of the date would undoubtedly be the 15th May, when the *nakshatra* was *Hasta* up to nearly the end of the day; but the 15th May A.D. 1000 was a Wednesday, not a Thursday.

My own opinion is, that the day of the date probably is Thursday, the 27th April A.D. 999, and that the writer, confounding the solar and the lunar months *Jyāishṭha*, without verifying his statement, has coupled with that day the *nakshatra* *Hasta*, because in the great majority of years² *Hasta* really is the proper *nakshatra* for the 10th *tithi* of the bright half of the lunar *Jyāishṭha*.

I may add that I have calculated the date also for the surrounding years A.D. 998 and 1001, as well as for A.D. 1009 and 1010, without any satisfactory results.

B.—KULOTTUNGA-CHOLA I.

No. 28.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam.³

- 1 Svasti śrī [||*] Tiribuvanaḥchakkaravattigaḷ śrī-Kulōttuṅga-Śōḷadēvaṅku yāḍu
48āvaṇa Kumbha-nāyaṅgu pūrvva-[pa]kshattu dvādaś[i]yūm Vēl-
- 2 [||i-kkilaṃmaiyūm peṇṇa Śadaiya[t]tu nāḷ.

"In the 48th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,⁴—on the day of Śatabhishaj, which corresponded to a Friday and to the twelfth *tithi* of the first fortnight of the month of Kumbha."

Since, during the month of Kumbha, a twelfth *tithi* cannot possibly be joined with the *nakshatra* Śatabhishaj, I feel confident that the twelfth is wrongly quoted here instead of the second *tithi* of the bright half, and that the date, therefore, in every respect is the same as No. 20, above, Vol. IV. p. 262.

C.—KULOTTUNGA-CHOLA III.

No. 29.—Inscription in the Dharmēśvara temple at Maṇimaṅgalam.⁵

- 1 Tira-vā[y*]-kk[ḍ]vi mu[n]n-āga Tribhuvanaḥchakkaravattigaḷ Maḍurnaiyūm Iḷamum
Pāḍiya[n] m[u]ḍi-ttalaṅṇ-gōḍ-aru[||]iya śrī-Kulōttuṅga-Śōḷadēvaṅku yāḍu

¹ I could quote very many similar dates from my lists.

² A comparison of twelve native calendars for different years has yielded the following result for the day on which the 10th *tithi* of the bright half of the lunar *Jyāishṭha* ended: In nine years the *nakshatra* was *Hasta* at the commencement of the day, and in two others towards the end of it; and in the remaining year the *nakshatra* at the commencement of the day was *Chitrā*, which follows immediately upon *Hasta*.

³ *South-Ind. Inscr.* Vol. III. No. 32.

⁴ The identity of this king with Kulōttuṅga-Chōḷa I. is proved by the fact that three persons mentioned in this inscription are also referred to in another inscription at Maṇimaṅgalam (above, Vol. IV. p. 262, No. 20), which opens with the usual historical introduction of the inscriptions of Kulōttuṅga-Chōḷa I. (*Paga[-mādu eḷaṅga*).

⁵ No. 292 of the Government Epigraphist's collection for 1897.

2[9]vadu Miṇa-nāyagga p[ūr]vva-pakshattu saitamiyum Buda[n]-kilamaiyum
peṇṇa Mirugaśirishattu nāḷ.

"In the 2[9]th year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Iḷam, and the crowned head of the Pāṇḍya,—on the day of Mṛigaśirsha, which corresponded to a Wednesday and to the seventh *tithi* of the first fortnight of the month of Mīna."

As the reign of Kulōttuṅga-Chōḷa III. commenced between the 5th June and the 8th July A.D. 1178 (above, Vol. IV. p. 266), a date in the month of Mīna (February-March) of the 29th year of his reign will be expected to fall in A.D. 1207 (in Śaka-Samvat 1128 expired); and for that year this date is correct.

In A.D. 1207 the month of Mīna lasted from the 23rd February to the 24th March; and during that period the seventh *tithi* of the bright half (of the lunar month Chaitra) ended 20 h. 16 m. after mean sunrise of Wednesday, the 7th March A.D. 1207, when the *nakṣatra* was Mṛigaśirsha, by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhānta for 18 h. 23 m., after mean sunrise.

No. 30.—Inscription in the Vaikuṇṭha-Perumāḷ temple at Uttaramallūr.¹

- 1 Svasti śrī [||*] Tira-[v]āy-kkē[vi] maṇṇ-āga Tribhuvagachchakravatt[ī]ga
Maduraiyum [I]a-maṇ-Garuvūrum Pāṇḍi[ya]ṇ muḍi-ittalaiyūṇ-gopḍ-a[ru]ḷi
vīrar abhiśēkam[u]m viśaiyar abhiśēkamum paṇṇi aru[ḷi]ṇa Tribhuvana-
2 vi(vi)radēvaṅku yāṇḍu 37āvadu Mi[th]uṅga-nāyagga pūrva-pakshattu na[va]miyum
Nāyagga-kki[ḷa]mai[yyum]* [p]eṇṇa Attattu nā[ḷ].

"In the 37th year (*of the reign*) of the emperor of the three worlds Tribhuvanaviradēva, who was pleased to take Madurai, Iḷam, Karuvūr, and the crowned head of the Pāṇḍya, and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Hasta, which corresponded to a Sunday and to the ninth *tithi* of the first fortnight of the month of Mithuna."

According to what has been stated above, a date in the month of Mithuna (May-June) of the 37th year of the king's reign will be expected to fall either in A.D. 1214 (in Śaka-Samvat 1136 expired) or in A.D. 1215 (in Śaka-Samvat 1137 expired). As a matter of fact, this date is correct for A.D. 1215.

In A.D. 1215 the month of Mithuna lasted from the 27th May to the 26th June; and during that time the 9th *tithi* of the bright half (of the lunar month Āshāḍha) ended 17 h. 17 m. after mean sunrise of Sunday, the 7th June A.D. 1215, when the *nakṣatra* was Hasta, by the equal space system and according to Garga for 5 h. 55 m., and by the Brahma-siddhānta for 2 h. 38 m., after mean sunrise.

The date reduces the period during which the reign of Kulōttuṅga-Chōḷa III. must have commenced (by three days, *viz.*) to the time from (approximately) the 8th June to the 8th July A.D. 1178.

No. 31.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam.²

- 1 Svasti śrī [||*] Tribuvagaśakkaravartiga[ḷi]
2 Madurai[yyum*] [P]āṇḍiyaṇai muḍi-tta-
3 laiyum koṇḍ-araiya Kulōt-
4 taṅga-Śōḷadēvaṅku yāṇḍu 20-

¹ No. 67 of the Government Epigraphist's collection for 1898.

² The syllable *mai* seems to be entered below the line.

³ No. 276 of the Government Epigraphist's collection for 1897.

5 āvadn Viṇashaba-nāyargu pārva-pakshattu daśa-
6 miyūm Viyāḷa-kiḷamaiyum peṇṇa Svāti-nāḷ.

"In the 20th year (of the reign) of the emperor of the three worlds, Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Svāti, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Vṛishabha."

From what has been stated above, this date of the month of Rishabha (April-May) of the 20th year of the king's reign would be expected to fall in A.D. 1198 (in Śaka-Samvat 1120 expired); but for that year the date is quite incorrect.

In A.D. 1198 the month of Rishabha lasted from the 25th April to the 25th May, and during that time the 10th *tithi* of the bright half (of the lunar month Jyāishṭha, as a *kāyā-tithi*) commenced 0 h. 43 m. and ended 22 h. 43 m. after mean sunrise of Sunday, the 17th May, when the *nakṣatras* by the equal space system and according to Garga were Uttara-Phalguni and Hasta, and by the Brahma-siddhānta Hasta and Chitrā.

Of the many years for which I have calculated the date, only the year A.D. 1200 (the month Rishabha of which would fall in the 22nd year of the king's reign) yields an approximately correct result. In that year the *tithi* of the date ended 7 h. 9 m. after mean sunrise of Thursday, the 25th May, which was the last day of the month of Rishabha, and on which the *nakṣatra* was Svāti, by the equal space system and according to Garga from 19 h. 42 m., and by the Brahma-siddhānta from 16 h. 25 m., after mean sunrise.¹ Even this result I cannot regard as satisfactory, because, in my opinion, this Thursday, the 25th May A.D. 1200, would have been described as 'the day of Chitrā.'

No. 22.—VAKKALERI PLATES OF KIRTIVARMAN II.; SAKA-SAMVAT 679.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were first brought to public notice, about twenty years ago, by Mr. L. Rice, C.I.E., who in the *Indian Antiquary*, Vol. VIII. p. 23 ff., gave the text and a translation of the inscription which they contain, with photolithographs prepared under Dr. Fleet's supervision. The plates were obtained, and are still, at Vakkalēri, the head-quarters of a *hōbaḷi* in the Kōlār district of the Mysore state. My revised text² is based on excellent impressions, furnished to me by Dr. Hultsch, for whom the original plates were kindly obtained on loan by Mr. Rice.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $9\frac{1}{2}$ " broad by from $4\frac{1}{2}$ " (in the middle) to 5" (at the two ends) high. The plates have raised rims and are strung on a ring, which had been cut already before the impressions were taken. The ring is about $4\frac{1}{4}$ " in diameter and $\frac{1}{2}$ " thick, and has its ends secured in the base of an elliptical seal, which measures about $1\frac{1}{2}$ " by $1\frac{1}{4}$ " and bears, in relief on a countersunk surface, a standing boar which faces to the proper right.—The writing is well engraved and is in an excellent state of preservation, so that almost every

¹ It is easy to prove that during the time, which is actually occupied by the tenth *tithi* of the bright half, the moon cannot possibly be in the *nakṣatra* Svāti during the month of Rishabha.

² A revised text of part of the inscription was given by Dr. Hultsch, from the published photolithographs, and before taking the fresh impressions, from which the accompanying photolithographs have been prepared under Dr. Fleet's supervision.

single letter may be read with absolute certainty. The characters¹ belong to the same variety of the southern alphabet which is used, e.g., in the Togarchêdu and Karpûl district plates of the Western Chalukya Vinayāditya, *Ind. Ant.* Vol. VI. pp. 86 and 89, and Plates. As regards individual letters, the chief point to note is that, except in the *akṣhara lā*, in which we have the full form of *l* of the older inscriptions, the letter *l* is everywhere denoted by the sign which in the earlier Western Chalukya inscriptions, so far as I know, is employed for the subscript *l* only.² For other test-letters, such as *kḥ*, *j* and *b*, the ordinary earlier types are used throughout.³ The inscription contains no sign of punctuation, nor any form of a final consonant. The size of the letters is about $\frac{3}{16}$ ".—The language of the inscription is Sanskrit, and, with the exception of a well-known verse in praise of the god Vishnu in lines 1 and 2, and three benedictive and imprecatory verses ascribed to Vyāsa, in lines 72-76, the whole is in prose. From the word *śrīmatām* in line 2 to *djāḍapayati* in line 61 the text forms a single sentence, the construction of which is not always correct, and in which occur two forms⁴ which are contrary to the strict rules of grammar. In respect of orthography, it will suffice to draw attention to the use of the Dravidian *ḷ* in *pālādhvaja*, ll. 20, 27 and 33, and in some proper names the most important of which are *Kaḷabhra*, *Kēraja*, *Ohōja*, and *Simhaḷa*, and to the fact that *visarga* before surd guttural and labial letters has mostly been changed to the *jihvāmūliya* and *upādhmāntya*, and has nearly always been assimilated to a following *ś* and *ṣ*. In general, the text is remarkably free from clerical mistakes.

The inscription is one of the Western Chalukya *Mahārājādhirāja Paramēśvara Bhāṭṭāraka Kirtivarman* [II.] *Satyāśraya*, styled *Śrīprīthivīvallabha*, 'the favourite of fortune and the earth,' whose genealogy is given in lines 2-59. It records (in lines 61-69) that, when six-hundred and seventy-nine Śaka years had gone by, in the eleventh year of his reign, on the full-moon tithi of the month of Bhādrapada, while encamped at the village of Bhaṇḍāragaviṭṭage on the northern bank of the river Bhimarathi, the king, at the request of a certain Dōsirāja, granted the village of Suḷḷiyūr, together with Neṅgiyūr and Nandivalḷi, situated in the midst of the villages Tāmaramuge, Pānuṅgal, Kīruvalḷi and Bālavuru, on the southern bank of the river Aradore, in the Pānuṅgal-vishaya, to Mādhavaśarman, the son of Kṛishṇaśarman and son's son of the student of the Rīg- and Yajurvēdas Vishṇuśarman, of the Kāmākāyana *gōtra*. The charter (according to lines 76 and 77) was written by the *Mahāsādhivigrahika* Anivārita Dhanaṃjaya,⁵ styled *Punyaṣvallabha*, 'the favourite of religious merit.'

The date does not admit of verification; for Śaka-Samvat 679 expired it would correspond to the 2nd September A.D. 757. Of the localities mentioned, Bhaṇḍāragaviṭṭage, according to Dr. Fleet, must be 'Bhaṇḍār-Kawte' in the Sholāpur district—the 'Kowteh' of the map—on a stream which flows into the Sina, which again flows into the Bhīma (the Bhimarathi of the inscription); Pānuṅgal is the modern Hāngal in the Dhārwar district, and Bālavuru seems to be the modern Bāḷūr, three miles south by east of Hāngal; the other places have now disappeared.

¹ See Prof. Bühler's *Indische Palaeographie*, Plate VII. col. xvi. The sign No. 12, given there as *āka*, is really *ṣa*; and the sign No. 19 is *ṭga*, not *dga*. Under No. 2, the sign for *ḍ* is omitted (see l. 37 of the inscription); on the other hand, the form of *pha*, given under No. 25, does not occur in the inscription.

² Compare, e.g., the subscript *l* of the *akṣhara lā* of the word *vallāḍhāsa* in the last line of the Togarchêdu plates, *Ind. Ant.* Vol. VI. p. 87. This sign for *l* differs from the sign for *l* which is used throughout in the Nausāri plates of the Gujarāt Chalukya Yveardja Śrīyāśraya-Śīlāditya, and very frequently in the Surat plates of the same; see *Jour. Bo. As. Soc.* Vol. XVI. p. 2, and Plates, and *Vienna Or. Congress*, Arian section, p. 226, and Plates.

³ The sign for *b* in *laddhēḍ*, l. 55, is open on the left (or proper right) side; see above, p. 119.

⁴ *Ātmasātkṛitya* in line 14, and *hastātkṛitya* in line 43.

⁵ This, perhaps, is the Anivārita-punyaṣvallabha who wrote the Kāśchī inscription of Vikramāditya (probably II. the father of Kirtivarman II.); see above, Vol. III. p. 360.

Of lines 1-59 of the inscription, which contain the genealogy of the donor, commencing with Polekēśi-vallabha (Pulikēśin I.), it would be superfluous to give a translation or even an abstract of the contents. Lines 1-35 have been translated by Dr. Fleet in *Ind. Ant.* Vol. IX. p. 128 f.,¹ and lines 36-52 by Dr. Hultzsch in *South-Ind. Inscr.* Vol. I. p. 146 f.;² and every historical fact, recorded in the inscription, has been fully discussed by Dr. Fleet and by Prof. Bhandarkar in their accounts of the Western Chalukya dynasty.

TEXT.³

First Plate.

- 1 'Svasti [!]* 'Jayaty-āvishkṛita[m] Viśṇupūr-vvārāhaṁ kaśōbhīt-ārṇavaṁ [!]*
 dakṣhiṇ-ōnnata-damaṣṭr-āgra-viśrānta-bhuvana[m]
 2 vapuṣ-Śrīmatā[m] sakala-bhuvana-saṁstūyamāna-Mānavya-sagōtrāpām Hārīti-
 putrā-
 3 pām sapta-lōkamātrībhis=sapta-mātrībhīr=abhivarddhītānām Kārttikēya-parirakṣha-
 prā-
 4 pta-kalyāṇaparamparāpām=bhagavan-Nārāyaṇa-prasāda-samāsādita-varāhalām-
 5 chhanṣēkṣha-kṣha-vaśikṛit-āśēsha-mahābhītān-Chalukyānā[m]⁷ kulam=alamka-
 6 rishpūr=aśvamēdh-āvabhṛithasāna-pavitrikṛita-gātrasya śrī-Polekēś-
 7 śi-vallabha-mahārājasya sūnuḥ-parākram-[ā*]krānta-Vanavāsy-ādi-paranṛpati-ma-
 8 ṇḍala-praṇibaddha⁸-viśuddha-kīrtti śrī-Ki(kl)rttivarmma-prithivivallabha-mahārājas-
 tasy-ā-
 9 tma[ja]s=samara-saṁsakta-sakalōttarāpathēśvara-śrī-Harshavaraddhana-parāja-
 10 y-ō[p]ātta-paramēśvaraśabdas=tasya¹⁰ Satyāśraya-śrīprithivina(va)-

Second Plate; First Side.

- 11 labha-mahārājādhirāja-paramēśvarasya¹¹ priya-tanayasya prajāta-naya-
 12 sya kṣatga(dga)mātra-sahāyasya Chitrakaṇṭh-ābhidhāna-pravara-tura[m]gamēṇ¹²=aikēn=
 aiv-ō-
 13 tsādīt-āśēsha-vij[i]gishōr=avanipatitritay-āntarītām sva-gurō¹⁴ śriyam-ātma-
 14 sāt-kṛitya¹⁵ prabhāva-kulīśa-dalita-Pādya-Chōja-Kēraja-Kaḷabhra-prabhṛiti-bhū-
 15 bhṛid-adabhra-vibhramasy¹⁶=ānanyāvanata-Kāñchīpati-makuṭa-chumbita-pā-

¹ For the proper explanation of the word *trairāja* in line 18, see now Dr. Fleet in the second edition of his *Dynasties, Bombay Gazetteer*, Vol. I. Part II. p. 362, note 6.

² Owing to my different reading, I do not take the compound *ghāṇḍa-dṛṣas* in line 49 as a proper name.

³ From impressions supplied by Dr. Hultzsch.

⁴ From here down to the word *āśāṇḍrakasya* in line 35 the text is essentially the same as the text of the three Nerūr copper-plate inscriptions of Vijayāditya, published in *Ind. Ant.* Vol. IX. p. 126 f. Some slight verbal differences will be pointed out below.

⁵ Metre: Ślōka (Anuṣṭubh).

⁶ Read *capuḥ* १.

⁷ Two of the Nerūr plates, mentioned above, have *Chalukyānām*.

⁸ The two plates, mentioned in the preceding note, have *Pulikēśi*.

⁹ This is the reading also of the cognate inscriptions, with the exception of the Haiderābād plates of Pulikēśin II., which have *pratiḍāddā*; see *Ind. Ant.* Vol. VI. p. 73, text l. 7.

¹⁰ This *tasya* is out of place here and should have been omitted. The three Nerūr plates have *śābdasya*.

¹¹ Here one would have expected *śeeras-tasya*.

¹² At first sight *gamēṇ* seems to be engraved, but the last *ākṣara* in the original really is *pai*.

¹³ The three Nerūr plates, mentioned above, have *śādrī*.

¹⁴ Originally *śriyam* seems to have been engraved.

¹⁵ Read *sāt-kṛitēd*.

¹⁶ The four copper-plate inscriptions of Vinayāditya, instead of this, have an epithet which, in my opinion, is *prabhāva-kulīśa-dalita-Chōja-Pādya-Kēraja-dharaṇḍhara-nāgamda-mṇaśrīgasya*; see *Ind. Ant.* Vol. VI. p. 86, l. 16, and p. 89, l. 16, Vol. XIX. p. 150, l. 11, and Vol. VII. p. 301, l. 16. The epithet of our text occurs first in the plates of Vijayāditya, *ibid.* Vol. IX. p. 127, l. 12.

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- 16 dāmbujasya Vikramāditya-Satyāśraya-śrīprithivīvallabha-mahā-
 17 rājādhirāja-paramēśvara-bhaṭṭārakasya priya-sūnōr¹=Bālēndusēkha-
 18 rasya Tārakārātir=iva Daitya-balam=atisamuddhataṁ trairāja-Kāñchīpati-
 19 balam=avasthābhyā karadikṛita-Kavēra²-Pārasika-Simha-śdī-dvip-ādhipa-

Second Plate; Second Side.

- 20 sya sakalōttarāpatha-nātha-mathan-ōpārjīti-ōrjīta-pālidhvaj-ādi-samasta-
 21 pāramaiśvaryya-chinha(hna)sya³ Vinayāditya-Satyāśraya-śrīprithivī(vi)vallabha-mahārā-
 22 jādhirāja-paramēśvara-bhaṭṭārakasya priy-ātmajaś=śaśava ēv=ādhighat⁴-āśēśa-ā-
 23 strasāstrō dakṣiṇāśā-vijayini pitāmabē samunmūlita-nikhila-kapṭa-
 24 ka-saṁhatir=uttarāpatha-vijiglabōr-gurōr=agrata ēv=āhava-vyāpāra-
 25 m=ācharann=arāti-gaja-gaṭā-pāṭana-viśrīyamāṇa-kṛipāpa-
 26 dhāras=samagra-vigrah-āgrēsaras=saṁ⁵=sāhasa-rasikaḥ=parām mukhīkṛita⁶-śa-
 27 trumaṇḍalō Gaṁgā-Yamunā-pālidhvaja-pa[ḍa]dhakkā⁷-mahāśabda-chinha(hna)-mā-
 28 ṇīka-matamgaj-ādin=pitṛisāṭ=kurvvan=paraiḥ=palāyamā[nai]r=āśādyā
 29 katham=api vidhi-vaśād=apanitō=p[i] pratāpād=ēva viśha-

Third Plate; First Side.

- 30 yā-prakōpam-arājakam=utsārayan=Vatsarāja iv=ānapēkahit-āparasahā-
 31 yakas=tad-avagrahān=nirggatya svabhuj-āvasthāmbha-prasādhit-āśēśa-viśvambharah
 pra-
 32 bhur=akhamdiva(ta)-śaktitrayatvāt(ch)=chhatru-mada-bhañjanatvād=udāratvān=
 niravadyatvā-
 33 d=yas=samastabhuvan-āśrayas=sakala-pāramaiśvaryya-vyakti-bōtu-pāli-
 34 dhvaj-ādy-nj[j*]vala-prāja-rājyō Vijayāditya-Satyāśraya-śrīprithivī-
 35 va(?)vallabha-mahārājādhirāja-paramēśvara-bhaṭṭārakasya⁸ priya-putra-
 36 s=¹⁰sakala-bhuvana-sāmrajya-lakṣī(kṣmī)-svayamvar-ābhishēka-samay-ānanta-
 37 ra-samupajāta-mahōtsahā¹¹ ātma-vamśaja-pūrvva-nripati-chchbhāy-ā-
 38 pahāriṇaḥ prākṛity-amītrasya Pallavasya samūl-ōnmūla-

Third Plate; Second Side.

- 39 nāya kṛita-matir=atitvarayā Tu[m]dāka¹²-viśayaṁ prāpy=ābbimna(kh)-āgatan=
 Nandipōtava-

¹ The three Nerūr plates have -sūnōr piter=djāyēd Bā.

² The same plates have Kamēra; see Dr. Fleet in *Ind. Ant.* Vol. IX. p. 127, note 24.

³ Pāramaiśvarya is formed from paramāśvara as rājapauruṣya is from rājapuruṣa.

⁴ Originally *dhīśat- was engraved.

* Read pardāmakkā.

⁵ The three Nerūr plates have sat-śhāsa-.

⁶ The akṣhara in brackets, which is not quite clear in the impressions, may possibly be śa (but is not śa). There is the same uncertainty about the actual reading in the three Nerūr plates. Above, Vol. IV. p. 343, l. 50, the reading appears to be paḍa (not paśa). In the Lakṣmīśvar inscription noticed by Dr. Fleet in *Ind. Ant.* Vol. VII. p. 112, the reading distinctly is, in the first part, paśadākkē, and in the second, paśadākkē. Mr. Kittel's *Kannada-English Dictionary* gives paśadākkē and paśadākkē in the sense of 'a kettle-drum.' Above, Vol. IV. p. 305, l. 26, and elsewhere, we have pādikṭana-pratidhakkē.

⁷ Read vallabha-.

⁸ Here one would have expected -bhaṭṭārakasya-tasya.

⁹ From here down to the word bhaṭṭārakasya in line 52 the text is given and translated by Dr. Hultzsch in *South-Ind. Inscr.* Vol. I. p. 146.

¹⁰ Read *śāśa.

¹¹ In reading this word, I follow Dr. Hultzsch, according to whom the Tuṇḍaka-viśaya is the Tuṇḍa-maṇḍalam; but the reading of our text might possibly be Tuṇḍaka-.

- 40 rmm-ābhidhānam=Pallavaṁ rapa-mukhē samprahṛitya prapalāsyā(ya) kaṭumukha-
vādi-
41 tra-samudraghōṣh-ābhidhāna-vādyā-viśēṣhān=¹khaṭvāṅgadhva[ṁ*] prabhūta-
prakhyāta-
42 hastivarān=svakirapa-nikara-vikāsa-nirākṛita-timiram=māpikya-rāśi-
43 ā=cha hastēkṛitya² Kalāśabhavanilaya-haridaṅgan-āṁchitakāṁchliya-
44 mānām Kāṁchim-avināśya praviśya satatapravṛitta-dān-ānā(na)³ndita-dvijja(ja)-
45 dīn-ānātha-janō Narasimhapōṭavarmma-nirmmāpita-śilāmaya-Rāja-
46 simhēśvar-ādi-dēvakula-suvarṇa-rāśi-pratyarpṇa-ōpārjit-ōrjita-puṇya⁴ a-
47 nivārita-pratāpa-prasara-pratāpita-Pāṇḍya-Chōḷa-Kēraḷa-Kaḷabhra-pra-

Fourth Plate; First Side.

- 48 bhṛiti-rājanyakāḥ kshubhita-karimakara-kara-hata-dalita-śukti-mukta-muktāphala-
49 prakara-mari(ri)chi-jāla-vilasita-vēl-ākulō ghu(ghū)rpamān-ārṇō-nidhānō⁵ dakṣhiṇ-ā-
50 rṇavō śarad-amala-śāśadhara-viśada-yaśōrāśimayam jayama(sta)mha⁶-
51 m=atishṭhipad=⁷Vikramāditya-Satyāśraya-śrīprithivīvallabha-mahārājādhirāja-
52 ja-paramēśvara-bhaṭṭārakasya⁸ priya-śūnur-bālyō suśikṣhita-śāstraśāstraś-śatru-
53 śhaṭva(dva)rgga-nigraha-paras=svagūṇa-kalā[p]-ānandita-hṛidayēna pitrā samā-
54 rōpita-yauvarājyaḥ svakula-vairipah-Kāñchi-patēr-nnigrahāya mām prēshaya j.⁹
55 ty=ādēśam prārthya labdhvā tad-anantaram=ēva kṛita-prayāṇas=sann=abhimukham=
āga-
56 tyā prakāśa-yuddham kartum=asamartham pravishṭa-durggam=Pallava[ṁ*] bhagna-
śaktim kṛtvā
57 mattamatamga-¹⁰māpikya-suvarṇa-kōṭir-ādāya pitrē samarpitavā-

Fourth Plate; Second Side.

- 58 n=ēvaṁ kramēṇa prāpta-sārvaḥṣauma-padaḥ=pratāp-ānurāg-āvanata-sāmanta-maku-
59 ṭa-mālā-rajah-puṇja-piṇjarita-charaṇasarasirhaḥ=¹⁰Kirttivarmma-Satyāśraya-śrī-
60 prithivīvallabha-mahārājādhirāja-paramēśvara-bhaṭṭārakas=sarvvaṇ=ēva-
61 m=ājñāpayati [j*] Viditam=astu vō=smābhir-ga(na)vasaptaty-uttara-shaṭchhatēshu
Śaka-varahē-
62 shv=atitēshu pravardhamāna-vijayarājya-samvatsarē¹¹ ēkādaśē vartta-
63 mānō Bhīmarathi-nady-uttarataṭṭha-Bhaṇḍāragaviṭṭage-nāma-grāma-
64 m=adhivasati vijaya-skandhāvārē Bhādrapada-paurṇamāsyām śrī-Dōsirāja-
65 vijñāpanayā Kāmakāyana-gōtrāya Ṛig-yajur-vvēda-pāraḥ-śrī-Vishṇu-
66 śarmmaṇaḥ=putrāya Kṛishṇaśa[r]mmaṇaḥ=putrāya Mādhavaśarmmaṇē
67 Pā[ṇu]ṅgal-vishayē Aṇḍore-nadi-dakṣhiṇa-taṭē Tāmara-

Fifth Plate.

- 68 muge Pānuṅgal-Kiruvallī Bālavuru ity=ētēśhām grāmāpām madhyē Neṅgiyūr-
Nnandivallī-

¹ Read *viśēṣhān*.

² According to the strict rules of grammar this should have been *hastē kṛitā*; see Pāṇini, I. 4. 77.

³ This correction may have been made already in the original.

⁴ Read *puṇyō=niēdrita*.

⁵ The reading, in my opinion, is distinctly *nidhān*, not *ādīdhān*.

⁶ There can be no doubt that the actual reading is *jayamamha*.

⁷ Instead of the passage from *śarad* to *atishṭhipada*, one would have expected a compound, commencing with *śhaṭpita-śarad* and ending with *maya-jayamamha*.

⁸ Here, again, one would have expected *bhaṭṭārakas=ārya*.

⁹ Read *prēshay-ā*.

¹⁰ Read *śirubāṇ*.

¹¹ Read *śara*.

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The manuscript page contains handwritten text in Devanagari script, likely from a Sanskrit or Hindi work. The text is arranged in horizontal lines across the page. A prominent circular stamp or seal is visible near the center-left of the page.

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- 69 *sahitas*=*Sulliyûr*=*nnâma* *grâmô* *dattas*=*tad*=*âgâmbhir*=*asmad*=*vaṁśayir*=*anyais*=*cha*
râjabhir=*â*-
 70 *yur*=*aśvayy*=*âdînâm* *vilasitam*=*achirâmśu*=*chañchalam*=*avagachchhadbhir*=*â*=*chandr*=*ârka*=
dhar=*ârpa*=
 71 *va*=*sthit*=*sama*=*kâlâm* *yaśas*=*chichirshu*(*shu*)*bhis*=*svadatti*=*nirvviśēsham*=*paripâlaniyam*=¹
Uktañ=*cha*
 72 *bhagavatâ* *vêda*=*vyâsēna* *Vyâsēna* [!]² *Bahubhir*=*vvasudhâ* *bhuktâ* *râjabhis*=
Sagar=*â*-
 73 *dibhiḥ* [!]³ *yasya* *yasya* *yadâ* *bhūmis*=*tasya* *tasya* *tadâ* [*pha*]⁴*lām* [!]⁵ *Svan*=
dâtum
 74 *sumahach*=*chhakyam* *duḥkham*=*anyasya* *pâlanam* [!]⁶ *dânām* *vâ* *pâlanam* *v*=*ētti*(*ti*)
dânâch=*chhrēyô*=
 75 *nupâlanam* [!]⁷ *Sva*=*dattâm*=*para*=*dattâm* *vâ* *yô* *harēta* *vasva*(*su*)*ndharâm* [!]⁸
shashṭim *varsha*=*sa*-
 76 *hasrâpi* *viśṭhâyâm* *jâyatē* *krimir*=*iti* [!]⁹ *Mahâsândhivigrahika*=*śrîmad*=*Ani*=
 77 *vârîta*=*Dhanamjaya*=*pun्यavallabhasya*¹⁰ *likhitam*=*ida*[*m*] *śāsana*[*m*] [!]¹¹

No. 23.—MINDIGAL INSCRIPTION OF RAJADHIRAJA;
 SAKA-SAMVAT 970.

By H. KRISHNA SASTRI, B.A.

Mindigal is a village about eleven miles north-west of *Chintâmapî*, the head-quarters of the *Chintâmapî tâluka* of the *Kôlâr* district in the *Mysore* State. The older form of the name, *Mindumgallu*, occurs in line 9 of the inscription, which also states that the village belonged to the district of *Koyyakore-nâdu*.

The subjoined record was first brought to my notice by a goldsmith of *Mindigal*, who sent me for examination a pencil-sketch of the writing on the stone, expecting some hidden treasure to be referred to therein. It was, however, found out to be an important inscription of the *Chôla* king *Râjâdhirâja*, dated both in the *Śaka* era and in a year of his reign, and I was at once deputed by Dr. Hultzsch to prepare inked estampages of the stone, from which I now edit the inscription. The slab on which the inscription is written measures 5' by 4' 9" and is fixed into the platform of the *Sômēśvara* temple in the fields to the north-east of *Mindigal*. At the top, to the proper right of lines 1 and 2, are engraved the figures of a cow and a calf. The characters are of the old Kanarese type and are neatly engraved between horizontal lines. The language of the inscription is throughout Kanarese, with the exception of the Tamil words *kôv*=*Irâjâkôsaripadmarâna uḍeyâr* in l. 3, and *yânḍu* in l. 4.

As regards the orthography of the inscription, I have to make the following remarks:—
 (1) Except in the case of *â*, the secondary forms of long vowels do not differ from those for the corresponding short ones. (2) The *anusvâra* is represented by a small dot, which is placed at the right upper corner of the letter to which it belongs. The same symbol is used in l. 1 for the cypher, as in other Kanarese and Teluga inscriptions. (3) The superscribed form of *r* does not occur in the inscription; and where such a form is required, it is indicated by the doubling of the consonant to which it was meant to be prefixed. (4) The *anusvâra* takes the place of other nasals before *ga* (ll. 9 and 13), *gha* (l. 5), *da* (l. 5) and *pa* (l. 8). (5) The *vîrdma* is

¹ Read "stgam t."

² Metre of this and the following verses: *Ślôka* (Anushtubh).

³ Instead of *pha*, *la* or *lâm* seems to have been originally engraved.

⁴ Read "Habbēna."

represented, as in modern Kanarese and Telugu, by a zigzag line attached to the *talakaṣṣu*. (6) The consonants *ra* and *ṛa*, *ḷa* and *ḷṛa* are used in their proper places, except in the cases of *aḷicam* for *aḷicam* (l. 11) and *goḷamgaṃ* for *goḷagaṃ* (l. 14).

In *gaḷḍeyuraṃ* (l. 15 f.) and *Bāṇarāsiyuraṃ* (l. 17) the accusative termination is, in strict accordance with the rules of grammar, affixed only to the last of the nouns which are the objects of the same verb, while the others remain in the nominative case combined with the copulative conjunction *um*; but in *Sāleyu*[*m*"] (l. 3) the accusative termination is omitted. The word *saṃvatsaradal* (l. 1 f.), which ought to stand after *muvaṭṭaneya* (l. 4), has been misplaced.

The inscription records the gift of some land and of an oil-mill to the temple of Sōmēśvara at Miṇḍuṅgallu by the *Daṇḍanāyaka* Appimayya, surnamed Rājendra-Chōḷa-Brahmamārāya (ll. 4 ff. and 11 f.), who governed the Mārājavāḍi Seven-thousand country from his camp at Vallūru. This grant was made when a certain Bairayya, surnamed Rājendra-Chōḷa-Pōmpalamārāya,¹ the son of Muddarasa of Muṛuganamale (l. 7 ff.), had repaired the temple of Sōmēśvara. The land granted was irrigated by two tanks,—Pallavakāṭṭu (ll. 9 and 12) and Baḍagaṇa-Pōmpalakāṭṭu (l. 13 f.), the first of which had been built by Bairayya and the second by Appimayya.

The record is dated in the Śaka year 970, which corresponded to the current Sarvajit-saṃvatsara and to the thirtieth year of the reign of (the Chōḷa king) Rājakesarivarman, *alias* Rājādhirājādēva, 'who took the head of the glorious Virapāṇḍya and the Sāle of the Chēra king.' This date corresponds to A.D. 1047-48² and has enabled Professor Kielhorn to calculate the dates of four other inscriptions of the same king and to show that his reign commenced between the 15th March and the 3rd December A.D. 1018,³ i.e. during the reign of his predecessor Rājendra-Chōḷa I. whose reign extended from A.D. 1011-12 to at least A.D. 1033.⁴ Consequently Rājādhirāja must have been the co-regent of Rājendra-Chōḷa I. and did not rule independently before the death of the other.⁵ The *birudas* of the chiefs Appimayya and Bairayya, *vis.* Rājendra-Chōḷa-Brahmamārāya and Rājendra-Chōḷa-Pōmpalamārāya, were evidently acquired by them during the reign of Rājādhirāja's predecessor Rājendra-Chōḷa I. The conquests of Rājādhirāja are described in detail in an inscription of his 29th year at Maṇimaṅgalam. One of his achievements is stated to have been that he routed the Chēra king and followed the example of his ancestor Rājārāja I. in destroying the ships at Kāndaḷūr-Śālai.⁶ This is the incident alluded to by the *biruda* 'Sēramana Sāleyu[*m*"] *koṇḍa*,' which is given to Rājādhirāja in l. 2 f. of the subjoined inscription.⁷ The 'taking of the head of Virapāṇḍya' is not mentioned in the historical introduction of the Maṇimaṅgalam inscription, which refers to three other Pāṇḍya enemies of Rājādhirāja.⁸

Of the proper names contained in this inscription the following admit of identification. The Mārājavāḍi Seven-thousand province (l. 6), over which Appimayya ruled, is mentioned in other inscriptions as Mahārājapāḍi, Mārāyapāḍi and Mārjavāḍa-rājya, and Vallūru (l. 6 f.), the residence of Appimayya, has been identified with a village of the same name, about 8 miles north-west of Cuddapah.⁷ Muṛuganamale (l. 7) is identical with Murugamale, a village near Chintāmaṇi. The first of the two tanks mentioned in the inscription, *vis.* Pallavakāṭṭu, appears to have been situated near the Sōmēśvara temple (ll. 9-12). The ruins of it still exist a few yards to the east of the same temple.

¹ [On the Pompala family compare above, p. 171, note 1.—E. H.]

² Compare above, Vol. IV. p. 216.

³ See *ibid.* p. 218.

⁴ [This will be shown by Prof. Kielhorn under the Chōḷa date No. 34.—E. H.]

⁵ *South-Ind. Inscr.* Vol. III. p. 52.

⁶ *Sāle* is the Kanarese equivalent of Śālai, i.e. Kāndaḷūr-Śālai.

⁷ *South-Ind. Inscr.* Vol. III. p. 106. In his *Epigraphia Carnatica*, Vol. IV. Introduction, p. 20, Mr. Rice mentions Vallūr as being situated "to the north-east of Mysore and described as the capital of the Mārājavāḍi Seven-thousand." This name is perhaps a mistake for Mahārājavāḍi.

ॐ नमो भगवते वासुदेवाय ॥ राजा राजाधिराजः ॥
 २ ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥
 ४ ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥
 ६ ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥
 ८ ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥
 १० ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥
 १२ ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥
 १४ ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥
 १६ ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥
 १८ ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥ राजाधिराजः ॥

TEXT.¹

- 1 Svasti śrī [||*] Saka-varisha 970-nē yī Sabbajitu-samva-
 2 tsaradal śrīmat-Virapāṇḍiyana tāleyuñ Sērama-
 3 na Sāleyu[m*] koṇḍa kōv-Irājakēsari-padmar-āna² uḍeyār śrī-Rājādhi-
 4 rājadēva[r*]ggo yāṇḍu muvattanyea [I*] śrīmat-[Da]ṇḍanāyakañ A-
 5 ppimayyan-appa o[r*]-kketta-gaṇḍaṁ gaṇḍa-Nārāyaṇa Chōḷana-siṁghaṁ
 Rājēndra-
 6 Chōḷa-Brahmamārāya Mārājavād[i] Êḷusāsiravan-āḷatta V[a]ḷḷū-
 7 ra bīḍinal sukha-sa[m]ghāta-vinōdadim³ āḷutt-ire [I*] Muṇḍanamaleya
 8 Muddarasara magam Bairayyan-app[a] Rājēndra-Chōḷa-Pōmpalamārāya-
 9 r Koyyakore-nāḍa Miṇḍumgallal Pallavakaṭṭ-endu hosa kereya[m]
 10 kaṭṭisi tūmban-ikkisi bhūmiyaṁ tiḷdi⁴ Sōmēsvaradēvara dēgula
 11 [a]ḷivam⁵ [sō]ḍisi soteyan-ikkisal Appimayyan-appa Rājēndra-Chōḷa-
 12 ⁶Brahmamārāya ⁷iy-ūra Sōmēsvaradēva[r*]ggo Pallavagaṭṭina tūbina
 13 modalal Chōḷana-siṁgaṁ ko[ḷ]agadal kaṇḍaṁ gaḷd[e]yūñ Baḍagaṇa-[Pōm]-
 14 pa[ḷa]ka[ṭṭ]-endū kereya kaṭṭi[si*] tūmban-ikkisi ā kereyal ai-golaṁgaṁ⁸
 15 gaḷ[d]eyūñ nan[dā]-divigege iy-ūra g[ā]ṇaṁ onduñ bha[ṭ*]tā[ra*]rige pattu
 koḷagaṁ ga-
 16 ḷdeyumaṁ Sōmēsvaradēva[r*]ggo arasar-damma-dattiy-āge bi[ṭṭa]r [||*] I⁹
 17 dammayan-aḷidavar kavileyuñ Bāṇa[r]āsiyuvan-aḷ[i]da pāpakke
 18 pōpar [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 970 (*which was*) this (*current*) Sarvajit-samvatsara (*and*) the thirtieth year (*of the reign*) of king Rājakēsari-vārmaṇ, *alias* the lord *śrī*-Rājādhirājadēva, who took the head of the glorious Virapāṇḍya and the Sāle of Sērama (*i.e.* the Chēra king);—

(L. 4.) while the glorious *Daṇḍanāyaka* Appimayya, *alias* Rājēndra-Chōḷa-Brahmamārāya, a chief who alone makes (*his enemies*) tremble, a (*very*) Nārāyaṇa among heroes, the lion of the Chōḷa (*king*), was governing the Mārājavāḍi Seven-thousand (*province*) (*and*) was immersed in the delight of pleasing conversations in (*his*) camp at Vallūru;—

(L. 7.) when Bairayya, *alias* Rājēndra-Chōḷa-Pōmpalamārāya, the son of Muddarasara of Muṇḍanamale, having caused to be constructed at Miṇḍumgallu in Koyyakore-nāḍu a new tank called Pallavakaṭṭu and a sluice to be built, having levelled the ground and having examined the cracks in the temple of Sōmēsvaradēva, had (*them*) plastered,— Appimayya, *alias* Rājēndra-Chōḷa-Brahmamārāya, gave to (*the temple of*) Sōmēsvaradēva in this village (one) kaṇḍa of paddy-land, (*measured*) by the koḷaga (named after) Chōḷana-Siṁga,¹⁰ at the base of the sluice of the Pallavakaṭṭu (*tank*);

(L. 14.) and, having caused to be constructed a tank called the Northern Pōmpalakattū and a sluice to be built, (*he gave*) to (*the temple of*) Sōmēsvaradēva, as a gift for the merit of

¹ From four inked estampages.² Read *śarmara*.³ Read *saṁkathā*. *Saṁghāta* might be translated by 'crowd' or 'abundance,' but the phrase occurs in many other inscriptions as *sukha-saṁkathā-vinōdadim*.⁴ Read *tiṇḍi* and compare with it the Tamil *tiṇḍi* which, as Mr. Venkayya informs me, means 'having reclaimed.'⁵ Read *aḷivam*.⁶ Read *Brahma*.⁷ Read *iy*.⁸ Read *-golaṁgaṁ*.⁹ Read *ī*.¹⁰ According to l. 5 this was a *birda* of the *Daṇḍanāyaka* Appimayya.

the king,¹ five *koḷagas* of paddy-land at that tank, one oil-mill of this village for a perpetual lamp, and ten *koḷagas* of paddy-land for the priest.

(L. 16.) He who destroys this charity will incur the sin of destroying cows and (the city of) Bāṇarāsi.²

No. 24.—DAULATPURA PLATE OF BHOJADEVA I. OF MAHODAYA;

[HARSHA-]SAMVAT 100.

By F. KIELHOEN, PH. D., LL.D., C.L.E.; GÖTTINGEN.

This plate is said to have been found, some thirty years ago, among the ruins of an ancient temple near the village of Sivā, the 'Sewa' of the map, about 7 miles E.N.E. of the town of Didwāna in Jōdhpur (Mārward), Rājputāna, *Indian Atlas*, quarter-sheet No. 33 N.E., long. 74° 44' E., lat. 27° 27' N. It was taken at the time to the small fortress of Daulatpurā, about 4 miles E.S.E. of Didwāna, but since September 1897 has been deposited in the Historical Records Office at Jōdhpur. I edit the inscription which it contains from impressions, which were kindly furnished to Dr. Hultzsch by Munsiff Debiprasad of Jōdhpur and by Dr. Führer.

This is a single plate, inscribed on one side only. It is very similar to the Dighwā-Dubauli plate of Mahēndrapāla and the Bengal As. Soc.'s plate of Vināyakapāla, published by Dr. Fleet, with photolithographs, in *Ind. Ant.* Vol. XV. p. 105 ff. and p. 138 ff. The plate is about 1' 9½" broad by 1' 4½" high, and on its proper right side is soldered a heavy brass seal, about 6½" broad by 9½" high, the top of which is raised into an arched peak. The letters of the legend on the seal are in relief, and the arch contains a standing figure which is only faintly visible in the impressions. The writing on both the plate and the seal is well executed, and in an excellent state of preservation. The size of the letters on the plate is between ⅜" and ½", and on the seal, between ⅝" and ⅞". The characters belong to the northern class of alphabets, and are similar to, but in some particulars³ more antique than, those of the two plates mentioned above. They include, in line 16 of the plate, numerical symbols for 100 and 10, and the numeral figure for 3.⁴ The language of the inscription is Sanskrit, and, with the exception of one verse in lines 15 and 16, the text is in prose. In respect of orthography, I may note the use of the sign for *v*, to denote *b*; the constant doubling of *t* before *r*; the employment of *n* instead of *anusvāra* in the word *anā*, in lines 10 and 14 of the plate; the use of *parambhagavatibhaktō* in lines 4 and 6⁵ of the plate, and of *parambhagavatibhaktō* in lines 5 and 10 of the seal, for *paramabhagavatibhaktō*; and the occurrence of the term *samvaterō*,⁶ for *samvatsarāḥ* or the ordinary *samvat*, in the date, in line 16.

The inscription is one of a Mahārāja Bhōjadēva, who, from his residence or camp of Mahōdays, on the representation of one of the people concerned, renews here a grant which had been made by his great-grandfather, the Mahārāja Vatsarājadēva, and continued by his grandfather, the Mahārāja Nāgabhaṭadēva, but, in his own reign, had fallen into abeyance. The object of the grant is the village of Sivā, in the Dēṇḍvānaka-vishaya of the Gurjaratrā-

¹ Viz. his sovereign, the Chōla king Rājādhirāja.

² *I.e.* Vārāṇasī (Benares).

³ I refer especially to the different forms of the consonants *j* and *ṭ*; of the subscript *u* in the *akṣaras pu, ya* and *śau*; and of the medial *ṣ* (*ṣi, ṣ, and ṣu*).

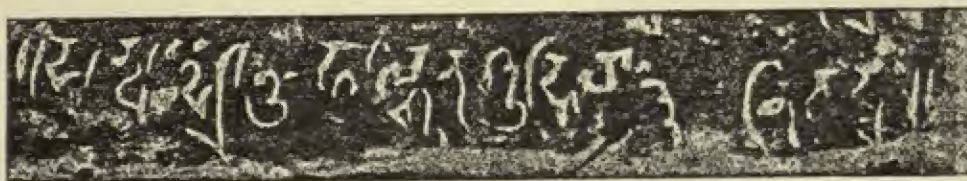
⁴ For other northern inscriptions which exhibit both numerical symbols and numeral figures, see my *List of Northern Inscriptions*, Nos. 528 (which is about 78 years older than the present inscription), 541, 560, 602, 616, 651, and 655.

⁵ In line 6 the engraver has actually engraved *parambhāga*.

⁶ See my *List*, Nos. 542 (where the actual reading also appears to be *samvaterō*), 544, and 545.

bhūmi. The *dātaka* of this 'charter, issued by Prabhāsa,' was the Yucarāja Nāgabhaṭa; and the date is the 13th of the bright half of Phālguna of the year 100.

Date of the Daulatpura Plate.



SCALE 67

The genealogy of Bhōjadēva, which is given on both the plate and the seal, was known already from the Dighwā-Dubault and Bengal As. Soc.'s plates mentioned above. The Dighwā-Dubault plate, which is dated 55 years later, records a grant of his son Mahēndrapāla; and from the Bengal As. Soc.'s plate we know that Mahēndrapāla's son and successor was another Bhōjadēva (or Bhōjadēva II.), who in turn was succeeded by Vināyakapāla, his brother from a different mother. All the three grants were issued from the *skandhāvāra* (i.e. either a camp or royal residence¹) at Mahōdaya. As was first pointed out by Dr. F. E. Hall, Mahōdaya or Mahōdayā, according to the lexicographers,² is another name of Kanyakubjā (Kānyakubja, or Kanauj), and there is no reason now why that identification should not be accepted here. So long as only the two other grants were available, which refer to localities about 250 miles south-east and 150 miles east by north of Kanauj, it could well be doubted³ whether the government of these *Mahārājas* had extended so far west as to include Kanauj; but we now see from the present inscription that these princes held sway even over a part of the country which is more than 300 miles west of Kanauj, and for the three grants together it would be difficult to find a place of issue more favourably situated than that well-known city.

Our inscription indicates the solution of another difficulty presented by the other grants. The plate of Mahēndrapāla, in line 14, contains the half-verse *Śrīmad-Bhāka-prayuktasya śāsanasya sthir-āyatēh*, and Vināyakapāla's plate, in line 16, has the similar half-verse *Śrī-Harshēna prayuktasya śāsanasya sthir-āyatēh*. To make some sense of these incomplete sentences Dr. Fleet had to supply the words 'this is the writing of;' but now a different explanation is furnished to us. Instead of the half-verse we here, in lines 15 and 16, have the full verse *Prabhāsēna prayuktasya śāsanasya sthir-āyatēh śrīmān-Nāgabhaṭo nāmnā yucarājō=tra dātakaḥ*. This verse makes it clear, that the half-verse of the other grants also is part of a customary verse, the object of which was to record, in the second half, the name of the *dātaka*; and that, through the force of habit (and perhaps for a reason which will appear below), the half-verse was inserted even when no *dātaka* was to be mentioned. The exact interpretation of the details of the verse solely depends on the sense of the word *prayuktasya*. In my opinion, the meaning which at once suggests itself for *śāsanam prayuj*, is, 'to employ a command for a certain purpose, to address an order to somebody, to proclaim an edict, to issue a charter,' and *Prabhāsēna prayuktam śāsanam*, therefore, could hardly be anything else than *Prabhāsasya śāsanam*, 'an order or charter of Prabhāsa,' which, in the case of the present inscription, of course would mean 'of Bhōjadēva.' In accordance with this interpretation I take the three names, Prabhāsa, Bhāka and Harsha, to be second names of the three *Mahārājas* who issued the respective grants; and I suspect that in the grants of

¹ See e.g. Halayudha's *Abhidhānatnamālā*, II. 131: *skandhādēra iti prājñai rājadhāt nīgadyatē*.

² See *ibid.* II. 132: *Kanyakubjā Mahōdayā*.

³ See *Ind. Ant.* Vol. XV. p. 111.

Mahēndrapāla and Vināyakapāla the by themselves meaningless half-verses, to some extent, were inserted for the very purpose of recording those second names of the donors. With the full verse of the present inscription I would compare the concluding verse of the Achyutapuram and Parlā-Kimeḍi plates of the Gāṅga Mahārāja Indravarman,¹ in which also the second name of that prince, Rājasimha, is mentioned, as it were incidentally, only in connection with the writing of the grants.

The localities mentioned in this inscription admit of easy identification. The village of Sivā of course is the very place near which the plate was found, and the name of the Dēṇḍvānaka-vishaya survives in that of the town of Didwāna which is about 7 miles W. S. W. of Sivā. The Dēṇḍvānaka-vishaya is stated to have been in the Gurjaratrā-bhūmi. I have not been able to trace the name *Gurjaratrā* in any of the published records;² but I find the term *Gurjaratrā-maṇḍala*, denoting the same part of the country (and no doubt synonymous with *Gurjaratrā-bhūmi*), in an unpublished inscription of about the 8th century at Kālāñjar.³ That inscription speaks of a man who had gone forth from Maṅgalānaka, situated in the Gurjaratrā-maṇḍala, and Maṅgalānaka⁴ clearly is the 'Maglona' of the map, which is only about 28 miles N. N. E. of Didwāna.

The date of the inscription, like the dates of the two cognate grants, must be referred to the Harsha era. It does not admit of verification, but, judging by the date of Mahēndrapāla's plate, it would probably correspond to the 2nd March A.D. 706.

The Mahārāja Bhōjadēva I. of our inscription was preceded by his father, the Mahārāja Rāmabhadradēva, and succeeded by his son, the Mahārāja Mahēndrapālādēva. The same names we find again, in the same order, in the list of the later Mahārājādhirājas of Kanauj. According to the Peheṇā (Pehoa) inscription of [Harsha-]Samvat 276, No. 546 of my *List*, the Mahārājādhirāja Bhōjadēva was the successor of the Mahārājādhirāja Rāmabhadradēva; and according to the Siyāḍōṅī inscription, *ibid.* Nos. 18 and 20, Bhōjadēva was succeeded by the Mahārājādhirāja Mahēndrapālādēva. This alone would go far to prove that the later Mahārājādhirājas were descendants of the earlier Mahārājas. But in addition to this, like the Mahārājas the Mahārājādhirājas also, in the Siyāḍōṅī inscription,⁵ apparently are referred to as ruling at Mahōdayā as their capital; and so far as we can judge from the known inscriptions, the extent and situation of their respective dominions, at least from the west to the east, were about the same. On the west, we have seen above, the plate of the Mahārāja Bhōjadēva I. takes us to Didwāna in Mārṇāḍ; and on the east, the plate of his grandson, the Mahārāja Vināyakapāla, records the grant of a village near Benares. The direct distance from Didwāna to Benares is about 540 miles; and from between the two places, and not far from a straight

¹ See above, Vol. III. p. 129, and *Ind. Ant.* Vol. XVI. p. 134: *Idam Vinagachandrasa Bhānuachandrasya sūnand idamam Rājasimhasya likhitam sva-mukt-djūyād.*

² I find *Gurjaratrā*[h] in *Ep. Ind.* Vol. II. p. 445, l. 13, corresponding, according to Prof. Bühler, to the modern *Gujardt*, and, according to him, coined out of the latter; see *ibid.* p. 438.

³ The inscription is above a statue of Siva and Pārvatī in a cell near Nilakantha's temple. A photolithograph of it is given in *Archaeol. Surv. of India*, Vol. XXI. Plate ix. K. The following is a full transcript of the text, from Sir A. Cunningham's impressions:—

[1] [Jayati*] bhuvana-kārapaṇ Srayambhur-jjayati Purandara-narulanā Murārī-jjayati Girīantā-niraddha-dēhā

[2] [da]rita-bhay-āpaharō Hara-cha dēvaḥ : Śrīmad-Gurjjaratrāmaṇḍal-āntahpātī-Maṅgalānaka-vinirggata-

[3] Nēmakānvaya-Jēḍ[n]ka-anta-Dēddukēna Bhagavatyāḥ kārta-maṇḍapikā-pram[ā]ṅgēna tad-bhāryaya Lakshmyā pra-

[4] tishthāpitō-yaṁ-Uśāmahā-ara-pattah :

⁴ In an inscription of [Vikrama-]Samvat 1272, which comes from Maglona itself, and of which I owe impressions to Dr. Wührer, the name of the place is spelt *Maṅgelānaka*.

⁵ See *Ep. Ind.* Vol. I. p. 178, l. 40 of the text, where Mahōdayā is compared with Indra's town Amarāvati.

line connecting them, we have, from west to east, the Rājōrgadh (in Alwar) inscription of the reign of the *Mahārājādhirāja* Vijayapāladēva, No. 39 of my *List*, the Gwālior inscriptions of the reign of the *Mahārājādhirāja* Bhōjadēva, *ibid.* Nos. 15 and 16, the Asni inscription of the reign of the *Mahārājādhirāja* Mahipāladēva, *ibid.* No. 25, and¹ the Jhūsi plate of the *Mahārājādhirāja* Trilōchanapāladēva, *ibid.* No. 60. Since of the reign of the *Mahārājādhirāja* Bhōjadēva we besides have an inscription at Pehevā (Pehoa) in the north, *ibid.* No. 546, and another at Dōḡadh in the south, *ibid.* No. 14, the kingdom, in his time, in either direction may have been far more extensive than under the *Mahārājas*; but that they also ruled over part of the more northern country, is shown by the Dighwā-Dubauli plate of Mahēndrapāla which, like the Madhuban plate of Harsha, records a grant in the Śrāvasti-bhukti, and future discoveries may shew that their rule extended farther to the north and south than we know at present.

Regarding the connection of the *Mahārājas* of Mahōdaya with any of the earlier rulers of Kananj, and particularly concerning their relation to the great king Harsha, I am unable to give any information. I can only draw attention to the fact that the manner in which their genealogy is given in their plates, and especially the way in which each of them is described as the devotee of a particular deity, remind one of, and apparently are adopted from,² the corresponding portions of Harsha's own grants.

TEXT.³

The Plate.

- 1 Ōm⁴ svasti [H*] Śrī-Mahōdaya-samāvasit-ānēka-nan-hasty-aśva-ratha-patti-sampanna-
skandhāvārāt-paramavaishṇa-
- 2 vō mahārāja-śrī-Dēvaśaktidēvas-tasya puttras=tatpādānudhyātāḥ śrī-
Bhūyikādēvyām-utpannaḥ parama-
- 3 māhēśvarō mahārāja-śrī-Vatsarājadēvas-tasya puttras=tatpādānudhyātāḥ śrī-
Sundaridēvyām-utpannaḥ
- 4 'parambhagavati'-bhaktō mahārāja-śrī-Nāgabhaṭadēvas-tasya puttras=tatpādānudhyātāḥ
śrīmad-īśatādē-
- 5 vyām-utpannaḥ paramādityabhaktō mahārāja-śrī-Rāmabhadradēvas-tasya puttras=
tatpādānudhyātāḥ śrī-
- 6 mad-Appādēvyām-utpannaḥ 'parambhāgavati'-bhaktō mahārāja-śrī-Bhōjadēvaḥ⁵ ||
Gurjjaratṭrā-bhūmau⁷ Dēḍvāna-
- 7 ka-vishaya-samva(mba)ddha-⁸Sivāgrām-[-ā*]grahārō samupagatān=sarvvān-ēva
yathāsthāna-niyuktān=prativāsinaś=cha
- 8 samājñāpayati | Bhaṭṭa-Harshukōṇa(ṇa) vijñāpitaṁ | Uparilikhit-āgrahāras=
sarvvāya-samōta ā-chandr-ārka-

¹ Perhaps also the Karrā inscription of the *Mahārājādhirāja* Yaśahpāla, who probably was a king of Kananj, No. 62 of my *List*.

² The same may be said of the genealogy in the Dōḡ-Barnōark inscription of the *Mahārājādhirāja* Jivitaguptadēva II. of the family of the Guptas of Magadha, *Gupta Inscri.* p. 215.

³ From impressions supplied by Mensiff Debiprasad and Dr. Führer.

⁴ Expressed by a symbol.

⁵ Read *paramabhāga*.

⁶ Read *śrīśrī*, and omit the following sign of punctuation.

⁷ This sign of punctuation is superfluous.

⁸ This clearly is the reading of the plate, but the forms of the consonants of the four *akṣaras* *Sivāgrāma* appear to be more modern than the forms of the same letters, elsewhere employed in this inscription. The difference is particularly striking in the case of the *s* and *m*; but the *gr* of *grā* also does not agree with the *gr* of the following *grahārō*, and the *e* of *ed* differs somewhat from the *e* in *e.g.* the word *lāgarait* of the preceding line. At the same time, I see nothing in the impression which could lead me to think that another name had been previously engraved.

- 9 kshiti-kālam pūrvvadatta-dēvavra(bra)hmadēya-varjjitaḥ paramadēvapādānām
prapitāmaha-mahārāja-śrī-Vatsa-
10 rājadēvena mat-pitāmaha-bhaṭṭa-Vāsudēva sāsanaṇa dattō bhuktaś=cha tēna
ch=āya shashṭh-ānśō¹ bhaṭṭa-Vishṇavē pra-
11 tigrāha-pattrēṇa dattaḥ pitāmaha-mahārāja-śrī-Nāgabhaṭṭadēven-ānumatir=ddattā
dēva-rājyē tu tach=chhāsanam-anuma-
12 tiś=chā vigatim=upagatē² [1*] Tad=itthaṁ vijñāpitaṁ sāsanaṁ=anumatim
pratigrāha-pattraṁ bhōgaṇ(ū)=cha jñātvā mayā pitrōḥ puṇy-ābhivṛi-
13 ddhayō Kātyāpasagōttr-Āśvalāyanava(ba)hvṛichasavra(bra)hmachāri-bhaṭṭaVāsudēv-
ānvayaja-vrā(brā)hmapānām Kātyāyanasagōttr-Āśva-
14 lāyanava(ba)hvṛichasavra(bra)hmachāri-bhaṭṭaVishṇvanvayajavrā(brā)h m a n ā n ā = c h a
prāgbhōga-kramēṇ=aiva³ yathānśam-anumōdita iti viditvā
15 bhavadbhis=samanumantavyaḥ prativācibhir=apy-ājñāśravapa-vidhēyair=vbhū(bbhū)tvā
sarvv-āyā ēśhām samupanēyā iti || Prabhāsēna⁴ prayukta-
16 sya sāsanasya sthir-āyatēḥ | śrīmān-Nāgabhaṭṭō nāmna yuvarājō=ttra dūtakaḥ ||
Samvatsrō⁵ 100 Phālguna-śudi 10 3⁶ niva(ba)ddham ||

The Seal.

- 1 Paramavaishṇavō mahārāja-śrī-Dēvasakti-
2 dēvas=tasya puttras=tatpādānudhyātaḥ śrī-Bhūyik[ā]-
3 dēvyām=utpannaḥ paramamāhēśvarō mahārāja-
4 śrī-Vatsarājadēvaś=tasya puttras=tatpādānudhyāta[ḥ]
5 śrī-Sundaridēvyām=utpannaḥ⁷ parambhagavatibhaktō
6 mahārāja-śrī-Nāgabhaṭṭadēvas=tasya puttras=ta-
7 tpādānudhyātaḥ śrīmad-Īśatādēvyām=utpannaḥ para-
8 mādityabhaktō mahārāja-śrī-Rāmabhadradēvas=ta-
9 sya puttras=tatpādānudhyātaḥ śrīmad-Appādēvyām=utpanna[ḥ]
10⁷ parambhagavatibhaktō mahārā[ja]-śrī-Bhōjadēva[ḥ] [1*]

TRANSLATION.

(Line 1.) Ōm. Hail !

From the royal residence,⁸ furnished with many boats, elephants, horses, chariots and foot-soldiers, which is fixed at the glorious Mahōdaya :—⁹

(There was) the devout worshipper of Vishṇu, the Mahārāja Dēvasaktidēva.¹⁰ Begotten on Bhūyikādēvi, his son, who meditated on his feet, (was) the devout worshipper of Mahēśvara (Śiva), the Mahārāja Vatsarājadēva. Begotten on Sundaridēvi, his son, who meditated on his feet, (was) the devout worshipper of Bhagavati,¹¹ the Mahārāja Nāgabhaṭṭadēva. Begotten on Īśatādēvi, his son, who meditated on his feet, (was) the devout worshipper of the Sun, the Mahārāja Rāmabhadradēva. Begotten on Appādēvi, his son, who meditates on his feet, the devout worshipper of Bhagavati, the Mahārāja Bhōjadēva, issues these commands to all appointed to the several offices and to the inhabitants, assembled at the *agrahāra*

¹ Read -ānśō.

² Metre : Ślōka (Anusṭubh).

³ The numbers 100 and 10 are denoted by numerical symbols, and 3 by a numeral figure.

⁴ Read parambhaga⁷.

⁵ Here one would have expected iti.

⁶ Read samvatsarah.

⁷ Read tatpādānām=.

⁸ Or 'from the camp . . . which is pitched at.'

⁹ The sentence is continued below, in the words 'the Mahārāja Bhōjadēva.'

¹⁰ In the original the names of the Mahārājas and their wives have the word *śrī* or *śrīmat*, 'the illustrious,' prefixed to them.

¹¹ I.e. either the goddess Durgā or Lakṣmī.

village of *Sivā*, which belongs to the *Ḍeṇḍvānaka vishaya* in the *Gurjaratrā* country (*bhūmi*):—

(L. 8.) The *Bhaṭṭa* Harshuka has apprised (us) that the above-written *agrahāra*, with every income from it excepting previous gifts to gods and Brāhmaṇas, by means of a charter was granted by our great-grandfather, the *Mahārāja Vatsarājadēva*, for as long as the moon, the sun and the earth endure, to his grandfather, the *Bhaṭṭa Vāsudēva*, and was possessed (by the latter), and that by him (the *Bhaṭṭa Vāsudēva*) the sixth part of it was given by a deed of donation to the *Bhaṭṭa Viṣṇu*; that our grandfather, the *Mahārāja Nāgabhaṭadēva*, signified his consent; but that, in our own reign, that charter and consent have fallen into abeyance.

(L. 12.) Having heard, then, of that charter thus brought to our notice, of the consent, the deed of donation and the (*fact of*) possession, we, for the increase of the religious merit of our parents, have given permission that (the *agrahāra*), shared in exact accordance with previous possession, shall belong to the Brāhmaṇas born in the lineage of the *Bhaṭṭa Vāsudēva*, who are of the *Kāśyapa gōtra* and are students of the *Āśvalāyana (śākhā)* of the *Rīgvēda*, and to the Brāhmaṇas born in the lineage of the *Bhaṭṭa Viṣṇu*, who are of the *Kātyāyana gōtra* and are students of the *Āśvalāyana (śākhā)* of the *Rīgvēda*. Knowing this, you should assent to it, and the inhabitants, being ready to obey our commands, should make over to these people all income (*due to them*).

(L. 15.) Of the firmly enduring charter, issued by *Prabhāsa*, the *dātaka* is here the *Yucarāja*, the illustrious *Nāgabhaṭa*.

Recorded on the 13th of the bright half of *Phālguna* of the year 100.¹

NO. 25.—INSCRIPTIONS AT ABLUR.

By J. F. FLEET, PH.D., C.I.E.

Ablūr is a village about two miles to the west of *Kōḍ*, the chief town of the *Kōḍ tāluka* of the *Dhārwar* district. Its name occurs in the ancient records in the fuller form of *Abbalūr* or *Abbalūru*; and the record E. places it in the *Nāgarakhaṇḍa* seventy, which was a subdivision of the *Banavāsi* twelve-thousand province (see below). Ink-impressions of seven inscriptions were obtained for me at this village. The most important of the inscriptions is E., the record which gives the history of the revival of Śaivism in the twelfth century A.D. This will be edited in full; so also F., a short record connected with it, and G., which is interesting as being a *virgal* or monumental tablet, belonging to a class of records of which not many specimens have as yet been made fully available. The other records all present points of interest: but they are not important enough to repay the time and trouble that would be required to edit them in full; and it will be sufficient to give abstracts of the contents of them.

A. and B.—Of the time of *Vikramāditya VI.*—A.D. 1104.

These are duplicate copies, almost word for word the same, but not absolutely so, of a record at a temple of *Śiva* which is now known as the temple of *Basavēśvara*, though, as the records themselves shew, it was originally called the temple of *Brahmēśvara*² because it was founded by a *Gāruṇḍa* or village-headman named *Bamma* or *Barma*, i.e. *Brahma*. A. is on a stone tablet outside the temple; and B. is on a stone tablet inside it.

¹ The text of the seal is identical with part of the text of the plate.

² *Brahmēśvara-dēvara dēgula*, e.g., A. line 62; and *Brahmēśvara-dēvatā-sthāna*, e.g., C. line 27.—The founding of it is mentioned in A. lines 27, 28.

In A., the writing, consisting of eighty-five lines of about seventy letters each, covers an area about 4' 1" broad by 6' 5" high: it is in a state of very good preservation as far as line 70: from there it has suffered a good deal of damage; but the illegible portions can almost all be supplied from B. In B., the writing, consisting of ninety-one lines of about sixty-five letters each, covers an area about 4' 1" broad by 6' 10" high: at about one-third from the proper right side, the tablet is broken into two pieces from top to bottom; but no entire letters are destroyed along the line of fissure: in other respects, it is in a state of very good preservation, except for a few places in lines 79 to 91, where, however, the illegible passages can almost all be supplied from A.—In both cases, the sculptures at the top of the stone are, in the centre, a *liṅga*, with an officiating priest, inside a shrine; on the proper right side, towards the top, the sun, and, in the lower part, a standing figure inside a shrine, with the bull Nandi near the edge of the stone; and on the proper left side, towards the top, the moon, and, in the lower part, another standing figure inside a shrine, with a cow and calf near the edge of the stone.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The size of the letters ranges, in A. from about $\frac{1}{2}$ " to $\frac{3}{4}$ ", and in B. from about $\frac{2}{3}$ " to $\frac{3}{4}$ ". The second part of the record, commencing in A. line 72 and B. line 77, was engraved by the *Rācāri*¹ Hounḍja or Honḍja; and the first part was engraved by the same person in conjunction with the *Rācāri* Sōvḍja: the writers or composers of the two parts were different people: but, on each stone, the execution is so uniform throughout that, in each case, the whole record must have been put on the stone at one and the same time, at or soon after the second date, in A.D. 1104, which must, therefore, be considered the proper date of the record.—Except for the opening invocation of Śiva, repeated in A. line 72 f. and B. line 77 f., and for the verse which follows it in the first instance, and for one imprecatory verse in A. line 71 f. and B. line 76, the language is Kanarese; partly in verse, and partly in prose. In addition to *rācāri*, 'an engraver,' the record gives us another word, *khaṇḍarieu* (A. line 85, B. lines 77, 90), evidently meaning 'to engrave,'² which is not found in Mr. Kittel's Kannaḍa-English Dictionary, and *dāḍi* (A. line 6, B. line 7) as a variant of *dāḍi*, 'attack, incursion, invasion,' *gāvunḍa* (s.g., A. line 19) as a variant of *gauḍa*, *gavunḍa*, 'a village-headman (the Marāṭhi *pāṭil*), and *bāṇasa* (A. line 75, B. line 80) as a variant of *bānasa*, *bāṇasa*, 'kitchen:' it also gives, in A. line 6, B. line 7, *kutkila*, 'a mountain;' Kittel's Dictionary includes this word; but Monier-Williams' Sanskrit Dictionary seems to give only the form *kukila*.

The whole inscription is a record of the time of the Western Chālukya king Vikramāditya VI. It is a Śaiva record. And it registers grants that were made in his twenty-sixth year, in A.D. 1101, and in his twenty-ninth year, in A.D. 1104. On the first occasion, when the *Daṇḍanāyaka* Gōvindarasa was ruling the districts known as the Hānuṃgaḷ five-hundred, the Bāsavura hundred-and-forty, and the Nāgarakhaṇḍa seventy, he came in state to Abbalūr, and saw the temple of the god Brahmēśvara which Bammagāvunḍa had caused to be built there, and was pleased; and, at the request of Bammagāvunḍa's son Ēchagāvunḍa, he granted to the temple a village named Muriganahallī³ in the Nāgarakhaṇḍa seventy. On

¹ *Rācāri* is doubtless a *taddhava* corruption of the Sanskrit *rūpakāri*, 'a maker of images, a sculptor,' as suggested by Dr. Hultzsch, who compares *pūjāri* and *pūjākāri* (above, Vol. III. p. 207, note 8). Though Kittel's Dictionary does not include *rācāri*, it gives *rāca*, as well as *rāpa*, as a *taddhava* corruption of *rāpa*.

² So, also, C. line 52 gives *khaṇḍarone*, evidently in the sense of 'engraving.'

³ This name is not found now in maps, etc.—The place is mentioned again in a record of later date,—an addition at the end of an inscription of A.D. 1162 at Baḷagāmi (P. S. O.-C. *Inscr.* No. 184; and see *Mys. Inscr.* p. 96).—which registers a grant of the villages of Karinele and Maravasi and Muriganahallī and Kundaṛage (?) in the Nāgarakhaṇḍa *kampasa*, and Chikka-Kaṇṇage in the Hānuṃgaḷ *kampasa*, for the *śaḅābhāga* of the gods Dakṣiṇa-Kōḍārēśvara (of Baḷagāmi), Sōmanātha, and Brahmēśvara of Abbalūr.—Chikka-Kaṇṇage is evidently the modern 'Chikkangi' in the Hāngaḷ tāluka.

the second occasion, grants were made by some of the villagers to provide for the *aṅgabhāga* and the perpetual lamp of the same temple.

The record contains two dates. The details of the first date,—when the grant was made by the *Daṇḍādyaka* Gōvindarasa,—are Sunday, the new-moon day, when there was an eclipse of the sun, of the month Vaiśākha of the Vishu (properly called Vṛisha) *saṁvatsara*, which was the twenty-sixth year of the reign of Vikramāditya VI. This date was not recorded correctly. The given *saṁvatsara* was Śaka-Saṁvat 1024 current. There was, indeed, an annular eclipse of the sun, which was probably visible in Southern India, on the specified new-moon day.¹ But the *tithi* ended, by Sewell and Dikshit's Tables, at about 2 hrs. 12 min. after mean sunrise (for Ujjain) on Tuesday, 30th April, A.D. 1101; and it cannot be connected with the Sunday at all, as it began at about 30 min. after mean sunrise on the Monday. The details of the second date,—when the grants were made by the villagers; shortly after which time, presumably, the whole record was put on the stone,—are, Sunday, coupled with the sixth *tithi* of the bright fortnight of the month Bhādrapada of the Tārāsa *saṁvatsara*, which was the twenty-ninth year of the same reign. The given *saṁvatsara* was Śaka-Saṁvat 1027 current. And the corresponding English date is Sunday, 28th August, A.D. 1104; on which day the given *tithi* ended at about 18 hrs. 42 min.

Lines 8 to 17 of this record mention a *Daṇḍādyaka* Gōvindarāja, who is described as "ruling," but without any hint as to the sphere or nature of his powers. Lines 59 to 62 mention a *Mahāsāmantādhipati* and *Daṇḍādyaka* Gōvindarasa, who in A. D. 1101 was "ruling" the Hānuṅgal, Bāsavura, and Nāgarakhaṇḍa districts. And a third passage,—A. lines 75, 76, B. line 80,—mentions a *Daṇḍādyaka* Gōvindarasa, who in A. D. 1104 was administering the Banavāsi province and the *vaḍḍarāvaṇa*-duty at the command of Anantapāla, a high minister of the Western Chālukya king Vikramāditya VI., who is mentioned in many of the records of this period.

The Gōvindarāja of the first passage was the son of a certain Kṛishnarāja, whose pedigree is not disclosed, and of Padmaladēri, an elder sister of Anantapāla. And he seems to be identical with the Gōvindarasa of the second passage. This is inferred, partly from the fact that it would have been unnecessary to mention him with such prominence in the first passage, and especially as "ruling," unless more details were to be given about him further on, and partly from the description of the Gōvindarasa of the second passage as *māvanagandhavārāṇa*, which is taken to mean "the choice elephant of his maternal uncle,"—with reference to Anantapāla, who stood in that relationship towards the Gōvindarāja of the first passage.² It

¹ See Von Oppolzer's *Canon der Finsternisse*, p. 220, No. 5484, and Plate 110.

² *Māva* means 'a mother's brother,' and also 'a wife's father.' This record does not mention anyone, with reference to whom it could be taken in the latter sense in the case of the Gōvindarāja of the first passage. And on the other hand, it does not seem at all probable that Raṇarāṅgabhairava-Gōvindarasa (regarding whom, see further on) was either a nephew or a son-in-law of Anantapāla; no such hint is given in any of the passages mentioning him, though they describe him very fully.—Moreover, the full description of the Gōvindarasa of the second passage in this record (line 59 ff.) runs—*Samādhipatapañchamaśāśāmbāśāśāntādhipati-mahāprachāṇḍadāṇḍādyakam-dātāśāśāntādyakam-nijā-kula-kveśāśāntādyakam-guṇa-ratādikarām-nikara-sukari-pika-nikara-mākhanda-kirtti-lāḍ-kandam-samara-samaya-Shaṇmukha-chatura-Chaturamukha-dusha-darppishth-śāśāśāśānt-dātā-mada-nirāṇam-māna-gandhavārāṇam-adm-dī-samasta-pradasti-sakṛam-śrīmad-dāṇḍādyaka-Gōvindarasa*. The *śrī* of Raṇarāṅgabhairava does not occur here. And I do not find any of these epithets applied to Raṇarāṅgabhairava-Gōvindarasa, or anything bearing on them in the various descriptions of him, with the exception that in line 39 of the record of A.D. 1114 he is described as *samara-mukha-Shaṇmukha*, which may be compared with the *samara-samaya-Shaṇmukha* of the present passage; but this is not conclusive, and the *dātāśāśāntādyaka* of the present passage occurs elsewhere (see page 217 below, note 8) in the case of Anantapāla, and not of Raṇarāṅgabhairava-Gōvindarasa.

may be remarked, in passing, that the allotment to the Gōvindarasa of the second passage of so high a rank as that of *Mahāsāmantādhīpati*, is undoubtedly incorrect, whoever he may have been; just as much as in line 4 the record makes a mistake in describing Anantapāla as merely a *Mahāsāmanta*, instead of a *Mahāsāmantādhīpati*.

The Gōvindarasa of the third passage, however,—though the special *biruda* does not occur in it,¹—being described as having a much more extensive authority, is most probably another person, to be distinguished by the full name of *Raparāṅgabhairava-Gōvindarasa*, who was apparently a paternal uncle of the Gōvindarāja of the first passage, and regarding whom we learn the following facts from records at Baḷagāmi and Tālgund.² He belonged to the Parāśara gōtra, and was the son of Dāsirāja, son of Kēsirāja and Nilabbe, and of Sōvala-dēvi or Sōmāmbike (e.g., the records of A. D. 1102, line 24 f., and A.D. 1114, line 37 f.). The record of A.D. 1102 styles him (line 44) *Kṛishṇarāj-ānuja*, “the younger brother of *Kṛishṇarāja*,”—with reference, doubtless, to the *Kṛishṇarāja* of the Ablūr inscription; and the record of A.D. 1112 styles him (line 37) *aṇṇan-aṅkakāra*, “the champion of his elder brother,” and *Kṛishṇarājan-aṇugina-tamma*, “the affectionate (or beloved) younger brother of *Kṛishṇarāja*.” The record of A.D. 1114 further describes him as *Lāṭ-āncaya-lalāṭa-maṇḍala-tilaka*, which expression, taking *lalāṭamaṇḍala* as meaning much the same thing as *lalāṭapatta*, we may render by “a forehead-mark of the broad forehead that was the lineage of the *Lāṭas* :” so, also, the record of A.D. 1102 describes Anantapāla (in line 8) as *Lāṭa-kulakumudavana-vidhu-kara*, “a very ray of the moon to (open) the cluster of water-lilies (flowering at night) that was the family of the *Lāṭas* :” evidently, both the persons traced their origin to ancestors who were natives of the *Lāṭa* country; and this, no doubt, accounts in part for the intermarriage and the special favour shown by Anantapāla to *Raparāṅgabhairava-Gōvindarasa*. His *biruda* of *Raparāṅgabhairava*, “a very *Bhairava* (Śiva) in the field of battle,” figures more or less prominently in all the records. And the record of A.D. 1114 styles him (line 40) *Tribhuvanamalladēva-vijaya-dakṣiṇa-bhūja-daṇḍa*, “the staff of the victorious right arm of *Tribhuvanamalladēva*-(*Vikramāditya VI.*)” In A.D. 1102, the *Daṇḍanāyaka* Anantapāla, the *Mahāsāmantādhīpati* who had attained the *pañchamahāśabda*,³ was “protecting, with the delight

¹ No string of titles and epithets is connected with the name of Gōvindarasa in this passage. After giving the titles of Anantapāla, the record simply says [*Anantapāla*] *rasara* *besadīś śrīmad-daṇḍanāyakaṁ Gōvinda-rasara Banādīś* (etc., as in a note further below).

² The records are:—

Of A.D. 1102;	<i>P. S. O.-C. Inscr.</i> No. 163;	<i>Mys. Inscr.</i> p. 78.
Of A.D. 1103;	“ “ “ No. 171;	“ “ p. 139.
Of A.D. 1107;	“ “ “ No. 218;	“ “ p. 190.
Of A.D. 1112;	“ “ “ No. 172;	“ “ p. 82.
Of A.D. 1114;	“ “ “ No. 175;	“ “ p. 175.

³ The term *pañchamahāśabda*, meaning literally “five great sounds,” denotes the sounds of five musical instruments, the use of which was allowed, as a special mark of distinction, to persons of high rank and authority. The epithet *samādāgatapañchamahāśabda* is found most commonly in connection with the names of great feudatories and high officials; the instances in which it occurs among the epithets of paramount sovereigns, are but few. I have given a general note on the term in my *Gupta Inscriptions*, p. 206; in the course of which I have quoted a paper in *Ind. Ant.* Vol. XII. p. 95 f. which tells us that the *Līṅgāyat Viśvakṣīntamapi* enumerates the five instruments as being the *śrīṅga* or horn, the *tammaṭa* or tambour, the *śaṅkha* or conch-shell, the *bhāt* or kettle-drum, and the *jayagaṇḍa* or gong. And an inscription of A.D. 1032 at Suttūr in Mysore (*Ep. Ca. n.* Vol. III, Nj. 164; I quote, however, from an ink-impression) enumerates them as the *tiva*[*ti*], *dadda*, *khaṇḍike*, *jayagaṇḍa*, and *kāḍa*, and provides an allotment to the god *Īśāna-Īśvaram-udēyar* for playing (these musical instruments, and performing the worship of the god, three times a day.—For the *kāḍa*, which is the same as the *śrīṅga*, see a note further below. The word *dadda* may perhaps stand for *daddasa*, which is explained in Kittel’s Dictionary as “the drum of a *Pomba*.” The *tiva* and *khaṇḍike* remain to be identified. The former of them was the special musical instrument of the Rāṣṭrakūṭa kings of Mākhēḍ and of the Rāṭṭa chieftains of Saundatti.—For the special instruments of some other great families, reference may be made to my *Dyn. Kan. Distr.* p. 327, and note 7.—The custom of kings being heralded in public by musical instruments is mentioned by the Chinese pilgrim Hīneu Tsiang, in connection with Śīlāditya-Harshavardhana of Kanauj; he tells us (*Léiz*, Beal’s translation,

of an agreeable or friendly interchange of communications (*with his paramount sovereign*),¹ the two-six-hundred (i.e. the Belvola three-hundred and the Purigere three-hundred), the Banavase twelve-thousand, and the *raḍḍarāvuḷa* and *perjuṅka* duties; and his subordinate,² the *Daṇḍanāyaka* *Raṇaraṅgabhairava-Gōvindarasa*, holding office by the favour of Anantapāla,³ was "protecting, with the delight of an agreeable or friendly interchange of communications (*with Anantapāla*)," the *raḍḍarāvuḷa* of the *melvaṭṭe*,⁴ the *eraḍuṁ-bilkoḍe*, and the *perjuṅka*. In A.D. 1103, Anantapāla, with the same two titles and also those of *Mahāpradhāna* and *Bhāṇasavergaḍe*, was "protecting, etc.," the Belvola three-hundred, the Purigere three-hundred, the Banavase twelve-thousand, and the *panḍya*-duty of the *saptārḍhalakṣhe* or seven-and-a-half-lākh country;⁵ and the *Daṇḍanāyaka* *Raṇaraṅgabhairava-Gōvindarāja*, who had obtained the administration of the Vanavāsi twelve-thousand through his favour,⁶ was "protecting, etc.," the Banavase twelve-thousand, the *raḍḍarāvuḷa*, and the *achchupannāya* of

.7 and had, under himself, a *Samdhivigrahādhiprita* or minister for peace and war named *Īśvarayyanāyaka*. In A.D. 1107, the *Mahāpradhāna*, *Bhāṇasumanevergaḍe*, and *Daṇḍanāyaka* Anantapāla⁸ was "happily governing"⁹ the two-six-hundred (i.e. the Belvola and Purigere districts) and the Banavāsi twelve-thousand; and his subordinate, the *Daṇḍanāyaka* *Raṇaraṅgabhairava-Gōvindarāja*, who had attained good fortune by his favour,¹⁰ was "protecting, etc.," the Banavāsi twelve-thousand, the *raḍḍarāvuḷa*, the *perjuṅka*, and the *eraḍuṁ-bilkoḍe*;¹¹ and this record mentions, as a subordinate of him,

p. 173) that, "as Śilādityarāja marched, he was always accompanied by several hundred persons with golden drums, who beat one stroke for every step taken; they called these the 'music-pace-drums.' Śilāditya alone used this method,—other kings were not permitted to adopt it."

¹ *Sukha-samkathā-vinōdadiṁ pratipāḍiṁtām-ire*; see *Dyn. Kan. Distrs.* p. 428, note 4.

² *Tat-paddapadm-ēpajīei*.

³ *Anantapāla-praḍḍa-dāḍḍita-dhikḍra-lakṣmī-viḍḍa*.

⁴ The meaning seems to be that he was administering the collection and expenditure of that portion of the *raḍḍarāvuḷa* which was levied on, or was allotted to, an object called the *melvaṭṭe* or *mēvaṭṭe*. The genitive *melvaṭṭeya* may qualify also the *eraḍuṁ-bilkoḍe* and the *perjuṅka*. Kittel's Dictionary gives *mēvaṭṭe*, 'an awning' (in which *vaṭṭe* is for *paṭṭe*; and *paṭṭe* occurs as another form of *paṭṭa*), and *mēlu-baṭṭe* (which might easily occur in the form of also *mēvaṭṭe*), 'superior, fine cloth.' But the *vaṭṭe* may equally well stand for *baṭṭe*, 'a road'; and *mēvaṭṭe* may indicate the levy of the duty, or the three duties, on the principal high-roads: compare *mēlu-durga*, 'a high, superior fort,' and *mēlu-paṅkti*, 'the best or principal row.'

⁵ I.e. of the whole of the Western Chālukya dominions; see *Dyn. Kan. Distrs.* p. 341, note 2.

⁶ *Tat-praḍḍa-dāḍḍita-Vanaḍḍi-dāḍḍaṇḍarāva-dhikḍra-lakṣmī-viḍḍa*.

⁷ The rendering in *Mys. Inscr.* p. 140, and note, would read *chātra-chāḍḍeya chappannad-achchupannāyamāṇa*, and would translate "the *panḍya*-does of the fifty-six (i.e. merchants) within the shadow of his umbrella (i.e. within his jurisdiction)." The word *chātra-chāḍḍeya* is quite distinct, and seems to qualify the *achchupannāya* here in the way in which *melvaṭṭeya* qualifies the *raḍḍarāvuḷa* in another passage (see note 4 above). The next *akṣara* is not legible with any certainty in the photograph; and there may be an *akṣara* between the *ppa* and the *ma*. If the reading really is *chappannad*, or more likely *chāppannad*, it does not at any rate mean "fifty-six merchants": there might, in that case, be possibly a reference to the *chappanna*- or *chāppanna-dēḷa*, "the fifty-six countries,"—in the sense of "all the world," or rather "all the territory entrusted to him;" this also, however, does not seem satisfactory. I cannot at present find any other passage, helping to elucidate this one.—The *achchupannāya* variety of the *panḍya* is mentioned again in a record of A.D. 1108, at Dāvāgere (*P. S. and O.-C. Inscr.* No. 137; *Mys. Inscr.* p. 17), in line 15, where the rendering in *Mys. Inscr.* wrongly finds the title "lord or *achchupa Nāyaka*." That record tells us that the *Achchupannāyadādhipādya* or "superintendent of the *achchupannāya*" Barmarasa,—who had been appointed to the office of *Mahādāya*, entrusted with all the duties of government, by the command of the *Mahādamanādhikṣiti*, *Mahāpradhāna*, *Bhāṇasavergaḍe*, and *Daṇḍanāyaka* Anantapāla,—was then "governing, with punishment of the wicked and protection of the good," the *panḍya* of the Nēḷambavāḍi thirty-two-thousand.

⁸ Among his epithets here, there occurs the phrase *dāḍḍa-vaṭṭu-nāyaka*, meaning something like "director of all arrangements for public *dāḍḍa*," which is included among the epithets of the *Gōvindarasa* of the second passage in the Ablur inscription (see page 215 above, note 2).

Sukhadin-dāṭṭam-irāl.

¹⁰ *Anantapāla-praḍḍa-samāḍḍita-prāṭa-lakṣmī-niḍya*.

¹¹ The original seems to have here *bilkoḍe*, with the vowel *a* in the second syllable. But, from the other records, the vowel *o* appears to give the correct form of the word.

a certain Trivalibhatta, of the Vatsa *gôtra*,—described as the *mayduna*, i.e. sister's husband, or wife's brother, of the *Danḍanāyaka* Gōvindarasa,—who was holding office as *Pergaḍe*¹ of the *mahāvadḍa*-village of Tāṇagundūr (Tālgund). The record of A.D. 1112 introduces a new official superior of Raṇaraṅgabhairava-Gōvindarāja: it tells us that, under Vikramāditya VI., the Pāṇḍya *Mahāmaṇḍalēśvara* Tribhuvanamalla-Kāmarasa, “the lord of Gōkarpa the best of towns,”—who belonged to the line of the Pāṇḍya rulers of Sisugali, the capital of the Haive division of the Koṅkan,—was “ruling with the delight of an agreeable or friendly interchange of communications (*with his paramount sovereign*);” that Anantapāla gave him the Vanavāsi country;² that, on receipt of it, he made appointments; and that, by appointment from him, Raṇaraṅgabhairava-Gōvinda, mentioned further on in the record as the *Danḍādhiśvara* Gōvinda, was “protecting” the Banavase country.³ The record of A.D. 1114 does not make any reference to the Pāṇḍya prince: it speaks of Anantapāla as a feudatory of Vikramāditya VI., but, evidently with reference to past events only, as, i.e. the record of A.D. 1112, it does not couple any titles with his name; it speaks of the *Danḍādhipa* Gōvinda as a *rājakaṇṭha* or flamingo dwelling on the water-lilies that were his feet; and it describes him more fully as the *Mahāsāmantādhipati* who had attained the *pañchamahāśabda*,⁴ he who was a very Raṇaraṅgabhairava, the *Mahāpradhāna*, the *Manovergaḍe*, the *Danḍanāyaka* Gōvindamayya, who was “governing” the Banavase twelve-thousand, the *Sāntalige* thousand, the two-six-hundred (i.e. the Belvola and Purigeṇe districts), and the *vaḍḍarāvuḷa* and *pannāya* duties. By this time, then, Raṇaraṅgabhairava-Gōvindarasa had been promoted to most of the high offices that had been held by his patron Anantapāla.⁵

When the *Danḍanāyaka* Gōvindarasa made his grant in A.D. 1101, as mentioned in line 59 ff. of the record, he laved the feet of a Śaiva teacher or priest named Sōmēśvara, who is introduced to us in a passage, commencing in line 51, which runs thus:—

Śrīmad-Abbalūr-Ēcha-gāvaṇḍana gurugaḷ śrī-Sōmēśvara-paṇḍita-dēvar-ajja-gurugaḷa
tapaḥ-prabhāvam-ēnt-ēmdode || Dhareg⁶-ēveva Sa(śa)kti-parahēge karam-agraṇīy-ēnīpa
Parvvat-āvalīyoḷu Mūvara-kōṇeya-saṁtatig-ābharapaṇ Kēdārasakti-yatipati neḷaḷdaṁ ||
A Kēdāra-yatimdrana⁷ lōka-prastuna⁸ śiṣyau-atyamāḷa-guḷ-ānikam nirmmaḷa⁹-charitam

¹ The original has *pergataṇa*, which must be a mistake (unless it is found to be an authorised abbreviation) for *pergadetana*.

² Anantapāla seems, from this, to have been retiring from office about that time.

³ The original runs—*Raṇaraṅgabhairavaṁ pāṇḍittam-ira Banavaseyaṁ Malapara jēḷu sūdhā-nirmmaḷa-parava-gaḷaḥ-prabhāva-nidhi Gōvindaṁ*. The rendering in *Mys. Inscri.* p. 85, and note, would read,—instead of *sūdhā*, ‘nectar, ambrosia,’ with which the fame of Gōvinda is compared,—the Marāṭhī word *sūdhāś*, ‘together with, along with, besides,’ in its modern Kanarese corrupt form *sūdhā*, and would translate “was protecting *Banavase* and the *Malapara jēḷu* (?) also.” The word *jēḷu*, ‘gambling,’ seems to be used here, to suit the convenience of the composer of the verse, instead of *jēḷugdra*, ‘a gambler.’ The idea evidently is, that Gōvinda cut off the heads of the Malapara and used them as dice. And a Kanarese ballad somewhat similarly describes a Governor of Honbay as proposing to cut off the heads of Holkar and Scindia and play the game of juggling balls with them before the Peshwa Bājirao.

⁴ It is in this passage that Raṇaraṅgabhairava-Gōvindarāja is described as *samara-mukha-Shayamukha* (see page 215 above, note 2).

⁵ We have a later date for Raṇaraṅgabhairava-Gōvindarasa, in A.D. 1117-18, quoted by me (*Dyn. Kan. Distr.* p. 451) from a record which is not accessible to me at present.

⁶ Metre. Kanda; and in the next two verses.—The first verse occurs in line 19 f. of an earlier record, of A.D. 1094, at Baḷagāmi (see page 220 below, note 3), with, in essential points, only the difference of *manipati* for *yatipati*. The whole passage from the words *Dhareg-ēveva* to *Naiyōḷik-āgrāvaraṁ*, occurs in lines 31 to 38 of the Baḷagāmi inscription of A.D. 1102 (see the same note); and it is from that record that I take the various readings given in the footnotes.

⁷ *V. l.*, *muniḍraṇa*.

⁸ Read *prastutana*.

⁹ *V. l.*, *gaḷaḥ-paḍḍam*.

Śrikamṭhaṃ vibudha-cbūtavana-kaḷakamṭhaṃ || Hara¹-pādāmbhōjadoḷu chittaman=eseva mukhāmbhōjadoḷu² Bhārati-saṃdaramaṃ³ chāritradolū nirmalateyan=akhiḷ-ānś⁴-āntadoḷu Śakra-dik-kumjara-bhāsvat-kirttiyaṃ bāppure⁵ nilisidan=udyaḍ-guṇ-anghaṃ muntūdr-ābharaṇaṃ Śrikamṭha-dēvaṃ budha-jana⁶-tilakaṃ tarkka-vidyā-samudraṃ || Ā mahānubhāvana śishyane doreyan=emdoḍo⁷ || Kelabar⁸=ttarkka-viśāraḍar=kkelabar=āpt-āḷpa-saṃbōdhakar=kkelabar=nnāṭaka-kōvidar=kkelabar=ol-gabbarṅgaḷaṃ ballavar=kkelabar=byā(vyā)karapa-jūar=im̄t-in̄itumaṃ ball⁹-am̄nar=ill-ellamaṃ sale Sōmēśvara-sūri ballan=anaghaṃ Naiyyā(yā)yik-āgrēśva(sa)raṃ || Akalaṃk-āmbraḷujāta¹⁰-Chaitra-samayam Lōkāyat-āmbhōdhi-śītakaraṃ sām̄khyā-diśā¹¹-diśāradan̄i mīmāṃs-āṅgaṇā-kāmbu-kamṭha-kanan-mauktika-bhūṣapaṃ Sugata-nirējāta-chaṃdām̄u tārkkika-Sōmēśvara-sūri peṃpu-vaḍedaṃ Naiyyāyik-āgrēśva(sa)raṃ ||¹²—namely, “To describe the efficacy of the penances of the grandfather-preceptor of the holy Sōmēśvarapaṇḍitadēva who was the preceptor of Echagāvūḍa of the famous Abbaḷūr:—In the line named Parvatāvali, which was esteemed to be greatly (i.e. undoubtedly) the leading (*division*) of the sect, celebrated in the world, named Śaktiparshe, there became famous the eminent ascetic Kēdāraśakti, an ornament to the succession named Mūvarakōṇeyasaṃtati.¹³ Of that great ascetic Kēdāra, the disciple, praised indeed throughout the world, was Śrikamṭha, abounding in extremely pure virtues, of spotless behaviour, a very cuckoo (or ring-dove) in the grove of mango-trees that are learned men. Amidst great applause, Śrikamṭhadēva, abounding in great virtue, an ornament of great saints, a forehead-ornament of learned people, a very ocean of the science of logic, firmly fixed his thoughts on the water-lilies that are the feet of the god Hara (Śiva), and made the beauty of the goddess of eloquence abide in the charming water-lily that was his mouth, and maintained purity in all his behaviour, and established to the ends of all the points of the compass a brilliant fame like that of (Airāvata) the elephant of (*the east which is*) the quarter of Indra. To give an idea of the disciple of that great man:—Some people are learned in logic, and some can impart the knowledge of well-chosen speech; some are acquainted with the dramas, and some are conversant with good poetry, and some know grammar: there are none (*others*) who know all of these; but the learned Sōmēśvara, indeed, the sinless one, the leader of the Naiyyāyikas, knows them all. A very season of Chaitra (i.e. a very month of spring) to (*develop the fruit of*) the mango-tree that is Akalaṃka,¹⁴—a very cool-rayed moon

¹ Metre, Mahāragadhārā.² Read mukhāmbhōjadoḷu.³ *V. l.*, sundariyaṃ.⁴ Read śi.⁵ *V. l.*, chittarade nilisidam̄ sad-guṇ-dḍya(dḍya)ṃ.⁶ *V. l.*, kuḷa.⁷ B., line 61, has the same; except that it gives śiṣyane. The record of A.D. 1102 has, similarly, śiṣyane doreyan=emdoḍe. Read śiṣyane doreyan=em̄t-em̄doḍe, or em̄t-em̄doḍe.⁸ Metre, Mattēbhavikriḍita; and in the next verse. In the record of A.D. 1102 these two verses are transposed; this one comes after the other.⁹ *V. l.*, bāpp-intu viśvāmbhārad-tajadoḷ ballavar=irnenāḷke nagaḷam̄ vidy-āḷḷi Sōmēśvaraṃ.¹⁰ *V. l.*, dābraṃakṭja. Read, in either case, dābra, for dābra.¹¹ *V. l.*, dhārā.¹² In the Abbaḷūr record there follows one more verse about Sōmēśvara: but it does not present anything of interest; and it is not included in the Baḷagāni record of A.D. 1102.¹³ I have not found anything yet to explain the meaning of this name. Mōsara must be the genitive of mōsara, ‘three persons,’ unless it can be connected with mō, = mādā, ‘advanced age.’ For kōṇa, of which kōṇeya is the genitive, the dictionary only gives the meanings of ‘a pitcher; an inner apartment or chamber, a room.’¹⁴ It seems impossible to avoid taking the word akalaṃka as a proper name; to render it by simply ‘stainless people,’ seems to give a very inadequate meaning to the text. At the same time, we do not yet know of any Śaiva writer named Akalaṃka; and Sōmēśvara can hardly have given encouragement to the writings of the Jain Akalaṃka, even in the department of tarkka or logic with which the name of that Akalaṃka is sometimes specially connected (e.g. in line 45 of a Jain record of A.D. 1077 at Baḷagāni, *P. S. O.-C. Insers.* No. 163, *Mys. Insers.* p. 129).—The next three epithets, also, are puzzling. From line 65 of the Abbaḷūr inscription, we learn that Sōmēśvara was a follower of Lakulīśa; and (see page 227 below) Lakulīśa was an opponent of the Lōkāyatas, Mīmāṃsakas, and Sām̄khyas.—There are, perhaps, some hidden second meanings, which I have failed to see. *Kajāta*, for instance, may mean ‘base-born,’ as well as ‘tree;’ but the alternative reading *maḷja* is opposed to that.

to (bring to full tide) the ocean that is the Lōkāyatas,— a very guardian elephant of that quarter of the regions which is the *Sāṃkhya*-doctrine,— a very pearl-ornament glittering on the white throat of the woman who is the *Mīmāṃsā*,— a very hot-rayed sun to (close) the water-lilies (blooming at night) that are the Buddhists,— the logician, the learned Sōmēśvara, the leader of the Naiyāyikas, attained greatness." And a further passage, in lines 63 to 66, describes him, in rhyming epithets, as— Yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunānushīhāna-japa-samādhi-śīla-saṃpārāṇa vibudha-jana-prasaṃsa nyāya-śāstra-vistri(ṣṭi)ta-sarōjavana-divākara Vaiśeṣhika-vārdhī-varddhana-sa(śa)rat-sudhākara sāmkyhāgama-praviṇa-māṇikyābharaṇa guru-charaṇa-sarasīruha-shaṭcharaṇa śabda-śāstra-sahakāra-vana-vasanta prajāṇ-ōday-ōdbuddha-Lākuṣa-siddhānta nirupam-ōpanyāsa-dēvanadi-pravāha nija-datta-mantra-prasāda-saṃvarddhita-śishya-saṃdōha sāhitya-vidyā-mahā-nadi-pravāha-nimnagādhlīvara bhakti-pravāha-paritūṣṭa-Paramēśvara niravadya-nirmala-tapō-guṇ-aika-nīlaya kirtti-kaumudī-mudita-mēdini-valaya nām-ādi-samasta-prasasti-sahita,— namely, "he who is possessed of the glory of such names as he who is endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, the observance of silence, the muttering of prayers, deep contemplation, and good character, and who is gracious to learned men; he who is a very sun to (open) the great cluster of water-lilies (blooming in the daytime) that is the *Nyāyasāstra*, and who is a very autumn-moon to bring to full tide the ocean of the Vaiśeṣhikas; he who is a very ruby-ornament of those who are versed in the *Sāṃkhya*-doctrine, and who is a very bee on the water-lilies that are the feet of his teacher; he who is a very spring to the grove of mango-trees that is the *Śabdakāstra*, and who has given new life to¹ the *Lākuṣasiddhānta*² by the development of his wisdom; he who is a very stream of the river of the gods in unequalled reasoning, and who has made the assembly of his disciples to prosper by the favour of the counsel given by him; he who is a very ocean to (receive) the stream of the great river that is the *Sāhityavidyā*, and who has quite satisfied the god Paramēśvara (Śiva) with the unbroken flow of his devotion; he who is the sole abode of the virtue of blameless and spotless penance, and who has delighted the whole circuit of the earth with the moonlight that is his fame."

We gather a good deal of information about the Mūvarakōpeyasamtati from various records at Balagāmi.³ And, in the first place, we find that it was connected with the sect of the Kālamukhas, which is already fairly well known. We learn this from the record of A.D. 1112, which says (line 49)—Parvvat-āmunāyada Mūvara-kōpeya-santānada Śakti-parisheyo[-nega]te-vadeḍu śishya-chātaka-varshākāja-mukhar-enisida Kālamukharo[,—"among

¹ Lit. "has awakened."

² Regarding Lakula, the founder of the tenets that were classed under the general head of *Lākuṣasiddhānta*, see page 226 ff. below. Several references to him and his writings will be quoted from the Balagāmi records. And mention is made of the *Lākuṣagama* in line 21 of the Bijāpur inscription of A.D. 1074 (*Ind. Ant.* Vol. X. p. 128).

³ The principal ones,— of which the first was edited by me, *Ind. Ant.* Vol. V. p. 342, at a time when the purport of the verses *Dharmesvara*, etc., could not be guessed, and the others all deserve, for various reasons, to be properly dealt with in full,— are:—

Of A.D. 1094; P. S. O.-C. Inscri. No. 165; Mys. Inscri. p. 73.	
Of A.D. 1103; No. 168; p. 78.	
Of A.D. 1112; No. 172; p. 82.	
Of A.D. 1129; No. 178; p. 87.	
Of A.D. 1139; No. 179; p. 134.	
Of A.D. 1149; No. 180; p. 97.	
Of A.D. 1156-56; No. 181; p. 100.	
Of A.D. 1163; No. 184; p. 92.	
Of A.D. 1168; No. 185; p. 109.	
Of A.D. 1192; No. 200; p. 103.	
Of A.D. 1215 No. 201; p. 72.	

the Kālamukhas,¹ who, having attained fame in the Śaktiparishe of the Mūvarakōṇeyasamtāna of the Parvatāmnāya, had caused themselves to be spoken of as the very burst of the rainy season for the *chātaka*-birds that are disciples,"—and then goes on to place among these "Kālamukhas" Kēdārāsakti, his son Śrīkaṇṭha, and Śrīkaṇṭha's son Sōmēśvara. This passage would, indeed, seem to identify the Kālamukhas with the Mūvarakōṇeyasamtati. But this appears not quite consistent with the fact that the college (*sthāna*) of the Kālamukhas of the ancient Baḷḷigāve was the temple of Pañchalinga,² whereas the college of the Mūvarakōṇeyasamtati was a different building. And it seems probable that what the passage really means, is, that the founder of the Mūvarakōṇeyasamtati was a member of the Kālamukha sect who established some particular school, the tenets of which differed in some respects from the general doctrine of the Kālamukhas. The verse *Dhareg=eseva, etc.*, seems to name, as the order of development, first the Śaktiparishe,³ then the Parvatāvali, and then the Mūvarakōṇeyasamtati. On the other hand, the prose passage, just quoted, indicates first the Parvatāvali, then the Mūvarakōṇeyasamtati, and then the Śaktiparishe. The verse used in the record of A.D. 1129 (see page 223 below), and in some subsequent records, does not mention the Śaktiparishe, and indicates first the Parvatāvali and then the Mūvarakōṇeyasamtati. And the record of A.D. 1192 mentions only the Parvatāvali.

The members of the Mūvarakōṇeyasamtati were the hereditary priests of the temple of the god Śiva in the form of Dakṣiṇa-Kēdārēśvara, "the Kēdārēśvara of the South,"⁴ which, as we learn from line 57 of the record of A.D. 1112, was on the *śri* or raised bank of a tank called Tāvaregere and Tāvareyakere, "the tank of water-lilies," which was in the southern part of the lands of Baḷḷigāve. They had also the temple of Śiva in the form of Nagarēśvara or Nakharēśvara,⁵ which, again,—as we are told in line 26 of the record of A.D. 1094,—was at the Tāvaregere tank. And, from A.D. 1139 onwards (see page 224 f. below), they had also a temple of Śiva in the form of Kuvēśvara, which was then built in connection with the temple of Dakṣiṇa-Kēdārēśvara. Their maṭha or college is sometimes spoken of as the Kēdāramatḥa and the Kēdārasthāna. But its actual name was, in Kanarese, Kōḍiyamatḥa, which appears in a Sanskrit passage as Kōṭimatḥa.⁶ From line 60 f. of a record of

¹ In every other passage known to me, this name is spelt with the long *d* in the second syllable. The short *a* is used here probably only in connection with the play on the meaning of the components, or supposed components, of the name. The word *kālamukha* appears to denote 'a kind of monkey,' and also to be another name of the *kāḍguru* or black aguru-tree.

² See page 227 below, and note 1.

³ It may be mentioned, incidentally, that another record at Baḷḷagāmi, of A.D. 1098 (see page 223 below, note 2), discloses, in line 34, the name of another *pariśad* at the ancient Baḷḷigāve, viz. the Śāleyparishe.

⁴ Dakṣiṇa-Kēdārēśvara was an image established at Baḷḷigāve as the southern representative of Śiva as worshipped at Kēdārānāth in the north, a famous temple and place of pilgrimage in the Garhwāl district, North-West Provinces, situated, according to Thornton's *Gazetteer*, in lat. 30° 44', long. 79° 5', in the Himalayas, and standing 11,765 feet above the level of the sea.—From the titlings of the transcriptions, in Sir Walter Elliot's *Canaraka-Dēsa Inscriptions*, of some of the records mentioned in note 3 on page 220 above, it appears that the temple of Dakṣiṇa-Kēdārēśvara is now known as the temple of Basavappa.

⁵ The name appears as Nakharēśvara in the record of A.D. 1094. Elsewhere, it is usually written Nagarēśvara, which, no doubt, was the real correct form. Its name is explained in a passage in line 46 ff. of the record of A.D. 1129, which runs,—*Baḷḷigāvego=dakṣiṇa-dik-tata-nikāṣavaritī maṇḍita-puṇḍarika-śaṅḍa-śpḍatam=maṇḍa-śāli nagara-janamaḡa=dakṣiṇa-agānya-puṇya-puṇjame Śiva-tācanar=dd=ante Nagarāṭṭaram=maṇḍi pavar=vededu sagayinattam=irppadu*,—"at Baḷḷigāve, close to the southern boundary, there is an ornamental garden [*śpḍata* seems to be used here for *śpḍana*] full of water-lilies; and there there stands, in all its beauty, the temple named Nagarēśvara, the veritable abode of Śiva, (an embodiment) indeed (of) all the incalculable religious merit amassed by the people of the town."

⁶ This, which seems to be only a Sanskritised form, is taken from line 19 of the record of A.D. 1315. In the photographs of some of the records, the vowel of the first syllable might be taken to be *e*, instead of *a*. But the name appears very distinctly,—Kōḍiyamatḥa,—in line 61 of the record of A.D. 1159 (see page 222 below, note 1).

A.D. 1158,¹ which speaks of "Vāmaśaktipañḍitadēva, the *āchārya* of the Kōḍiyamaṭha of the *Herḡaḍe* Veṇṇamarasa of that place (Balligāve)," it seems to have been built for the members of the line by the said Veṇṇamarasa. And it would appear that it was named the Kōḍiyamaṭha because, probably, it stood somewhere near the *kōḍi* or outlet of the Tāvaregere tank. That the Kōḍiyamaṭha was the *maṭha* of the Mūvarakōṇeyasamṭati, we learn explicitly from the record of A.D. 1162, which mentions, as belonging to "the succession of the family of the *Gurus* of the Kōḍiyamaṭha," two persons, Gautama and the Vāmaśakti mentioned above, who, as will be seen, were disciple-descendants of Kēdāraśakti. And the same record further gives (line 27 ff.) the following rather singular description of the *maṭha*,—Dakṣhiṇa-Kēdāra-sthānamuṁ Śiva-liṅga-pūjā-pūjaka-sasya-sarasa-kēdāra-sthānamuṁ naiṣṭhika-brahmacharyya-Śiva-muniḡaṇ-ānuasthāna-niṣṭhita-sthānamuṁ sāṅga Rīg-Yajus-Sām-Ātharvva-chaturvēda-svādhyāya-sthānamuṁ Kaumāra-Pāṇiniya-Śākaṭāyana-Śabdānuśāsan-ādi-byā(vyā)karaṇa-byā(vyā)khyāna-sthānamuṁ nyāya-vaiśeṣhika-mīmāṃsā-sāṅkhya-bauddh(ā)ddh(ā)-ādi-śaḍ-darśana-byā(vyā)khyāna-sthānamuṁ Lākulaśiddhā(ā)nta-Pātaṇjāl-ādi-yōgaśāstra-byā(vyā)khyāna-sthānamuṁ aṣṭādaśaparīṇa-dharmamaśāstra-sakaḷa-kābya(vya)-nāṭaka-nāṭik-ādi-vividha-vidyā-sthānamuṁ dīn-ānātha-paṅgt-ānḍha-badhira-katḷaka-gāyaka-vādaka-vāṁśika-narṭtika-vaitāḷika-nagna-bhagua-kṣhapauka-aikadāṁḍi-tridāṁḍi-haṁsa-paramahāṁsa-ādi-nānā-dēśa-bhikṣhukajan-ānivāryy-[ā*]jñānādāna-sthānamuṁ nān-ānātha-rōḡijana-rōdha-bhaishajya-sthānamuṁ sakala-bhūt-ābhaya-pradāna-sthānamuṁ-āgi Kōḍiyamaṭhav-irppuḍa,—namely, "there is the Kōḍiyamaṭha, which has become the abode of the god Kēdāra of the South,—a very field charming with a crop which is the standing erect of the hairs of the body that is induced by doing worship to the *liṅga* of Śiva,—a place devoted to the observances of Śaiva saints² leading perpetually the life of celibate religious students,—a place for the quiet study of the four Vēdas, the *Rīch*, *Yajus*, *Sām*, and *Ātharvan*, together with their auxiliary works,—a place where commentaries are composed on the *Kaumāra*, *Pāṇiniya*, *Śākaṭāyana*, *Śabdānuśāsaṇa*, and other grammatical works,—a place where commentaries are composed on the six systems of philosophy, namely the *Nyāya*, *Vaiśeṣhika*, *Mīmāṃsā*, *Sāṅkhya*, *Bauddha*, etc.,³—a place where commentaries are composed on the *Lākulaśiddhānta*, and the *Pātaṇjāla* and other *Yōgaśāstras*,—a place for (*studying*) the eighteen *Purāṇas*, the law-books, and all the poetical compositions, the dramas, the light comedies, and the other various kinds of learning,—a place where food is always given to the poor, the helpless, the lame, the blind, and the deaf, and to professional story-tellers, singers, musicians, bards, players, and minstrels whose duty it is to awaken their masters with music and songs, and to the naked and the crippled, and to (*Jain and Buddhist*) mendicants, to (*Brāhmaṇ*) mendicants who carry a single staff and also those who carry a triple staff, to *hāṁsa* and *paramahāṁsa* ascetics, and to all other beggars from many countries,—a place where many helpless sick people are harboured and treated,—a place of assurance of safety for all living creatures."

The founder of the Mūvarakōṇeyasamṭati appears to have been Kēdāraśakti; at any rate, we have obtained no earlier name at present. For him, we have as yet no date.

The son and chief disciple of Kēdāraśakti, and evidently his successor as head of the *maṭha*, was Śr.kaṇṭha. The record of A.D. 1094 names him as his chief disciple (line 21); and the record of A.D. 1112 names him as his son (line 50). In the record of A.D. 1094, after the verse *Dhāveg-esava*, etc., there is used (line 21 f.), to describe Śr.kaṇṭha, a verse which we can now render more correctly, as follows,—Ā⁴ munipaṇ-agra-śaṣhyar śrīmat Śr.kaṇṭha-

¹ P. S. O.-C. *Inscr.* No. 183; *Mys. Inscr.* p. 162.

² The *Śiva-muniḡaṇa* of the text seems to stand for *Śaiva-muniḡaṇa*.

³ The usual enumeration of the six systems seems to be *Nyāya*, *Vaiśeṣhika*, *Pāra-Mīmāṃsā*, *Ullāra-Mīmāṃsā*, *Sāṅkhya*, and *Yōga*. This passage speaks of six systems, but names only five. The inclusion of the *Bauddha* or *Buddhist* system is rather peculiar.

⁴ Metre, Kanda.

paṇḍitar=vvasudhevo[-iṁn-é mā[t]o Lākūṣār=ttām=ene Sarvvajña-ka[par=esedar=alumba[m],—“the chief disciple of that great saint was the holy Śrīkaṇṭhapāṇḍita, who, being but little inferior (in knowledge) to the Omniscient one, shone out excessively in the world just as if,—what more could be said?,—he was Lākūṣā¹ himself.” For Śrīkaṇṭha, again, we have as yet no date.²

The son and disciple, and evidently the successor, of Śrīkaṇṭha was Sōmēśvara. The record of A.D. 1094 names him as his disciple (line 22); and the record of A.D. 1112 names him as his son (line 52). In A.D. 1094,³ he was the *Āchārya* of the god Nakharēśvara; and his feet were then laved by the assembly of the *Paṭṭaṇasvāmīn* and other representatives of the people of the town, on the occasion of making a grant to that god. In A.D. 1101, as we learn from the Ablūr inscription A., he was at Ablūr, and his feet were laved by the *Daṇḍanāyaka* Gōvindarasa, on the occasion of making a grant to the god Brahmēśvara of that village. The record of A.D. 1102 describes him (line 49) as the *Āchārya* of the *sthāna* of the god Dakṣhiṇa-Kēdārēśvara, and tells us that his feet were then laved by the *Daṇḍanāyaka* Raṇaraṅgabhairava-Gōvindarasa, in making a grant to that god. And in A.D. 1112 his feet were laved by the *Pāṇḍya Mahāmaṇḍalēśvara* Tribhuvanamalla-Kāmadēvarasa, when another grant was made to the same god.⁴ This last record describes Sōmēśvara, in line 34, as the *Ārādhyā* or family-priest of Kāmadēvarasa.

The record of A.D. 1129 opens the account of these teachers with a new verse, which runs (line 58 f.)—*Mūvara⁵-kōṇeya-saṁtati-dēvabra(vra)tan-eseva Parvvat-āva[liyo]-tān-āvirbhha(bbha)visidan=amaja-yaśō-vibhu Kēdārasakti-paṇḍita-dēva[m*],—*“in the famous Parvatāvaḷi there was born Kēdārasaktipaṇḍitadēva himself, the lord of pure fame, a devotee of the gods in the *Mūvarakōṇeyasaṁtati*.” It mentions Śrīkaṇṭha as the disciple of Kēdārasakti, and Sōmēśvarāryya as the disciple of Śrīkaṇṭha. After Sōmēśvara there came, it tells us, his younger brother Vidyābharapa. But he, it says, did not care for any occupation except the steady pursuit of knowledge; and so he transferred all the business affairs of the *maṭha* to his own chief disciple Vāmaśakti. In A.D. 1129, however, when the grant registered in this record was made,—namely, the allotment of a village for the repairs and other purposes of the *maṭha*,—it was Vidyābharapa who was summoned (line 69), and whose feet were laved, by the Western Chālukya king Sōmēśvara III, who had then come south to make a state progress through his dominions and was encamped at Hulluniyatīrtha.⁶ Vidyābharapa's name was afterwards expanded into Vādividyābharapa, by which appellation he is mentioned in the Ablūr inscription C., and line 44 of the Baḷagāmi record of A.D. 1149.

As far as dates go, the next name is that of Jñānaśakti, who is mentioned as a disciple of Vādividyābharapa in the Ablūr inscription C. This record gives dates for him in A.D. 1130 and 1144. In A.D. 1130 his feet were laved by the *Nāḷprabhu* Barmagāvunḍa, when the latter made his grant to the god Brahmēśvara of Abbalūr. In this record there is used a

¹ The vowel in the first syllable of this name is properly the short *a*. It was lengthened here to suit the metre.

² A record of A.D. 1098 (*P. S. O.-C. Insers.* No. 167, *Mys. Insers.* p. 107) mentions (line 31 f.) “Śrīkaṇṭhapāṇḍitadēva, the *Āchārya* of the temple of Pañchalinga.” But he must have been a different person, if only because the date there given for him is later than the date of Sōmēśvara, the son and disciple of the Śrīkaṇṭha who was the son and disciple of Kēdārasakti.

³ Mr. Rice (*Mys. Insers.* Introd. p. 90, note) would allot to him an earlier date, in A.D. 1071, from another record at Baḷagāmi (*P. S. O.-C. Insers.* No. 160, *Mys. Insers.* p. 164). But the person there mentioned (lines 26, 29 f.) was a different person, namely Sōmēśvarapaṇḍita, *Sthānapati* of the god Mallikāmodēśvara, and a disciple of Chandrabhūṣaṇapaṇḍita.

⁴ This record was composed by Mallikārjunārya or Mallikārjunabhaṭṭa, who describes himself as a servant (*kiṁkara*) of Sōmēśvara. In it, he three times (lines 34, 60, 64) speaks of Sōmēśvara as *ad-arvata-mahādāya*, which may or may not mean anything more than simply “a master, a leader, of learned people.”

⁵ Metre, Kanda.

⁶ *Dig-vijayaṁ-geyyal-enda dakṣiṇ-śāhimukhaṇḍoḷi banda Hulluniya-tīrthadol-bhāṇa bitta.*

variation of the verse given in the record of A.D. 1129; and the whole passage (line 36 ff.) runs — *Mūvara-kōneya-santati-dēvalra(vra)tar-eseva Parvvat-āvajīyo|tām=āvirbhha(rbbha)-visidar=ama|a-yaśō-vibhava-vinūtar=arebar=āchāryyarkka| || Va || Avar=ojage || Svasti Yama-niyama-svādhyāya-dhyāna-dhāraṇa-mō(mau)nānushṭbāna-japa-samādhi-śīla-saṁpānnanarūh | vibudha-jana-prasaṁnarūh | śrīmad-Vādividyābharāṇa-paṁḍita-dēvara śiṣhyarūm=appe śrīmadu-Jñānaśakti-paṁḍita-dēvara kālām karchchi, etc.* There does not appear to be any mention of this Jñānaśakti in the records at Baḷagāmi.

We take up the line again from the record of A.D. 1129. The arrangement of this document is rather unusual. The ordinary part of it,—ending with the date and the details of the grant,—comes to a close in line 72. But the benedictive and imprecatory passages, which would usually stand next, do not commence till line 76. And there intervenes a parenthetical passage, which is now to be considered. As already stated, this record says, in lines 62 to 64, that Vidyābharāṇa transferred all the business affairs of the *maṭha* to “his own chief disciple Vāmaśakti;” the words in the original are,—*Enisid-ā Vidyābharāṇaṁ vidyā-bharāṇa-vyāsaṁgav=allad=itara-vyāsaṁgaman=ollade maṭha-vyāsaṁgamaṁ nij-āgra-śiṣhyarūm guru-kula-samuddharāṇa-vāma-śaktiyum=enisida Vāmaśakti-munīśvaran=niyōjisiid-āgale*: and this prose passage introduces a verse which says that he directed Vāmaśakti to “protect” the *maṭha*, i.e. to manage it. But the opening verse of the record invokes the protection of the god Kēdārēśvara for Gautama, who is described in it as having received the *ādhipatyā* of the Kēdāramāṭha by the favour of the command of Vidyābharāṇa. And the parenthetical passage, which intervenes between the donative portion and the benedictive and imprecatory passages, commences by telling us that Vidyābharāṇa transferred the office of head of the *maṭha* to “his own chief disciple Gautama;” here, the text runs (lines 72, 73), in verse, with a prose connection,—*Ā¹ Vidyābharāṇaṁ vidyā-vividha-vinōda-yōga-saukhyā[ā] sthiti-[bha]ṅg-āvalah=end=adan=ējisi bhūvinuta-nij-āgra [śiṣh]y[a]-Gau[tama-muniyo| || Maṭh]-ādhipatyamaṁ niyōjisiid-āgale*. There is nothing in the record that explains why Gautama, as well as Vāmaśakti, is called the chief disciple of Vidyābharāṇa, and why Vidyābharāṇa “censured” or came to regret the happiness of having devoted himself to the various delights of learning because it had proved “destructive of stability,” and on that account, appointed Gautama to the office of *Maṭhapati*. And it is not at all intelligible why,—after a verse in lines 73, 74, which runs on in construction with the words *niyōjisiid-āgale*, and says that, just as saints before him, like brilliant lamps, had lit up the *maṭha*, so Gautama lit it up, like a very pure gem that serves as a lamp,—the parenthetical passage ends with a verse (lines 74 to 76) which makes no mention at all of Vidyābharāṇa, and says that the fortunes of the *maṭha* were nourished by Sōmēśvara, and then by Vāmaśakti, and then by Gautama.² But, evidently, when he entrusted the management of the affairs of the *maṭha* to Vāmaśakti in order that he himself might devote his whole time to study, Vidyābharāṇa retained the actual office of *Maṭhapati* in his own hands. And it seems clear that the record, though registering a grant made in A.D. 1129, was not really drawn up till some time after that date. In the interval, something or other must have occurred,—not disclosed in the record,—which prevented the eventual succession, that was doubtless intended, of Vāmaśakti as *Maṭhapati*, and led to the substitution of Gautama as being the next senior disciple.

The Vāmaśakti who is mentioned in the record of A.D. 1129, does not figure in any other of the records. But, for Gautama we have subsequent dates in A.D. 1139 and 1149; and he is mentioned in also some of the later records. The record of A.D. 1139 speaks of him as

¹ Metre, Kanda. The *akṣaras* in square brackets are illegible in the photograph, and are supplied from the transcription in Sir Walter Elliot's *Canadaka-Dīpa Inscriptions*. There can be no doubt, however, about the correctness of them.

² This verse, however, prevents our assuming that Vidyābharāṇa's chief disciple had two names,—Vāmaśakti and Gautama.

Gautamārya and Gautamadēva, the *Āchārya* of the Kōḍiyamaṭha, and tells us that two sculptors named Bāvaṇa and Rāvaṇa, in order to do away with, i.e. to make amends for, some fault committed by their guild, founded a temple of the god Kusuvēśvara in connection with the temple of Kēdārēśvara, and gave it to Gautama, and that, along with some other grants, Gautama himself allotted, for the purposes of this temple of Kusuvēśvara, sixty *kammas* of rice-fields in the *hakkaḷḷaya*-land belonging to himself in the open plain on the east of the culturable land of the god Nārasimha. The record of A.D. 1149 speaks of him as Gautamārya and Gautamaṇḍitadēva, the *Āchārya* of the Kēdāraṣṭhāna, and the disciple of Vādividyābharaṇapaṇḍitadēva, and tells us that his feet were then laved by the Śāntara *Mahāmaṇḍalēśvara* Tribhuvanamalla-Jagaddēvarasa and his son Bammarasa, who had come to Baḷḷigāve, on the occasion of granting to the god Dakṣiṇa-Kēdārēśvara a village in the Śāntaḷige thousand.

The successor of Gautama was his son and disciple Vāmaśakti,—the second of that name. He is mentioned first in a record which belongs to the end of A.D. 1155 or the beginning of A.D. 1158, according to the way in which we interpret the date, which is not recorded correctly. This record does not mention any members of the line previous to Gautama. It introduces him with another adaptation of the verse that is elsewhere found first in the record of A.D. 1129; here (line 35 f.) it runs,—*Mūvara-kōṇeya-santati-dēvavratana-esava Parvvat-āvaliyoḷ tān-āvirbbhavisidan-amala-yaśō-vibhava-vinūtan-onipa Gautama-munipa[n*]*. The next verse tells us that Gautama's son was Vāmaśaktipaṇḍitadēva. And the donative passage describes Vāmaśakti as the *Āchārya* of the *sthāna* of the god Dakṣiṇa-Kēdārēśvara, and tells us that his feet were laved by the *Mahāpradhāna* and *Daṇḍanāyaka* Māyidēvarasa, the *Hergaḍe* of the *vaḍḍarāvaṇa* and *hejjuṅka* duties of the Banavase twelve-thousand, on the occasion of making a grant to that god. A record of A.D. 1158¹ mentions him in lines 60, 61 as the *Āchārya* of "the Kōḍiyamaṭha of the *Hergaḍe* Veṇṇamarasa,"—in line 72, as the *Ārādhyā* or family-priest of the *Mahāpradhāna* and *Daṇḍanāyaka* Kēsimayya, Kēśirāja or Kēśavadēva,—in line 74, as the son of Gautamamuni,—and in line 75, as the *Rājaguru* or royal preceptor; and it tells us that his feet were then laved by Kēsimayya. The record of A.D. 1162 describes him in line 40 as the disciple of Gautamāchārya, and tells us that then, on the occasion of making a grant to the god Dakṣiṇa-Kēdārēśvara, his feet were laved by the Kaḷachurya *Mahāmaṇḍalēśvara* Bijjala, who was encamped at Baḷḷigāve in the course of a state progress undertaken with a view to secure the possession of the southern provinces.² The record of A.D. 1168 mentions him again as the *Āchārya* of the *sthāna* of Dakṣiṇa-Kēdārēśvara, as the *Rājaguru*, and as "the beloved disciple of Gautamadēva," and describes him (line 33 ff.) as "a very Pāṇini in grammar, a very Bhūṣaṇāchārya in political science or moral philosophy, a very Bharata in knowledge of dramatic representation and the other *Bharataśāstras*, a very Subandhu in poetical composition, a very Lakṣṇīśvara in establishing conclusive arguments, and a very Skanda on the earth at the feet of Śiva,"³ and tells us that his feet were then laved by the *Mahāsāmanta*, *Sēnādibāhattaraniyōgādhiśṭhāyaka*, *Mahāpradhāna*, *Sarvādhikārin* and *Mahāpāsāyita*, the *Daṇḍanāyaka* Boḷikeya-Kēsimayya, in making a grant to the god Dakṣiṇa-Kēdārēśvara. A record of A.D. 1171⁴ mentions him again as the *Rājaguru* Vāmaśaktidēva. A record of A.D. 1179⁵ speaks of him as "the beloved son of Gautama," and as the *Rājaguru* and *Āchārya* of the *sthāna* of the god Kēdārēśvara, and tells us that his feet were then laved by the Kaḷachurya

¹ P. S. O.-C. *Inscr.* No. 183; *Mys. Inscr.* p. 152.

² *Dakṣiṇa-dig-bhāgamaṇḍalēśvara Bijjala-mahārājasa vijayaṇ-geyda Baḷḷigadeeyoḷa bhāṇa-bittu*.

³ The same verse, with certain variations, occurs in line 24 ff. of a record of A.D. 1179 (see note 5 below); but there we have the name of the poet Māgha instead of that of Subandhu, and the name of Lakṣṇīśvara appears in the form of Nakulīśvara (regarding which, see note 2 on page 226 below).

⁴ P. S. O.-C. *Inscr.* No. 188; *Mys. Inscr.* p. 174.

⁵ P. S. O.-C. *Inscr.* No. 189; *Mys. Inscr.* p. 76.

king Saṅkama, who had come to the south, the best of all countries, with all his ministers, on a pleasure-trip,¹ and also by the *Mahāmaṇḍalīśvaras* Tailabādēva and Eṅaharasa, who added to the grant made by Saṅkama a grant by themselves because the *Gurus* of the *sthāna* were their own family-preceptors; and an addition to this record registers the fact that in A.D. 1186 Vāmaśakti himself granted some land to the masons Bisandōja, Bāvōja, and Sīngōja, being pleased with them for building a *maṇḍapa* of the god Kēdāra. And finally, we have a later date for him from the record of A.D. 1192, which mentions him again as the *Rājaguru*, the son of Gautama of the Parvatāvali, and tells us that his feet were then laved by the *Mahāpradhāna*, *Sarvādhikārin*, and *Mahāpasāyita*, the *Daṇḍanāyaka* Eṅeyappa, in making a grant, on behalf of his sovereign lord the Hoysala king Vīra-Ballāla II., to the god Dakṣiṇa-Kēdārēśvara.

After this, there were another Śrīkaṇṭha and a third Vāmaśakti; and with them our knowledge of the line comes to an end for the present. We take their names from the record of A.D. 1215. This record contains, in line 19 f., the following verse, in connection with the temple of Dakṣiṇa-Kēdārēśvara which is mentioned just before it,—Upāsate Virūpākṣam tatra Kōṭi-maṭha-sthitam Vāmaśakti-yyathā pūrvam-upamanyur-mmahā-tapāḥ,—“there they worship the god Virūpākṣa; as formerly did the zealous Vāmaśakti, abiding in the Kōṭimaṭha, and practising severe penances.” The reference here may be to either the first or the second Vāmaśakti. The record goes on to mention, in lines 20, 21, “Vāmaśaktidēva, the disciple of the *Āchārya* Śrīkaṇṭhadēva.” It speaks of him in line 24 as the *Sihāndachārya*. And it tells us that then, in A.D. 1215, his feet were laved, at the *saṅkādadhikāra* or office for the collection of customs of the Banavāse nād, by a certain Hemmayyanāyaka, an official of the *Mahāpradhāna*, *Sarvādhikārin* and *Mahāparamarīśvāsin* Māyidēvapaṇḍita.

In the mention of the *Lakulaśiddhānta* in line 65 of this record at Abūr, and in certain allusions in some of the Bajagāmi records quoted above, reference is made to the doctrine of a Śaiva teacher named Lakula, Lakulīśa, Lakulīśvara, and Nakulīśa,² the founder of the school of the Lakulīśa-Pāśupatas, regarding whom some information may conveniently be put together here. The *Cintra prasasti*, which was composed in the period A.D. 1274 to 1296,—(edited by Dr. Bühler, *Ep. Ind.* Vol. I. p. 271),—claims that he was an incarnation of the god Śiva. It mentions, in connection with him, a place named Kārōhapa, in the Lāṭa country,—which Dr. Bühler has identified with the modern Kārvāp, about seven miles towards the west from Dabhōl in the Baroda State,³—where four branches of his school were established by four of his pupils named Kuśika, Gārgya, Kauruṣa, and Maitrēya. And Dr. Bühler understood it to imply that Kārōhapa-Kārvāp was his birthplace. Now, however, in the light of the facts that I shall adduce further on, it seems clear that the words used in the original, *saṁśṛīya Kārōhapaṁ-adhynodēsa*,—meaning, literally, as translated by Dr. Bühler, “he came to and dwelt at Kārōhapa,”—are not to be interpreted as implying that it was at Kārōhapa that the god became incarnate, but mean that Lakulīśa came from some other part of the country and settled there. Dr. Bühler has told us that the doctrines of the Lakulīśa-Pāśupatas are explained in Śāyapa's *Sarvadartanasaṁgraha*. But, he added, “nothing is known regarding their history.” And it is interesting, therefore, to be able to fix, from the southern records, the period when the founder of the school lived.

¹ *Samasta-pradhānar sahitam vinōdodidh dakṣiṇa-dīdēvarakke vāma*.

² For this form of the name, see Dr. Bühler's remarks (in his paper referred to in the next sentence), p. 274 and note 10. He has there told us that Nakulīśa is the form that is commonly used in Sanskrit literature; and he has expressed the opinion that the older form is Lakulīśa, which he explained as “a compound of *lakula*, i.e. *lakulīśa*, and *īśa*, ‘the lord wearing the staff,’ i.e. the *kāṣṭhādāya*.” We find the form Nakulīśvara in the Bajagāmi inscription of A.D. 1179 (see page 225 above, note 3).

³ Kārvāp, being on the north of the Narimādā, is outside the original Lāṭa country, but within the limits to which, on the north, that country was extended about the middle of the eighth century A.D. (see *Dyn. Kan. Distr.* p. 309 ff.)

The most important record is an inscription at Baḷagāmi of A.D. 1035, of the time of the Western Chālukya king Jayasīma II. (*P. S. O.-C. Insers.* No. 155; and see *Mys. Insers.* p. 146). It registers grants that were made in that year for the purposes of "the temple of the god Pañchaliṅga, founded by the Pāṇḍavas, which was the college of the Kālāmukha Brāhmaṇ students of Baḷligāve, the capital of the Banavase twelve-thousand."¹ And it states (line 11 ff.) that the grants were made,—*samasta-tarkk-ādi-sāstra-pārāvāra-pāraṅgā vādi-Rudraṁ vādibha-mastaka-nakḥ-āspḥāja(ṭa)na-kisōra-kēsari vādi-mah-āraṇya-davadahanam dushṭavādi-nishṭhura-paṭishṭha-sārddūlam Bauddh-ābdhi-baḍavāmukham Mimāṃsaka-dhātṛidhara-vajram Lōkāyata-mahā-taru-vidāraṇa-krakacham Sāṃkhy-ābhimdra-rumdra-Vainatēyaṁ²-advaitavādi-bhūja-kuṭhāraṇ-Akalāṅka-tripura-dahana-Tripētraṁ Vādigharaṭṭa-diśāpaṭṭam Mādhavabhaṭṭa-gharaṭṭam Jñānānanda-mada-bhamjana[m] Viśvāna[m]da-pralay-ōgr-ānaḷaṇ-Abhayachandra-kālānaḷam Vādibhasi[m]ha-sarabham Vādirāja-mukhamudra[ni] Nayaṇāndi-diśāpaṭṭam Naiyāyika-sa[m]rakṣaṇ-aika-dakṣam sva-pakṣa-pōshaya-para-pakṣa-dūshaya-paṭutara-Virincham vāgradhū-maṇḍanaṇ-āsthāna-Padmāsanaṇ vivēka-Nārāyaṇam gamaka-Mahēśvaraṇ-upanyās-āmarāpaḡa-pravāham vyākhyāna-kēḷila[m]paṭa-manōhara-sarasiruha-bhriṃgan-avadāta-kirtti-dhvajan-amaḷina-charitraḇa dvishṭa-darppishṭha-paṇḍita-gaḷa-K[ā]ḷa-pāsam vādi-Digambara-dhūmakētuv-ādi ru[m]dra-guṇs-nām-āṃkitaṛ-appa śrimal-Lakuḷśvara-paṇḍitargge,—namely "to the holy Lakuḷśvarapaṇḍita, who was distinguished by names, of great virtue, such as³ he who has penetrated to the very end of both the further and the nearer shores of (the ocean that is) the tarka and other śāstras; he who is a very Rudra (Śiva) among disputants; he who is a young lion in tearing open with his claws the heads of the elephants that are (hostile) disputants; he who is a jungle-fire to the great forest of (hostile) disputants; he who is a cruel and very crafty tiger to those who dispute unfairly; he who is a submarine fire in the ocean of the Buddhists; he who is a thunderbolt to the mountains that are the Mimāṃsakas; he who is a saw to cleave asunder the great trees that are the Lōkāyatas; he who is a great Vainatēya (Garuḇa) to the large serpent that is the Sāṃkhya-doctrine; he who is an axe to the trees that are those who propound the Advaita-philosophy; he who is a very Tripētra (Śiva) to burn the three cities in the shape of Akalāṅka;⁴ he who has utterly confuted⁵ Vādigharaṭṭa;⁶ he who is the grindstone of Mādhavabhaṭṭa; he who has broken the pride of Jñānānanda; he who is a fierce fire of*

¹ The text here (line 18 ff.) runs—(*śrimal-Lakuḷśvara-paṇḍitargge*) *Banavase-pannirchēḷāsirada rājādāni Baḷligāveya Kāḷāmukha-brahmachāri-śṭhānaṇ Pāṇḍava-pratishṭhēya Pañchaliṅga-dēvara dēgalada khaṇḇa-sphuṭitada mḇakkam, etc.*—It is this same record which gives the tradition about the Pāṇḍavas establishing the five *liṅgas* at Baḷagāmi, in a verse (line 2 ff.) which says that, in order to acquire the means for (a celebration of) the *rājarsya*-sacrifice that should astound the world, the five Pāṇḍavas went (somewhere or other), and, having there collected wealth and tribute, turned back, and came to Baḷligāve, and set up these five *liṅgas*. The complete reading of the verse cannot be made out from the photograph; and no help is to be derived from the transcription in *Caru-Ḍāsa Insers.* Vol. I. p. 59; but the end of it runs—*Ppāḇḇavar-Baḷligāveṇa sand-ayṇarum-ayḇu liṅgamaṇ-icam saṇṭhḇpanam-mḇḇidar.*

² Read *Vainatēyaṇ.*

³ The word that is used here, *rumdra*, occurs twice in this passage. For a note on the origin of it, from *rudra*, see *Ind. Ant.* Vol. XI. p. 273. Some other passages in which it has been met with, are, *Ind. Ant.* Vol. IV. p. 204, text line 7; Vol. VI. p. 24, text line 1; Vol. X. p. 252, text line 27; and Vol. XVIII. p. 38, text line 8. Kittel's Dictionary includes it, with the meaning of 'large, great,' and says that it is the word which, instead of *radra*, appears in the Mysore *Amarakōḷa*.

⁴ It is not necessary that the persons mentioned in this passage should have been actual contemporaries of Lakuḷśva. And Akalāṅka is, doubtless, the well-known Digambara Jain teacher and author who flourished about the beginning of the eighth century A.D. (see *Dya. Kan. Distrs.* p. 407, and *Ep. Ind.* Vol. III. p. 186 ff.).

⁵ *Diśḇpaṭṭa*. The word has been met with before, e.g., *Jour. Bo. Br. R. As. Soc.* Vol. XII. p. 35, text line 16, [and above, Vol. IV. p. 270 and note 2]. Kittel's Dictionary gives it,—with the single *f*, *diśḇpaṭṭa*,—as a Sanskrit word meaning 'causing (his enemies) to be scattered in all directions;' and, as such, we may derive it from *diśḇ*, 'region, direction,' and *paṭṭa*, which is to be traced to the root *paṭ*, 'to split, cleave, tear, etc.'

This is evidently the *śiruda*, used instead of the proper name, of some well-known leader of some other sect or religion. So, also, *Vādibhasiniba*, which occurs further on.

destruction to Viśvānanda;¹ he who is a world-destroying fire to Abhayachandra;² he who is a *sarabha* to (the lion that is) Vādibhasimha;³ he who has silenced Vādirāja;⁴ he who has utterly confuted Nayaṇandi; he who is supremely clever in protecting the Naiyāyikas; he who is a very Viriṇṇa (Brahman) in being most expert in supporting his own adherents and refuting the adherents of his adversaries; he who is the ornament of the goddess of eloquence; he who is a very Padmāsana (Brahman) in *darbār*; he who is a very Nārāyaṇa (Vishṇu) in discrimination; he who is a very Mahēśvara (Śiva) in making things clear; he who is a very stream of the river of the gods in reasoning; he who is a very bee on the charming water-lilies which are those who are lustfully addicted to the sport of commentating; he who has the banner of pure fame; he who is of spotless behaviour; he who is a very noose of Death to the throats of hostile paṇḍits puffed up with pride; he who is a fiery portent in (the sky that is the array of) the disputant Digambaras." These grandiloquent terms plainly describe, no ordinary priest of a temple, but someone of great note, who was a recognised leader among the Śaivas. And we need not hesitate about identifying the Lakulīśvarapaṇḍita of this record with the Lakulīśa of the Cintra *prāśasti*, who, therefore, was alive in A.D. 1035 and was then at Baḷagāmi.

An earlier date for him is furnished by an inscription at Mēlpāḍi near Tiruvallam in the North Arcot district.⁵ This record is dated in the ninth year of the Chōḷa king Parakēsarivarman-Rājēndrachōḷadēva I., i.e. in A.D. 1019 or 1020.⁶ It registers the fact that certain shepherds of that village pledged themselves to supply ghee for a lamp in the Apūjīśvara Śaiva temple. And the declaration was made before the Pājāri Lakulīśvarapaṇḍita, of the *maṣa* of the god Mahādēva connected with the temple. Here, we need not assume that mention is made of simply some namesake of the great Śaiva teacher, or that the *maṣa* at Mēlpāḍi was a branch of an establishment previously founded in Gujarāt; we may safely identify the Lakulīśvarapaṇḍita of this record of A.D. 1019-20 with the person of the same name of the Baḷagāmi inscription of A.D. 1035. And it would seem, therefore, that Lakulīśa commenced his career at Mēlpāḍi in North Arcot, and laid there the foundations of the reputation and influence that he subsequently acquired,—that from there he went to Baḷagāmi in Mysore, and attached himself to one of the great Śaiva establishments at that place,—and that it was towards the end of his career that he proceeded to Gujarāt and then, settling at Kārvāp, founded the school of Pāśupatas which carried on the memory of him for so long a time.

ABSTRACT OF CONTENTS.⁷

The record opens with the usual verse *Namas-tuṅga-śiras-chuṁbī*, etc., in praise of the god Śiva under the name of Śaṁbhu, followed by another which runs—*Girijā-śrīṅgār-āṁduḥ*

¹ If the name here were Vidyānanda, we could identify the person. The second *akṣara*, however, is distinctly *śed*.

² This name occurs in a record of A.D. 1398 (*Inscr. at Śrāv.-Bel.* No. 105), but apparently cannot be referred to a period early enough for the person there mentioned to be the one who is spoken of in this passage.

³ This *śarabha* occurs in the case of a Jain teacher named Ajitasēna (above, Vol. III, p. 183), who, however, may have been of later date. It also occurs in the spurious Tanjore grant, purporting to be dated A.D. 248, (*Ind. Ant.* Vol. VIII, p. 212), which says that the fictitious Western Gaṅga Harivarman conferred it on Mādhavabhaṭṭa, son of Gōvindaḥṭṭa of the Hriḡga *gōtra*, for defeating in disputation a Buddhist called Vādimadagajēndra.—A *sarabha* is a fabulous animal, supposed to have eight legs and to inhabit the snowy mountains, which is represented as stronger than a lion.

⁴ This is probably the Jain Vādirāja who is mentioned in the Śrāvapa-Belgoḷa epitaph of Malliśēṇa (above, Vol. III, p. 187). For another mention of apparently the same person, see Mr. Rice's *Karṇāṭka-śāstrakāṇḍa*, introd. p. 21.—For the word *mukhaṁdraś*, Prof. Kielhorn tells me that *mukhaṁdraś* occurs in the *Naiṣadhyācharita*, V. 120, where the commentator has rendered it by *maṁsa*, 'silence.'

⁵ *South-Ind. Inscr.* Vol. III, p. 27. I am able to quote it through Dr. Hultzsch's kindness in sending me advanced proofs.

⁶ See page 206 above, note 4.

⁷ From the ink-impressions. A transcription of B. is given in Sir Walter Elliot's *Corn.-Dina Inscr.* Vol. I, p. 389; A. is not included in that collection.—In my abstract, the lines mentioned in brackets are those of A.

*pravartitayaty-āntaram manó-vārdhīm sūra-danuj-ārādhyasya cha yasya stavaḥ-pātu mām.*¹ It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Paramabhāṣṭāraka*, the glory of the family of *Ātyāśraya*, the ornament of the *Chālukyas*, the glorious *Tribhuvanamalladēva* (*Vikramāditya VI.*) (line 3). And it then mentions his feudatory,² the *Mahāsāmanta* who had attained the *pañchamahāśabda*, the *Danḍanāyaka* *Anantapāla* (l. 4),³ who in the north subdued the seven *Mālava* countries⁴ up to the *Himālaya* mountains, and in the south drove all the kings of the *dakṣiṇāśā* or *Dekkan* into the ocean (l. 5), and thus became famous among the leaders of the forces of the emperor; at the command of the *Chālukya* emperor,⁵ he led an invasion, and gave the seven *Mālavas* to the flames, up to the *Himālaya* mountains (l. 6).

The elder sister of the thus famous *Danḍanāyaka* *Anantapāla* was *Padmaladēvi* (l. 7). She became the wife of *Krishnarāja* or *Krishna* (l. 8). And to them there were born *Lakshmaṇa* and *Gōvindarāja* (l. 8). They had two younger brothers, named *Mallidēva* and *Gaṇapati* (l. 9). And all four of them attained the rank and office of *Danḍanāyaka*. There follow here two verses in praise of the *Danḍanāyaka* *Lakshmidhara* (l. 9) or *Lakshma* (l. 11), and six in praise of *Gōvindarāja* (l. 11), otherwise called the *Danḍādhipa* *Gōvinda* (l. 13). And then we are told that, while the famous *Gōvindarāja* was ruling (l. 17):⁶—

There was a certain person named *Mudda* (l. 17), a resident of *Abbalūr*, who was possessed of such unequalled virtues that he was looked upon as the very father and mother and friend of the *Banavase* twelve-thousand.⁷ He belonged to the *Madanḍa* or *Maḍanda* family (l. 18).⁸ To him and his wife *Bhāgaṇabbe*, there were born *Bamma* (l. 19) and *Eṇahagāvuṇḍa*: the former of them is also mentioned as *Bammagāvuṇḍa* (l. 22) and *Bammadēva* (l. 23); and he is described as having the management of the *hejjuṅka*, *vaḍḍarāvuṇḍa*, and *biḷkoḍa* duties of the *nāḍ* or district (in which *Abbalūr* was situated) (l. 24). Four verses follow in praise of his virtues and liberality; one of which tells us that he, a very *Dīlpa* in generosity, a very *Champāpati* (*Karṇa*) in truthfulness, a very tree of paradise for the benefit of other people, caused to be made, in such a fashion that *Abbalūr* (l. 28) became famous, a temple,⁹ in respect of which people said that it was the mountain *Kailāsa*, the home of *Īśvara* (*Śiva*),— that it had all the grandeur of

except where otherwise specified, towards the end of the record, where passages illegible in A. have to be supplied from B. In many respects, B. is more easy to read than A.; but I have quoted the lines of A., because this copy is outside the temple and would probably be more easy of access to anyone who might wish to examine the original.

¹ The last *pāda* is imperfect; and B., which reads *yasya stavaḥ-pātumām*, does not help to supply the deficiency. This verse is omitted in the transcription in *Carn.-Dēsa Insers.*

² *Tat-paddapadm-śpaṭīri*.

³ The original, in both copies, has *mahāśamānta-mādi-prachāṇḍa-danḍanāyakan*. This is unquestionably a mistake for *mahāśamāntādhipati-mahāprachāṇḍadanḍanāyakan*; see the description of *Anantapāla* in all the records quoted on page 216 f. above.

⁴ *Sapta-Mālava*; and *Ekam-Mālava* in line 6. The seven *Mālavas* (*Mālavam-śum*) are mentioned again in line 16 of an inscription of A.D. 1019 at *Baḷagāni* (*P. S. O.-C. Insers.* No. 154, *Mys. Insers.* p. 148; in my published version of it, *Ind. Ant.* Vol. V. p. 15, we have to read *Mālavam-śumam*, not *Mālava-mālavam*), and in line 12 of a record of A.D. 1054 at the same place (*P. S. O.-C. Insers.* No. 158, *Mys. Insers.* p. 121); this latter passage mentions also the seven *Koṅkaṇas* (see *Dyn. Kan. Distrs.* p. 232, note 5), and the seven *Male* countries.

⁵ *Chālukya-chakri*.

⁶ *Ant-ātām meḡaṭte-vaḍḍa-vaṇḍa-geyye*. No hint is given as to the sphere or nature of his powers.

⁷ Here, in metre, and in prose in line 61, the name is spelt with the short *a* in the third syllable. It occurs with the long *a*, *Banavāse*, in prose, in A. line 76; but the corresponding passage in B., line 80, gives the short *a*,—*Banavase*.

⁸ A., line 18, has here, clearly, *Madamāda*; but *Maḍamāda* equally clearly in lines 41, 49, 77. B., line 22, seems to have *Madamāda* here (with the dental *d* in both syllables); but it has *Maḍamāda* clearly in lines 48, 56, 81. In A. line 30 and B. line 35, it cannot be said whether the *d* in either syllable is dental or lingual.

⁹ Namely, the temple of *Brahmāśvara*, at which the record is.

the golden mountain (Mēru), the abode of Achyuta (Vishṇu),¹—and that it looked like the mountain of dawn, for the rising of the sun. Then there comes a string of epithets in prose, in the course of which he is mentioned as having acquired the excellent favour of the god Brahmēśvara (l. 30). And then we are introduced to his wife, Suganabbe (l. 31). To them there were born two sons,—Ēchi (l. 33), Ēcha (l. 34), Ēchama (l. 41), or Ēchagāvuṇḍa (l. 51), and Muṭṭiga (l. 33) or Muṭṭa (l. 45). Seventeen verses follow in praise of the virtues and prowess of the two brothers. Then the record reverts (l. 48) to the elder brother, Ēchagāvuṇḍa, whom it mentions as a bee on the succulent water-lilies that are the feet of the god Hara (Śiva) (l. 49),²—as the moon of the water-lily that was the Maṇḍa family,—as a very Vatsarāja with restive horses,³—and as being also called “the lion of his father” (l. 50).⁴ His *Guru* or religious preceptor was Sōmēśvaraṇḍitadēva (l. 51), the disciple of Śrīkaṇṭha (l. 52), who was the disciple of Kēdārasakti, who was the *ajja-guru, lū*, ‘grandfather-preceptor,’ of Sōmēśvaraṇḍitadēva (l. 51), and was an ornament of the succession of teachers called the Mūvarakōṇeyasaṁtati (l. 52).

While the *Mahāsāmantādhipati*⁵ who had attained the *pañchamahāśabda* (l. 59),—the choice elephant of his uncle (l. 60),⁶—the *Danḍandya* Gōvindarasa (l. 61), was ruling the Hānuṁgal five-hundred, and the Bāsavura hundred-and-forty which was a *kampana* included in the Banavase twelve-thousand, and the Nāgarakhaṇḍa seventy,⁷ punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (*with his official superiors*) (l. 62),⁸ he came in state to Abbalūr,⁹ and saw the temple of the god Brahmēśvara which Bammagāvuṇḍa had caused to be made, and was pleased. And, Ēchagāvuṇḍa (l. 63) preferred a request, on the strength of which he (Gōvindarasa) laved the feet of Sōmēśvaraṇḍitadēva (l. 67), and made libations of water, and, at the time of the vyatipāta and an eclipse of the sun on Sunday the new-moon day of the month Vaiśākha of the Vishu saṁvatsara, which was the twenty-sixth of the years of the glorious Chālukya Vikrama (l. 69),¹⁰ he gave, as a gift to the god Paramēśvara,¹¹ the village of Muriganahaḷḷi, a town that was included in the Nāgarakhaṇḍa seventy (l. 67),¹² for the *aṅgabhōga* of the god Brahmēśvara of Abbalūr (ll. 67, 68), and for the frankincense and the oblation, and for the repairs of whatever might become broken, torn, or worn-out, and for the provision of food for ascetics and for boys who were desirous of being taught,¹³ as a *sarvanamasya*-grant, free from all imposts.

After two verses (one in Kanarese, and one in Sanskrit) about the merit of preserving and the sin of confiscating religious grants, we are told that the record was written (i.e., apparently,

¹ The original has, in both versions, *hiranyādri*, which can only be a mistake for *haimādri*. As *haima* means, according to its derivation, either ‘wintry’ or ‘golden,’ we might take *haimādri* as equivalent to either *himādri*, ‘the snowy mountain, Hīmalaya,’ or *hāmādri*, ‘the golden mountain, Mēru.’ But Achyuta is a distinctive name of Vishṇu. And the explanation seems to be that his paradise, Vaikuṇṭha, is placed, according to some authorities, on the eastern peak of mount Mēru.

² *Hara-charaṇa-sarasa-sarastraha-madhukara*.

³ *Sū(sū)kaḷa-haya-Vatsarājā*; see page 236 below, note 1.

⁴ *Ayyasa-siṅgaṁ*.

⁵ This title, however, must be a mistake, as remarked on page 216 above.

⁶ *Mdevana gaṇḍha-odraṇḁ*.

⁷ The words *Banavase-pannirchēḥḍairada baḷiya kampanaṁ* are probably intended to qualify *Nāgarakhaṇḍa-ḷḥaṇḍa-ḷḥapattamaṁ*, as well as *Bāsavura-mūḷa-ndicattamaṁ*.

⁸ *Sakha-saṁkathā-vinōdadiṇḍ-arasa-geyyutt-irddu*.

⁹ *Abbalūrīṅge bijayaṁ-geydu*.

¹⁰ *Śrīmaṇḁ-Chālukya-Vikrama-varṇa(rṣa)ḍa 26ṁvaya Vira(rṣa)-sa[nḁ]vatsarada Vaiśākha-*

amḍa Adityandra vyatipāta-sūryyagrahaṇḍa-ḁḍu.

¹¹ *Paramēśvara(ḷḥa)-ra-dattiy-ḍgi biḷḷa datti*.

¹² *Nāgarakhaṇḍa-ḷḥapattaya baḷiya bḍḍa Muriganahaḷḷiyaṁ*.

¹³ *Topḍḍhanara vidyārthi-mānigal-ḍḍra-ḍḍaṁkaṁ*.

composed) by the facile poet Charāja or Acharāja (B. l. 77) and the born poet Mallidēva (l. 72).¹ The Rūvāri Sōvōja (B. l. 77) and the Rūvāri Honnōja² engraved it.³

The record then repeats the verse *Namas-tuṅga-sīraś-chumbi, etc.* It then proceeds to refer itself again to the reign of Tribhuvanamalladēva-(Vikramāditya VI.) (l. 74). While, — by the command of his feudatory,⁴ the Mahāsīmantādhipati who had attained the pañcamahāśabda (l. 75), the Mahāpradhāna, the Bhāṣasuri[rgade] or chief of the kitchen, [the Daṇḍanāyaka Anantapā]arasa (B. l. 80), — the Daṇḍanāyaka Gōvindarasa (B. l. 80) was [administering] the Banavāse twelve-thousand (l. 76) and the vaḍḍarāva-a-duty, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications;⁵ —

And while he who was the moon of the cluster of water-lilies that was the Maḍānda family (l. 77), he who was a paramamūhēvara or most devout worshipper of the god Mahēśvara (Śiva) (l. 78), he who had attained the excellent favour of the god Brahmēśvara (B. l. 83), he who was the lion of his father (l. 79),⁶ namely Ēchagā[vuḍa], the Prabhu of Abbalūr (l. 79), was [governing the nāḍ or district]:⁷ —

Māli-(?)gāra-Dāsaya (B. l. 84), and his younger brother Masanaya (l. 79, 80), and Hārava-Siṅgapanā-Birapa, and Reveya-Gāleya, and Maleyanāyaka, and Jōgisetti-Gopa and Tippapa, (B. l. 85), and Kēsīyapa, and Nūlaṅgēriya-Māraṇa, and Abutte, — these ten persons (l. 81), on Sunday, (coupled with) the sixth tithi of the bright fortnight of the month Bhādrapada of the Tārana saṁvātsara, which was the twenty-ninth of the years of the Chālukya Vikrama (l. 81),⁸ having given gold to the Prabhu Ēchagāvūḍa for the worship of the shrine (B. l. 86), — they, and the three-hundred (Mahājānas) acquired⁹ And Māli-Chaṭṭaya (l. 82), and Maydapa, and Jakkayagētaṇa (B. l. 87), and Supṇada-Birapa, — these four persons joined with the ten (mentioned above), and gave gold, and acquired¹⁰ And all of these, headed by Mottakāra-Holeyana (B. l. 88), allotted, for the aṅgabhōga and the oil of the perpetual lamp of the god Brahmēśvara (l. 83), the turmeric of (B. l. 88), and the turmeric of, and the, and one paṇa per annum on each ladder (?),¹¹ (as a grant to continue) as long as the moon and sun should last.

The Sēnabōva Mādiyappa (B. l. 90) and Chaṭṭiyappa wrote (i.e., apparently, composed) this.¹² The Rūvāri Honnōja engraved it.¹³

¹ Sukara-kaviyappa Charājanna (or 'appa-Acharājanna) sahaja-kavi Mallidēvaṁ baradaru. In line 55 of the Balagāmi inscription of A.D. 1102 (see page 26 above, note 2) mention is made of an *śūra-kavi* named Nipājākha.

² In B. line 90, this name appears with the ligural *ṇ*. — Honnōja.

³ Khambharisidaru. Compare *khambharane*, 'engraving,' in C. line 52, [and above, Vol. III. p. 198, line 3].

⁴ Tat-pādapadam-ōpajjī.

⁵ Banavāse-paṇasachchāriramamāṁ vaḍḍarāvāḍa sūtakamamāṁ dusha-nigraha-śiṣṭa-pratipīḷṣam-geḍḍu su[kha-samkathā-vinōdadinēnrasu] geyyuttire. — As regards the word Banavāse, see page 229 above, note 7.

⁶ Ayyana-siṅga.

⁷ Both the copies fall here. B. l. 84 shows the *aksharas* *da . . . geyyuttire*. In A. the whole is illegible.

⁸ Chālukya-Vikrama-varā(raka)da 29vega Tārana-saṁvātsarāda Bhādrapada sūddha (read *suddha*) 6 Aditya[Arad-anādu].

⁹ Bhōjajagu(B. has *bhōjaga*)tanamamāṁ uḍḍaya-*admya*mamāṁ; meaning not known. — Kittel's Dictionary gives *uḍḍaya-admya* in the sense of 'the similarity of two things.' But here *admya* probably stands for *admya*, 'concernship.'

¹⁰ Uḍḍaya-*admya*, again; meaning not known.

¹¹ Koylāid-arisinamamāṁ bhōjajagad-arisinamamāṁ dabhōgamamāṁ varakakk-ōpīgal-*onasa* paṇa-*myam*.

¹² Barakaru.

¹³ Khambharisida.

C.—Of the time of Perma-Jagadēkamalla II.—A.D. 1144.

This inscription, also, is at the temple which is now known as the temple of Basavēśvara, but was originally called the temple of Brahmēśvara.—The writing, consisting of fifty-two lines of about fifty letters each, covers an area about 2' 11" broad by 4' 8½" high, and is in a state of perfect preservation almost throughout.—The sculptures at the top of the stone are, in the centre, a *liūga*, with an officiating priest, inside a shrine; on the proper right side, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.—The characters are Kanarese, of the period to which the record refers itself; and they are almost exceptionally well formed and engraved. The size of the letters ranges from ½" to 1".—Except for the opening invocation of Śiva and one imprecatory verse in line 45, the language is Kanarese, partly in verse, and partly in prose. The record gives us a word, *khaṇḍarasa* (line 52), evidently meaning 'engraving,' which is not to be found in dictionaries.¹ And, as variants, it gives *gaṇḍa* (e.g. line 7) and *gaṇḍa* (e.g. line 10), as farther forms of *gaṇḍa*, *gaṇḍa*; ² *nāl* (in *nālprabhu*, lines 21, 51), as another form of *nāl*, = *nāḍ*, 'district';³ and *hāl* (line 33), as another form of *hāl*, 'ruin, desolation, a waste' (i.e. land left uncultivated). In respect of metrical license, we may note that in line 8 *Jakkave* is written for *Jakkave*, and in line 29 *eppat-okkaluṃ* is written for *eppati-okkaluṃ*, simply to suit the metre.

The inscription is a record of the time of the Western Chālukya king Perma-Jagadēkamalla II. It is a Śaiva record. And it registers grants that were made, both in the reign of that king and on a previous occasion, to the temple of the god Brahmēśvara. The later grant was made by a *Danḍanāyaka* named Mallibhāvarasa, who was administering the *vaḍḍarāṇḍa* and *hojjuṃka* taxes under the *Danḍanāyaka* Yōgēśvaradēvarasa who was in charge of the Banavāse twelve-thousand province; and it consisted of an oil-mill and a tax, for the maintenance of the perpetual lamp of the god. The earlier grant was made by a certain Bammagaṇḍa or Barmagaṇḍa,⁴ the *Nālprabhu* or official in charge of the local district; and the chief item of it was an area of land, as much as his horse was able to go round, ridden at full speed.

The record contains two dates. The details of the first date,—when the grant was made by Bammagaṇḍa,—are Monday, the new-moon day, when there was an eclipse of the sun, of the month Māgha of the Saumya *samvatsara*, which was the fourth year of the Western Chālukya king Bhūlōkamalla-Sōmēśvara III. The given *samvatsara* was Śaka-Samvat 1052 current. And the corresponding English date is Monday, 10th February, A.D. 1130: on this day, the *tithi* ended at about 2 hrs. 29 min. after mean sunrise (for Ujjain); but there was no eclipse. The full details of the second date,—when the grant was made by the *Danḍanāyaka* Mallibhāvarasa; shortly after which time, presumably, the whole record was put on the stone,—are Sunday, coupled with the fifth *tithi* of the bright fortnight of the month Kārttika of the Raktākshin *samvatsara*, which was the seventh year of (Perma)-Jagadēkamalla II. (the son and successor of Sōmēśvara III.). This date was not recorded correctly. The given *samvatsara* was Ś.-S. 1067 current. And the given *tithi* ended at about 10 hrs. 50 min. after mean sunrise (for Ujjain) on Tuesday, 3rd October, A.D. 1144, and cannot be connected with the Sunday at all.

¹ So, also, A. and B. have given us the verb *khaṇḍarisa*, 'to engrave.'

² The further variant *gaṇḍa* (e.g. line 21) has already been noted under A. and B.

³ Kittel's Dictionary includes *nāl* as a form of *nāḍ*; but not *nāl*. It does not include the word *nālprabhu* (which occurs in other ancient records also); but it does give the equivalent *nāḍḍeya*, which it explains as 'the chief of a country, or of a district.'

⁴ This Bammagaṇḍa was a son of Ēhagaṇḍa (lines 8, 9); and consequently he was a grandson of the first Bammagaṇḍa, the founder of the temple of Brahmēśvara.—Ēhagaṇḍa being mentioned in A. line 33, as a son of the first Bammagaṇḍa.

After a mandate, in prose, to preserve the grant thus made, and two verses (one in Kanarese and one in Sanskrit) about the merit of preserving and the sin of confiscating religious grants, the record proceeds (l. 45):—

On Sunday, (coupled with) the fifth tithi of the bright fortnight of the month Kārttika of the Raktākshin samvatsara, which was the seventh of the years of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Paramabhaṭṭāraka*, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious *Pratāpachakravartin* Jagadēkamalla (II.) (l. 47),¹ while the *Danḍanāyaka* Yōgēśvaradēvarasa was ruling the Banavāse twelve-thousand, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (*with his paramount sovereign*),² Mallibhāvarasa (l. 49), the *Danḍanāyaka* of the *vaddārdenḷa* and *hejjuṅka* taxes, came in state to Abbalūr,³ and saw the grants that had been made to the temple of the god Brahmēśvara, and was pleased, and allotted, for the oil of the perpetual lamp of the god, one oil-mill and the *okkalu-dere* tax on one shop, free from all imposts.

The *Nāḍprabhu* Bammagāruṇḍa (l. 51) and the great saint Jñānaśaktidēva⁴ shall preserve (*these grants*). The writing (i.e., apparently, the composition)⁵ is that of the born poet,⁶ the *Upādhyāya* Mahadēvabhāṭṭa, and of Malliyapa, the nephew of the *Śenabōva* Boppimayya; the engraving⁷ is that of Sātōja, the son of Lāḷara-Chaṇḍōja.

D.—Of the time of Taila III.—About A.D. 1153.

This inscription is on a stone tablet in a field, Survey No. 137.—The writing, consisting of forty lines of about forty letters each,⁸ covers an area about 2' 1" broad by 2' 11" high. It is in a state of very good preservation as far as the end of line 13. From that point onwards, it has suffered more or less damage. But all the historical information that I quote from it, can be made out without any doubt. And it is only from line 28 that the record becomes undecipherable.—The sculptures at the top of the stone are, in the centre, a *liṅga*; on the proper right side, a squatting figure, facing full-front, with the sun above it, and perhaps a water-pot beyond it; and on the proper left, a cow and calf, with the moon above them.—The characters are well-formed Kanarese characters, of the period to which the record refers itself. The size of the letters ranges from $\frac{3}{8}$ " to $\frac{1}{2}$ ".—Except for the opening Sanskrit verse in praise of Śiva, the language is Kanarese, throughout all the legible portion, partly in verse, and partly in prose. Lines 10 and 12, 13, give the word *ṭuraya*, as a corruption of *ṭuraga*, 'a horse,' which is not yet shewn in dictionaries.

The inscription is a record of the time of the Western Chālukya king Taila III. It mentions also his feudatory, the *Mahāsāmantādhipati*, *Kariturayapaṭṭasāhaṇi* or groom of the head-trappings of elephants and horses,⁹ and *Manevergaḍa*, the *Danḍanāyaka* Mahadēvarasa

¹ *Śrīmata-pratāpachakravartin-Jagadēkamalla-varaḥada 7meya Raktākshi-samvatsarada Kārttika sa(śu)*
⁵ *Adityavardasāmaṇḍa*.

² *Duṣkṭa-nigraha-śikṣā-pratipāṇanā-geyḍa sukha-saṅkalā-dinōdadin rdjyam-geyyuttam-iro.*

³ *Śrīmata vaddārdenḷa-hejjuṅkada danḍanāyakaṁ Mallibhāḍa-varasaru Abbalūrīnge bijayam-geyḍa.*

⁴ The first component of this name is here written *jyāsa*.

⁵ *Barapa.*

⁶ With perhaps originally some more, now broken away and lost, below the extant portion.

⁷ *Karapaṇa.*
⁸ *Kari* is, of course, the Sanskrit *kariṣa*, 'elephant.' *Turaya* is evidently a corruption of the Sanskrit *ṭuraga*, 'horse;' and is, in fact, explained as such by the occurrence, in line 30 of the Śilāhāra grant of A.D. 1058 (*Cave-Temple Inscriptions*, No. 10 of the brochures of the Archaeological Survey of Western India, p. 102), of its Sanskrit form in the epithet *ṭuraga-Eleanta*, which appears as *ṭuraya-Eleanta* in line 10 of the present record. *Patta* is given in Kittel's Dictionary as meaning, among other things, 'the frontal, or fillet with a golden tablet,

who was ruling the Banavāse twelve-thousand province and the Huligere three-hundred district; and a subordinate of the latter, the *Daṇḍānyaka* Māyidēva.¹ And it further mentions a *Mahāmāṇḍalēśvara* named Sōvidēvarasa, belonging to some branch of the Kādamba family, who had the hereditary title of "supreme lord of Bāndhavapura, the best of towns,"² and the epithet of "he who has attained the excellent favour of the god Praṇamēśvara."³

That part of the record which contained the donative passages and the date, is either illegible or broken away and lost. But, from the fact that Mahadēvarasa is here described as a feudatory of Taila III. himself, as also in the record of A.D. 1152,⁴ whereas in the Balagāmi inscription of A.D. 1155⁵ he is described as a *Daṇḍānyaka* of Bijjala, we may refer the present record to about A.D. 1153.

ABSTRACT OF CONTENTS.⁶

The record opens with the usual verse *Namas=tuṅga-tīraś-chumbi, etc.*, in praise of the god Śiva under the name of Śambhu. It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Paramabhaṭṭāraka*, the glory of the family of Satyēśraya, the ornament of the Chālukyas, the glorious Trailōkya-malladēva-(Taila III.) (line 3). And it then proceeds to say that the Chōlika (l. 4) came against him in war, but had to unwillingly pay tribute to him; that, in the other direction, the king of Mālava (l. 5) was frightened and fled away to refuge, and the Gūrjara saved himself only by giving even more than the Chōlika had given (l. 6); and that all other kings had to acknowledge the sway of the emperor Nūrmaḍi-Tailapa (III.) (ll. 6, 7).

While he, the *Pratāpachakravartin* (l. 8), bearing the burden of the whole earth, was reigning with the delight of an agreeable or friendly interchange of communications (with his feudatories),⁷ —and while his feudatory,⁸ the *Mahāsāmantādhipati* who had attained the

which is tied to the head of a king's favourite horse or elephant.' And the same dictionary gives *saḥaṇi*, *śāḥaṇi*, and *śāḥaṇiga*, in the sense of 'groom,' and *śāḥaṇa*, in the sense of 'the act of tending and training horses,' and, under *saḥaṇi*, quotes the Malayālam *chōpi*. [Compare p. 103 above, and note 6].—The same official title, with the same use of *turaya* for *turaga*, occurs again in a record of A.D. 1152 (see the next note).

¹ These two persons are mentioned together in other records also:—(1) An inscription of A.D. 1155-56 at Balagāmi in Mysore (*P. S. O.-C. Insers.* No. 181; and see *Mys. Insers.* p. 100). The construction of this record is — Trailōkya-malladēvara vijaya-rājyam (lines 3, 4) * * * * * mahāmāṇḍalēśvaraṁ Bijjala-dēvarasaru (ll. 10, 11) * * * * * tan-mahāprachāṇḍa-dāṇḍānyakam (ll. 11, 12) * * * * * Mahadēvarasam (l. 13) * * * * * tan-mahāpradhānam (l. 16) * * * * * Māyidēvarasam (l. 20). This describes Māyidēvarasa as a *Mahāpradhāna* of Mahadēvarasa, and the latter as a *Daṇḍānyaka* of Bijjala, during the reign of Taila III. (2) An inscription of A.D. 1152 which is said to be at a temple of Siddhappa at Pura in the Kōḍ taluka, Dhārwar district (*Carn.-Désa Insers.* Vol. II. p. 1; but there does not seem to be a village named Pura or Pura anywhere in the Dhārwar district; perhaps Puraḍakeri, in the Kōḍ taluka, is intended). This describes Mahadēvarasa as a feudatory of Taila III. himself, and as a *Mahāsāmantādhipati*, *Karituraya-paṭṭasāḥaṇi*, *Śenādhipati*, and *Daṇḍānyaka*, enjoying the Huligere three-hundred and the Banavase twelve-thousand, with the pleasure of an agreeable or friendly interchange of communications; and it describes Māyidēvarasa as a *Mahāsāmantādhipati* and *Daṇḍānyaka* subordinate to Mahadēvarasa, and as enjoying the *keṇṇaṇka* and *vaḍḍarēṇṇa* taxes.

² *Bāndhava-puravar-dhātēvara*. The reading is very distinct.—The place is not otherwise known. Can it be the modern 'Bandhole,' in the Kṛishṇarājpet taluka, Mysore district?

³ It might be expected, I think, that the name would be Praṇavēśvara. But the consonant in the third syllable is distinctly *m*, not *v*.

⁴, ⁵ See note 1 above.

⁶ From the ink-impression. This record is not in the *Carn.-Désa Insers.*

⁷ *Sukha-samkathā-vinōdadhāna-rājyam-gyuttam-ins.*

⁸ *Tat-paddapadm-ōpajīvi*.

pañchamahātubda (l. 9, 10), a very Rēvanta with horses,¹ the choice elephant of his father (l. 12),² the *Kariturayapattasāhapi*, *Manevergaḍa*, and *Danḍandiyaka Mahadēvarasa* (l. 13),³ was ruling the Banavāse twelve-thousand and the Hulgere three-hundred, punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (*with his paramount sovereign*) (l. 14),⁴ — the feudatory of the latter⁵ was the *Danḍādhiśa Māyidēva* (l. 16).

While Māyidēva (l. 21), having acquired [(the charge of) the *vaḍḍarācuḣa* and *hejjuṅka* taxes]⁶ of the Banavāse twelve-thousand, was protecting the people and was happily ruling or administering (those taxes) :—

The record then (l. 22) introduces the *Mahāmaṇḍalīśvara Sōvidēvarasa* (l. 26), who is described as the supreme lord of Bāndhavapura, the best of towns (l. 23), — the sun of the

¹ *Turaya-Rēvanta*, line 10. For *turaya*, = *turaga*, 'horse,' see page 234 above, note 9. — The same epithet *turaya-Rēvanta* occurs in line 11 f. of an inscription at Baḷagāmi (P. S. O.-C. *Inscr.* No. 171; and see *Mys. Inscr.* p. 139, where Mr. Rice's translation, confusing *turaya* with *turiya*, gives "a fourth Rēvanta"); and the note 9). And it is explained by such expressions as *haḍḍrūḍha-praṇḍha-rēkhā-Rēvanta*, "a very Rēvanta, a perfect *rēkhā* among those who are mounted on horses" (P. S. O.-C. *Inscr.* No. 31, line 7; and see *Mys. Inscr.* p. 232, "a Rēvanta among skilled horsemen," see also *id.* p. 325, "a *Rēkhā-Rēvanta* is riding the most unmanageable horses"), and by a long compound in line 47 f. of an inscription at Harihar (P. S. O.-C. *Inscr.* No. 125) which runs *grahāṇa-virgaṣa-prāraṇa-lagna-śīd(śīd)pan-śīlajita-addi-vā[chaṃ?]-śā[śā]ka-sapti-sa-mā-kā[śa]-grdhita-paṃchadhārd-prapameḣa-saṃchārāṇa-chaturatara-surikāḥ-Rēvantaṇaṃ*, and is not altogether intelligible at present. — I am indebted to Prof. Kielhorn for the information that Rēvanta was a son of Sūrya, begotten by Sūrya, who had taken the form of a horse, on Gandhyā in the shape of a mare; and for a verse in the *Mārkaṇḍeyapurāṇa*, LXXVIII. verse 24, which, after telling how Sūrya and Gandhyā produced the two *śrīk aśv-drūḍhaḥ samudbhūṣṭaś cāpa-tāpa-samantvitāḥ*; "and, when the seed came to an end, there was produced a quiver." And in explanation of the terms *rēkhā* and *surikāḥ*, for which it is rather difficult to find a suitable English expression in such combinations, — (*rēkhā* means literally 'a line, streak, row, series, the first or prime meridian'), — he has given me a passage which speaks of *tām kākīti-taḥ varā-kāmīnīśāṃ saredāṇa-sandaratsyā* on the face of the earth," i.e. "the most beautiful woman of all." For some other instances of the same use of the word *rēkhā*, see page 157 above, note 7. — Another name mentioned with horses in the same way, to form a similar epithet, is that of *Vatsarāja*; e.g., *haya-Vatsarājāṃ*, "a very Vatsarāja with horses" (*Jour. Ho. Br. E. Soc.* Vol. X. p. 204, text line 8), and *vishama-haya-Vatsarājā[ṇaṃ]*, "a very Vatsarāja with troublesome or vicious horses," in line 12 of an inscription at Tāḡund (P. S. O.-C. *Inscr.* No. 218; *Mys. Inscr.* p. 200, (A. above, line 49). And the two names occur together in line 23 f. of the Śilāhāra grant of A.D. 1038, already quoted above, which describes Mārasimha as *Rēvanta Vatsarājā varā-turaga-chay-drūḍha-rēkhā-viśuddha*, "a very Rēvanta, and a very Vatsarāja, in the exact determination of who might be the most eminent among those who are mounted on troops of excellent horses." Rēvanta was the chief of the Guhyakas, and, therefore, is apparently not to be identified with Vatsarāja.

² *Ayyana gamāḥa-śraṇaṃ*.

³ The original has *danḍandiyakam mayam Mahadēvarasara Banarasa*, etc., — perhaps implying that he had a father of the same name; compare the description of Brahmas, the general who re-established the Western Chāḷukya sovereignty for Sōmēśvara IV., as the *kumāra* *Bannayya* (e.g., E. below, lines 69, 70; and in other records also), in order to distinguish him from his grandfather of the same name.

⁴ *Duḥṣṭa-nigraha-tiḥṣṭa-pratipḍānadīm sukha-saṃkathā-vindadādind-arasa-geyuttam-ire*.

⁵ *Tat-pāḍapad-m-ōpajīvi*.

⁶ These words, though quite illegible here, may be safely supplied from lines 26 ff. of the Baḷagāmi inscription of A.D. 1155-56 (see page 235 above, note 1), which run — *Eniśa mahāpradhāṇa Banavāse-pannirēkhāśirada vaddarācuḣa-hejjuṅkaḥa hergaḍa danḍandiyakam Māyidēvarasara vāḍḍadhi-Baḷligraḍamega Kōḍ taluka, Dhārāvā district* (see the same note), describes him as the *Mahādamaṇḍalīśhipati* and *Danḍandiyaka* Māyidēvarasa, who was enjoying (*avabharitām*) the *hejjuṅka* and *vaddarācuḣa* taxes.

⁷ *Banarasa-pannirēkhāśirada* [*vaddarācuḣam hejjuṅkamamam*] *paḍaḍa prajyāṇa pratipḍāni sukāḍa-arasa-geyuttam-ire*.

water-lily that is the Kādamba family,¹— the champion of his father (l. 25),²— he who had attained the excellent favour of the god Praṇamēśvara,³— who was ruling the Nāgarakhanda seventy (l. 26) and, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (with his official superiors) (l. 27).⁴ But after this, from near the end of line 27, the remainder is hopelessly illegible.

E.— Of about A.D. 1200.

This inscription is on a stone tablet standing against the wall, or perhaps built into the wall, on the right of the god inside a temple of Śiva under the name of Sōmanātha, which appears to be the temple the foundation of which is recorded in the inscription.— The writing covers an area about 3' 7½" broad by 6' 1" high. It is in a state of good preservation almost throughout.— The sculptures at the top of the stone are, in the centre, a *liṅga*, with a standing priest; on the proper right, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.— The characters are Kanarese, of the period to which, from the internal evidence, the record is to be referred. The size of the letters is somewhat irregular, ranging from about ⅙" in the *n* of *janā*, line 15, to nearly 1" in the *śh* of *manushya*, line 24. The characters are mostly well formed and well engraved. But in many places they are difficult to read, because the execution is indifferent and imperfect, owing to sometimes the tops of the letters, and sometimes other parts of them, not being completed in the engraving, though marks in the ink-impression shew that they were sketched on the stone and were partially cut by the engraver. Some pointed instances of this are as follows:— In line 8, *nishada-himavanta* reads at first sight *gishada-bāravana*, the *hi*, which may always be easily confused with *bā*, being badly formed, and the side-strokes which would turn *gi* into *ni* and *va* into *ma*, and the whole of the subscript *t*, having not been filled in by the engraver, though the ink-impression shews that they were more or less outlined on the stone; in line 9, the tops of the second, third, fifth, and seventh *aksharas* are similarly imperfect in *śama-mahind-kāndaram*, and the *riti* at the end of the line was left almost altogether unformed; in line 12, there are two instances in *prakaṣṭak*, in which the *k* reads at first sight as *r*, and another, in *sukēṣṭiya*, in which the superscript vowel, as well as the top of the *k*, was left unformed; and in line 48, if the name of the Jain temple were not known from other sources, it would probably have been read *dāgejjiya*, instead of *ānerejjiya*. Many other similar instances might be pointed out; but the preceding ones seem sufficient. Whether these faults are due to pure carelessness on the part of the engraver, or to his coming unexpectedly on very hard places in the stone, it is difficult to say from simply the ink-impression. The characters include the *upadhāniya* in *puṣpāli*, for *puṣpāli*, line 2. The lingual *ḍ* is usually expressed by its distinct sign, which appears very clearly in *maṇḍana*, line 7; but in a few places we have the ordinary *ḍ*. The dental *dh* is formed properly enough in *svardhunī*, line 9; but in some other places it is hardly to be distinguished from *v*, e.g. in *dhāmaṁ*, line 2, and *dhārā*, line 61. There is a somewhat rare mediæval form of *y* in *anayadoḥa*, line 62: we have clear instances of the corresponding forms of *m* and *v* in *maṛiḡi*, line 44, and *nīlīpeva*, line 39; and the *m* is carried back to A.D. 804 by the Kanarese grant of Gōvinda III. (*Ind. Ant.* Vol. XI. p. 125; see *para-dattam-bā*, line 14). The *virāma* is represented by its own proper sign in *puradoḥ*, line 13, and in *śrīman*, line 84, and by the same mark, but imperfectly formed, in *dūral*, line 50; elsewhere, however, it is represented by the vowel *u*; and there are pointed instances of this in *dhavana*, line 26, *uruḷuḡ*, line 41, *aḷaki*, line 41-42, *śrīmaḍa*, line 60, and *ēṭānu*, line 98. The *anusvāra* is written sometimes, in the usual fashion, above the top line of writing, and frequently so faintly that it does not show in the lithograph, and sometimes, in a larger form, between the lines of writing; the word *kāndaram*, line 9, illustrates both methods of forming

¹ Kādamba-koḷa-kamaḷa-mārttāṇḍam.

² Ayyan-aṁkaldam.

³ See page 235 above, note 3.

⁴ Dushṭo-nigraha-śiṣha-pratipḍānadim sukha-saṁkathā-viśuddhādim rājyaṁ-gyutṭha-ire.

it.—The opening invocatory verse is in Sanskrit; a Sanskrit proverb is quoted in line 19; three Sanskrit *śloka*s are introduced in lines 25 f., 32 f.; and there are seven of the usual benedictive and imprecatory Sanskrit verses in lines 94 to 98. With these exceptions, the language is Kanarese, in prose and verse mixed. Now that we have a proper vocabulary, the interpretation of this record presents no real difficulties, though I am indebted to Mr. H. Krishna Sastri for assistance in respect of the verses in lines 22, 35, and 40, and to Prof. Kielhorn for advice in respect of some dubious points in Sanskrit passages: but it would have been impossible to deal with this exceptionally interesting and racy document *verbatim*, all through, without the Rev. Mr. Kittel's Kannada-English Dictionary; and I take this opportunity of recording prominently my appreciation of the great value of that scholarly and admirable work, which has now, for the first time, placed it in the power of Western students to understand fully, and do justice to, the beauties of the Kanarese language, especially in its classical and mediæval dialects, and also of expressing my thanks to Mr. Kittel himself for kindly perusing the proofs of my text and translation of this record and suggesting a few refinements in my rendering.¹ The language of this record may be described as intermediate between the classical and mediæval dialects of Mr. Kittel's classification. The forms are mostly archaic. But the more modern forms appear here and there, even in the metrical portions: in the prose passages, we may note *iddalli*, line 71, *kahātradalli*, line 91, the termination *gaḷige*, lines 51, 77 (in the copulative form), and the ordinary neuter accusative with *v*, instead of *m*, in *kāḷavan*, line 19, and the copulative accusative with *v*, instead of *m*, in *kavilegaḷuvam brāhmaṇaruvam*, line 93; in the verses we may note the neuter nominative in *v*, instead of *m*, in *dēṣav*, line 11, *uḷkaṭav*, line 23, and various other places, and the neuter accusative with *v*, in *ānandavam*, line 42-43, and such words as *pratyakṣav-āgi*, line 31, and *baḷikkav*, line 43, where, again, we have the *v* instead of the *m*. In respect of vocabulary, we may note that lines 43, 48 give us *baḷikkam*, *baḷikam*, as variants of *baḷikkam*, *baḷikam*; lines 73, 93 give, as also do various other records, *aḷi*, as a variant of *aḷi*, 'to destroy, to be destroyed'; and line 78 gives *beḷkum* as a variant of *beḷkam*, = *beḷku*, *beḷu*, 'it is wished, it is due, it must, etc.'—In respect of orthography, there is a constant use of *b* for *v* in Sanskrit words, and of *ri* for *vi*,² which requires to be corrected in the verses so as to preserve the metre which is usually satisfied only by restoring the vowel; but the only points to which special attention need be directed, are, the occasional use of *ai* and *aiy* for *ay*, in *Rāmaṭyanam*, line 47, *Rāmaṭṭyaṅgaḷa*, line 61, *Bamaṭṭyaṅnum*, line 70, *aiṇāṭuvam*, line 85, and *aiṇāṭar*, line 88, and a frequent omission to double consonants after the letter *r*.

The inscription does not refer itself to the reign of any particular king, and is not dated. But it is assigned to about A.D. 1200, or a few years earlier, by the mention, in lines 81 to 90 and 99, of the Kādamba Mahāmaṇḍalēśvara Kāmadēva, and by the statement, in line 101, that the record, though put into shape by another person, was composed by the Daṇḍanāyaka Kēśavarāja. For Kāmadēva, who belonged to the Hāṅgal branch of the Kādamba family, we have dates ranging from A.D. 1181-82 to 1203;³ and Kēśavarāja must be the Mahāpradhāna and Daṇḍanāyaka Bolikeya-Kōṣimayya or Kēśirājayya, for whom we have dates ranging from

¹ The epigraphic records contain many technical expressions,—particularly in the way of titles, territorial terms, names of gods, guilds, professions, taxes, tithes, measures, and so on; but also some more ordinary words,—which Mr. Kittel's dictionary does not explain, because, no doubt, they do not occur in ordinary literature or in the Native vocabularies of the language. It may be hoped that, if he should ever issue a supplement to it, he will examine the edited records, and see what can be done to collate, examine, and explain such expressions: while doing what I can in this direction, I can really do little more than call attention to points which come prominently to my notice in searching for the meanings of words which are not intelligible at first sight; and I cannot undertake to collect all the different variants of Kanarese words which are found in the inscriptions. We still require a grammar of the classical and mediæval dialects, written in English and on European lines.

² Rather curiously, we have *aiḷpriḷa*, with the vowel, in line 23, though line 33 gives *aiḷpriḷa*.

³ *Dyn. Kan. Dist.* pp. 559, 563.

A.D. 1168 to 1181 in records which connect him with the government of the Banavāsi twelve-thousand and other districts.¹ Before them, mention is made of the Western Chālukya king Sōmēśvara IV. (A.D. 1183 and 1189); and before him, of the Kaṣachurya prince Bijjala (A.D. 1145, and 1156 to 1167). A short passage at the end, evidently added at a somewhat later date, mentions a Kādamba prince Mallidēva,² and recorded some grant which he, also, made to the same temple.

The interest and importance of the record centre in the fact that it discloses the name of the person, Ēkāntada-Rāmāyya, who towards the close of the twelfth century A.D. brought about a revival of the worship of Śiva, or a fresh impetus to the Śaiva faith with elaborated and improved rites and practices, which eventually culminated in the establishment of a new sect of Śivabhaktas or worshippers of Śiva, called technically Vira-Śaivas, i.e. "brave, fierce, or strict Śaivas, Śaiva champions," and popularly Liṅgāyats or Liṅgawants, i.e. "those who have the *liṅga* or phallic emblem." The Liṅgāyats—(using the appellation by which all average members of the sect would describe themselves)—are outwardly distinguished from the ordinary Śaivas by the practice of carrying about with them a miniature *liṅga*, usually in a silver box suspended from the neck and hanging about the waist. And the chief characteristics of their faith and practices are, adoration of the *liṅga* and of Śiva's bull Nandi, hostility to Brāhman, disbelief in the transmigration of the soul, contempt for child-marriage, and approval and habitual practice of the remarriage of widows. They are found chiefly in the Kanarese country; their vernacular is Kanarese; and it is due almost entirely to them that this beautiful, highly polished, and powerful language has been preserved, in later times, amidst the constant inroads of Maṛāṭhās from the north. They now constitute about thirty-five per cent. of the total Hindū population in the Belgaum, Bijāpur, and Dhārwar districts.³ In Mysore and the Kōlhāpur State, they number about ten per cent. of the Hindū population. And they are also found, but in smaller proportions, in the districts of Poona, Sholāpur, Sātārā, and North Kanara. Elsewhere, they are constantly met with; but as the result of the migration of isolated families, mostly in connection with trade and manufactures. In the Bijāpur and Dhārwar districts, and possibly in the neighbouring parts of the Nizām's Dominions and Mysore, the sect appears to be still steadily gaining ground. And an interesting internal movement was observable in 1891, when large numbers of the members of it claimed to have themselves entered in the census returns under the designation of Vira-Śaivas, in preference to that of Liṅgāyats, with which they had been content on previous similar occasions.

According to the tradition of the Liṅgāyats themselves, as embodied in their principal sacred writings, the *Basavapurāṇa* and *Channabasavapurāṇa*,⁴ the events which led up to the establishment of the new sect were as follows:—

To a certain Mādirāja and his wife Madalāmbikā, pious Śaivas of the Brāhmaṇ caste, and residents of a place named Bāgewāḍi which is usually supposed to be the subdivisional town of

¹ *Dyn. Kan. Distrs.* pp. 485, 487, 489.

² Probably identical with the Mallikārjuna or Mallidēva, for whom we have dates ranging from A.D. 1215-16 to 1252 (*Dyn. Kan. Distrs.* p. 564).

³ For detailed accounts of them in these districts, with their doctrines, customs, etc., and their divisions into Pure, Affiliated, and Half-Liṅgāyats, see the *Gazetteer of the Bombay Presidency*, Vol. XXI. Belgaum, pp. 149 to 151; Vol. XXII. Dhārwar, pp. 102 to 116; and Vol. XXIII. Bijāpur, pp. 219 to 230.—For a more general account, see an "Essay on the Creed, Customs, and Literature of the Jaṅgama," by Mr. C. P. Brown, in the *Madras Jour. of Lit. and Science*, Vol. XI. pp. 143 to 177.

⁴ Abstract translations of these two works by the Rev. G. Wüth have been published in the *Jour. Bo. Br. R. As. Soc.* Vol. VIII. pp. 65 to 97 and 98 to 221, from which I quote.—In a verse quoted by Mr. Kittel in his *Śabdamanidarpana*, Introd. p. 26, we are told that the *Basavapurāṇa* was finished on Śrāvana kṛishṇa 10, Thursday, of the Saumya *samvatsara*, Śaka-Samvat 1291 (expired). The given *tithi*, however, ended, not on a Thursday, but on Sunday, 29th July, A.D. 1369.—The *Channabasavapurāṇa* appears to have been written in Ś.-S. 1507 (expired), = A.D. 1685-86 (*Jour. Bo. Br. R. As. Soc.* Vol. VIII. p. 221).

At Kalyāṇa, there were two specially pious Liṅgāyats, named 'Halleyaga' and 'Madhuveyya,' whom Bijjala, in mere wantonness, caused to be blinded. Thereupon, says the *Basavapurāṇa*,¹ Basava,— himself leaving Kalyāṇa for a place named 'Saṅgamēśvara,'² —deputed one of his followers, Jagaddēva, to slay the king. And Jagaddēva, with two unnamed friends, succeeded in making his way into the palace and accomplishing his errand,— stabbing the king even in the midst of his court. Civil war ensued. And, the news coming to Basava as he was journeying, he hastened on his way, and, reaching 'Kudali-Saṅgamēśvara,' was there absorbed into the god;³ while Channabasava fled to Uḷvi, in North Kanara, where he found refuge in a cave.

The *Channabasavapurāṇa* gives a somewhat different account.⁴ It places first the death of Basava, who, it says, was absorbed in Saṅgamēśvara in the month Phālguna, falling in A.D. 785, of the Raktākshin *saṁvatsara*, Śāka-Saṁvat 707 (current);⁵ and the only reason that it assigns, is, that news had reached Basava that a certain Prabhu, who was an incarnation of Śiva,⁶ had left Kalyāṇa, and had been absorbed into Śiva in a plantain-tree at Śrīśaila,— leaving it to be inferred that Basava simply followed an example set to him by Prabhu. On the death of Basava, Bijjala appointed Channabasava to the office that had been held by his uncle. After this, the king caused the pious 'Halleija' and 'Madhuveija' to be tied to a rope and dragged about the ground till they died. In revenge for this, Bijjala was slain by two torch-bearers, named Jagaddēva and Bommaṇa. Then Channabasava, who had meantime sent away many Liṅgāyats to Uḷvi under the pretext of celebrating a feast in honour of the god Jaṅgamēśvara, gathered together his horses and men, and left Kalyāṇa to follow and join them. The "son-in-law" of Bijjala started in pursuit. And a battle ensued, in which the pursuers were destroyed, and the king was taken captive. At the advice of Nāgalāmbikā, however, Channabasava restored the slain army to life; and, having impressed upon the king that he should not persecute the Liṅgāyats, as his predecessor had done, but should walk in righteousness, he anointed him, and sent him back to govern his country.⁷

¹ *Loc. cit.* pp. 96, 97.

² Meaning, apparently, the 'Kudali-Saṅgamēśvara' which is mentioned further on.

³ According to Sir Walter Elliot (*Jour. E. As. Soc.*, F. S., Vol. IV. p. 22, note, and *Madras Jour. of Lit. and Science*, Vol. VII. p. 214, note), the place of Basava's absorption is said to be Saṅgam, in the Hungund taluka, Bijapur district, at the junction of the Kṛishṇā and the Malparbbā, where, he added, a depression in the *linga* at the temple of Saṅgamēśvara is still pointed out as the exact spot into which Basava entered. I am not prepared to deny the correctness of these statements. Still, as regards the true identification of the place, the prefix 'Kudali' seems to me to point rather to the historically much more important (see, e.g., *Dyn. Kan. Distr.* p. 445, note 1) Kudali-Saṅgam, at the junction of the Kṛishṇā and the Tuṅgabhadra.

⁴ *Loc. cit.* pp. 219, 220. This part of the narrative is put as a prophecy in the mouth of Channabasava.

⁵ *I.e.*, according to the southern luni-solar system of the cycle, by which the calculation would be made backwards from the time when the *Purāṇa* was written.— The *Channabasavapurāṇa* (Wilson's *Descriptive Catalogue of the Mackenzie Collection*, pp. 312, 313,) gives the month Phālguna of Śāka-Saṁvat 696, equivalent as a current year, to A.D. 773-74, as the date of the absorption of Basava.

⁶ See also *loc. cit.* pp. 71, 72.

⁷ The *Purāṇa* ends with various other prophecies, not connected with the present subject, to the effect that the king, thus anointed, should reign for sixty years from the death of Basava; that then, at a time when the Hoysala kingdom was flourishing, the Turks,— (the original probably has Turushkas),— led by the giant Pitāmbara, born among them by the blessing of Śiva, should come and vanquish Bijjala, destroy Kalyāṇa, kill cattle in the temple of Śiva, erect a mosque there, and build the town of Kalburigi; that the kings of Ānegundi should build the town of Vijayanagara, near Hampi; that Pitāmbara and his house should reign over the land for seven hundred and seventy years; that then there should arise a king named Vasanatāya, who would drive the Turks out of the country and restore Kalyāṇa; that, all the Śaiva saints coming to life again, Channabasava should become the prime minister of this king, and Basava the commander of his forces; and that thus the Liṅgāyat religion should be re-established and greatly increased.— These "prophecies" are, of course, nothing but confused reminiscences of intervening history up to the time when this *Purāṇa* was written (A.D. 1595-96; see page 239 above, note 4).

The Jain account, as given in the *Bijjalārāyacharitra*,¹ puts things very differently. Basava's influence with the king is attributed to the fact that he had a very beautiful sister, whom the king took as a concubine. And the end of Bijjala and Basava is related thus:— Bijjala had marched against and subdued the Kōlhāpur chief, i.e. the Śilāhāra Mahā-maṇḍalīśvara, who must have committed some act of rebellion. During a halt on the way back to Kalyāṇa, a Jaṅgam arrived, sent by Basava, and disguised as a Jain, and presented the king with a poisoned fruit, the mere smell of which caused his death. He had time, however, before dying, to tell his son 'Immaḍi-Bijjala,' i.e. "the second Bijjala,"² that it was Basava who had sent the fruit, and to enjoin him to put Basava to death. Immaḍi-Bijjala accordingly ordered that Basava should be apprehended, and that all the Jaṅgams, wherever seized, should be executed. And, on hearing this, Basava threw himself into a well, and died; while his wife 'Nīlāmbā'³ poisoned herself. Channabasava, however, after Immaḍi-Bijjala's resentment was allayed, presented his uncle's treasures to the king, and was admitted to favour and to a ministerial office at court.⁴

Such are the traditional accounts. There are, however, no apparent reasons for attributing either to the *Līṅgāyat Purāṇas*, of which even the earlier one was written two centuries after the events which it purports to record, or to the Jain poem, any greater historical accuracy than other Hindū works of the same class have been found to possess. And, on the contrary, there are fair grounds for questioning the correctness of the narratives given by them. The *Līṅgāyat* and Jain accounts differ very markedly, and to a far greater extent than can be accounted for on simply the supposition of a representation of true facts from different sectarian points of view. In respect of the circumstances immediately attending the deaths of Bijjala and Basava, even the *Līṅgāyat Purāṇas* are not at all in accordance with each other. The *Channabasava-purāṇa* allots to these events the absurd date of A.D. 785, which is too early by close upon four centuries. Even the Jain poem appears to place them,⁵ not only twelve years before the time, in A.D. 1167, when Bijjala, still alive, abdicated in favour of his eldest son, but also even before the time, in A.D. 1156, marked by the introduction of a reckoning of his own, when Bijjala commenced his independent career. And whereas, if Basava and Channabasava really held the high office that is allotted to them by tradition, we ought to have found by this time a clear mention of them somewhere or other in the mass of epigraphic records that has now come under observation, no allusion of any kind, applicable to either of them, has been obtained, except in the Managōḷi inscription of A.D. 1181 (above, page 9). That record gives us the names of Basava and Mādirāja, both of which appear in the *Basava-purāṇa*, in connection with the foundation and endowment of a *līṅga*-temple, evidently of some considerable size and repute, at Managōḷi in the neighbourhood of Bāgewāḍi, the alleged residence of Mādirāja and birthplace of Basava; and, in doing so, it really seems to give us the original of the traditional Basava who figures in the *Līṅgāyat Purāṇas* and the Jain book. And, in disclosing the facts that the parents of Basava were, not Mādirāja and Madalāmbikā, but Chandirāja of the Kāśyapa *gōtra* and Chandrāmbikā, and that Mādirāja belonged to altogether a different family, namely the Harita *gōtra*, it furnishes further grounds for questioning the correctness of the *Līṅgāyat* tradition, which, indeed, seems but little better than a legend.

¹ *Loc. cit.* p. 97; and Wilson's *Descriptive Catalogue of the Mackenzie Collection*, p. 320.

² This doubtless denotes Śōvīdēva. But there is no epigraphic evidence for calling him Immaḍi-Bijjala.

³ A wife of Basava named Nīlāmbikā, daughter of one of Bijjala's ministers, is mentioned, from "another report," in *Jour. Bo. Br. R. As. Soc.* Vol. VIII. p. 70.

⁴ Sir Walter Elliot has said that Basava's sister, who became the king's mistress, was named Padmāvatī; that it was at Ulvi that Basava drowned himself; and that these events occurred, according to the Jain poem, in Kalivuga-Saṁvat 4255 (expired), = Śaka-Saṁvat 1077 (current), = A. D. 1154-55. But I have not been able to find the authority for these statements.

⁵ See the preceding note.

For the full story that is told in the record now published, reference may be made to the translation, page 252 below; a great deal of it cannot be materially abridged, without detracting from its interest and merits. We have to make allowance for the supernatural agency, the divine birth of the hero as an incarnation of Virabhadra the attendant of Śiva, and the miracle of his cutting off his own head and having it restored to him by his god,—all of which, narrated apparently while the subject of the story was still alive, or at any rate very shortly after his death, illustrates how quickly, in India, real historical events may come to be overlaid with what is purely imaginary and mythical. But, if that is done, the narrative is reasonable and plain, and has the clear ring of truth in it. It shews us the real person to whom the movement was due, and the way in which he started it. And it amounts to this:—

To a Śaiva Brahman named Purushōttamabhaṭṭa, who belonged to the Śrīvatsa gôtra and was an inhabitant of a town named Alande in the Kuntala country,¹ there was born a son named Rāma, who became an ardent devotee of Śiva, and, by the intensity and exclusiveness of his worship of that god, acquired the name of Ēkāntada-Rāmayya.² He visited various Śaiva places of pilgrimage. And eventually he came to Huligere (Lakshmēshwar), where there was a temple of Śiva under the name of "the Sōmanātha of the South,"³ and then to Ablūr, where, in addition to the place being plainly a stronghold of Jainism, there was, as we learn from the other records (pages 213, 232, above), an evidently important and influential Śaiva establishment at the temple of Brahmēśvara. At Ablūr, he got into controversy with the Jains, who, led by one of the village-headmen named Saṅkagaṇḍa, sought to interrupt and put a stop to his devotions. Some wager was made, the terms of it being recorded in writing on a palmyra-leaf, on the result of which the Jains staked their god and their faith. Ēkāntada-Rāmayya won the wager.⁴ And then, as the Jains refused to do what they had pledged themselves to do, namely to destroy their Jina and set up a Śiva instead of it, he himself, in spite of their guards, their horses, their chieftains, and the troops that they sent against him, overturned the Jina and laid waste the

¹ This place may be safely identified with the modern Aland or Alande, the chief town of a tāluka of the same name, in the Nizam's Dominions,—the 'Allund' of the Indian Atlas, sheet No. 57, lat. 17° 33', long. 76° 38'. At the temple of Īṣvara at Nimbargi in the Kalburigi tāluka, twelve miles south of Aland or Alande, there is an inscription with dates in A.D. 1047 and 1098 (*Cara.-Dśa Insers.* Vol. I. p. 92); and the passage of A.D. 1047 speaks of "the country of Alande in the country of Kuntala." It registers the grant of a village named Gudiya-dēvatige in the Gonkanād district of the Alande thousand. This particular village cannot be identified with any certainty; it may be 'Goody,' four miles on the south-east of Nimbargi, or it may be 'Goody,' nine miles on the south-west of Nimbargi. But the Alande thousand is evidently the country round Aland or Alande and Nimbargi. From the entry in the Indian Atlas, the modern name would seem to be Aland. In the titlings, however, of some inscriptions at the neighbouring village of Raddawādi, it is given as Alande in Sir Walter Elliot's collection.

² For the explanation of the prefix to his name, see lines 28, 29 of the text.

³ The temple still exists.—There is another mention of Sōmanātha of Purikara (i.e. Huligere) in an inscription of A.D. 1096 at Baḷagāmi (*P. S. and O.-C. Insers.* No. 166, line 31 f.), which says that it was through the excellent favour of the god Sōmēśvara of the city of Purikaranagara that his son Sōmēśvara or Sōvidēva was born to Sarvadēva, a *Dandadyaka* of the Western Chālokyas king Vikramāditya VI.—It is worth noting that the form of the name in this record is Purikara,—not Pulikara, as given by Mr. Rice (*Mys. Insers.* p. 172), and as it occurs elsewhere. The second *akṣara* is rather indistinct in the photograph: but it is recognisable as *ri*; and the *prasa* or alliteration requires that the consonant should be *r*.

⁴ The record asserts that he cut off his own head, and laid it at the feet of his image of Śiva, which had been brought out of the temple for the purpose of the ordeal; and that, after seven days, it was restored to him by his god, safe and sound, without a scar. And the exact spot on which, according to tradition, this was done, is marked by the next record, F., page 260 below.—The story of his cutting off his head is mentioned in the *Channabazara-purāṇa* (*Jour. Ro. Br. R. As. Soc.* Vol. VIII. p. 198): but the controversy, in the course of which it is said to have been done, is there attributed to a Jain having entered a Śaiva temple without removing his shoes; and the occurrence is located at Kalyāṇa, where, it is said, Rāmayya had gone in order to see Bijjala, whose fame had spread in all directions. The same passage makes Rāmayya quote, in his address to the Jain, an instance of a previous saint, Mahākāla, having performed the same feat at a village named 'Jambur,' and also attributes a repetition of the feat to a subsequent saint, 'Bankideva,' who heard the story of Rāmayya.

shrine, and, as is gathered from subsequent passages, built for his own god, under the name of Vira-Sōmanātha, at Ablūr, a temple "as large," the record says, "as a mountain." The Jains then went and complained to Bijjala, who became much enraged, and sent for Ēkāntada-Rāmayya, and questioned him as to why he had committed so gross an outrage on the Jains. Thereupon Ēkāntada-Rāmayya produced the writing on the palmyra-leaf, and asked Bijjala to deposit it in his treasury, and offered that, if the Jains would wager their eight hundred temples, including the Āneśejjeyabasadi,¹ he would repeat the feat, whatever it may have really been, that he had already accomplished.² Wishing to see the spectacle, Bijjala called all the learned men of the Jain temples together, and bade them wager their shrines, repeating the conditions on a palmyra-leaf. The Jains, however, would not face the test again; saying that they had come to complain of the injury that had already been done to them, and not to wager and lose any more of their gods. So Bijjala, laughing at them, dismissed them with the advice that thenceforth they should live peaceably with their neighbours, and gave Ēkāntada-Rāmayya, in public assembly, a *jayapattrā* or certificate of success. Also, pleased with the unsurpassed daring with which Ēkāntada-Rāmayya had displayed his devotion to Śiva, he laved Rāmayya's feet, and granted to the temple of Vira-Sōmanātha a village named Gōgāve,³ to the south of Maḷagunda in the Sattajige seventy in the Banavāsi twelve-thousand. Subsequently, the record says, when the Western Chālukya king Sōmēśvara IV. and his commander-in-chief Brahma were at Śaleyahalliyakoppa,⁴ a public assembly was held, in which recital was made of the merits of ancient and recent Śaiva saints. The story of Ēkāntada-Rāmayya being told, Sōmēśvara IV. wrote a letter summoning him into his own presence at his palace, and laved his feet, and granted to the same temple the village of Ablūr itself in the Nāgarakhaṇḍa seventy in the Banavāsi twelve-thousand. And finally, the Mahāmaṇḍalēśvara Kāmadēva went and saw the temple, heard all the story, summoned Ēkāntada-Rāmayya to Hāṅgal, and there laved his feet and granted to the temple a village named Mallavaḷli, on the north of Jōgēsara near Muṇḍagōḍ in the Hosanāḍ seventy in the Pānuṅgal five-hundred.⁵

In this account, there is nothing inconsistent with the possibility of others being concerned in the matter and helping the movement on,—for instance, the Basava or Basavarasayya of the Kāśyapa *gōtra*, of the Managōḷi inscription of A.D. 1161, who was a contemporary of Ēkāntada-Rāmayya, and in whom we may find the original of the Basava of the Liṅgāyat *Purāṇas*. And very possibly the Liṅgāyat or Vira-Śaiva sect was actually established, in somewhat later times, by a person named Channabasava. In fact, as regards the first point, though the worship of Śiva languished in some parts of the country, it had by no means died out; and on some other occasion we may go into the history of the Kālāmukha sect, of the various other Śaiva establishments at Baḷagāmi, of the five-hundred *Śaṁśins* of Aihole, of the adherents of the Vira-Baṇaṇḍa doctrine, and of other religious bodies, scattered about all over the Kanarese country, from whom the movement must have received encouragement and support,

¹ This was a celebrated Jain temple at Lakshmēśwar. It is mentioned in also the Guḍigere Jain inscription of A.D. 1076, which says (*Ind. Ant.* Vol. XVIII. p. 59, line 20 f.) that it was founded "in former times," at Purigere, by Kuṅkamamahādēvi, the younger sister of "the Chālukyachakracartā Vijayādityavallabha," which name seems to be used to denote the Western Chālukya king Vijayāditya (A.D. 696 to 733-34).

² The record asserts that, on this occasion, he undertook that, after cutting off his own head, he would even allow his opponents to burn it, and still would recover it.

³ This is the modern 'Gogaw' of the Indian Atlas, sheet No. 42, seventeen miles S. S. E. † S. from Ablūr, in the Shikārpur tāluka, Shimoga district, Mysore. Maḷagunda apparently does not now exist.

⁴ This place cannot now be found in maps, etc., unless it may be identified with 'Sheloli,' near Gārgōḷi, in the Phādthargad subdivision of the Kōḷhāpur State. The word *koppa*, with which the name ends and which occurs frequently in village-names in the Kanarese country, means 'a small village.'

⁵ Muṇḍagōḍ still exists, under the same name, in the Yellāpur tāluka of the North Kanara district, about sixteen miles to the north by east from Hāṅgal. And Mallavaḷli is Malwaḷli, three miles to the south-west from Sivaḷḷagōḍ. Hosanāḍ and Jōgēsara (which was perhaps a temple) cannot be traced.

quite as much as from the Śaiva establishment at the temple of Brahmesvara at Ablur itself. But the present record indicates a crisis in the history of Śaivism, when it was specially exposed to danger from the attacks of the Jains, and, apparently, of some still existing Buddhist influences.¹ It shews plainly that Ēkāntada-Rāmayya was the person who came most prominently to the rescue of the waning worship. And, as it describes Bijjala as simply a *Mahāmaṇḍalēsvara* at the time when, after settling the quarrel between Ēkāntada-Rāmayya and the Jains of Ablur, he made his grant to the new temple of Vira-Sōmanātha which Rāmayya founded there, it places the exploits of Rāmayya shortly before A.D. 1182, in which year Bijjala completed his usurpation of the sovereignty by assuming the paramount titles.

TEXT.²

- 1 Ōm³ [||*] Namas⁴=tuṅga-sīraṣ⁵-chumbi-chaundra-chāmara-chāravē traḷōkya-nagar-
ārambha-mūla-stambhāya Śambhavē || Śrīmad⁶-Gaṅgā-taraṅg-ō-
- 2 chchalita-jāla-kapa-srēṇi-puḥp-āḷi-śōbhā-dhāmān chamchaj-jatā-pallavam-amri(mṛi)ta-
kar-ōdyat-phalaṁ bāhu-śākhā-rāmān Gauri-lat-ā-
- 3 līṅgitam=amara-nutam Śambhu-kalpādrav=ādām Rāmaṅg-ig=artthiyim vāchchhita⁷-
phala-chayamān samitat-ōtsāhadimām || Śrīkaṭham Rāmadēvaṅg-
anuppa(pa)ma-
- 4 ma⁸himamg=igo sampattanedumṇaṅ⁹ nākaṅk-āṅka-maḷi-prakara-maṇi-gaṇa-
srēṇi-śōp-āṁśu-jāla-byākīrṇu-āghri¹⁰-dvay-āḷa m k r i (k r i) t a n = a m a r a - v a r a m
śītaśailē[m*]dra-
- 5 kany-āḷōk-āṁśu-srī-nivāsam sakaḷa-gaṇa-vri(vṛi)taṁ Vira¹¹-Sōmēśan=īśaṁ ||
Chalad¹²-ugra-grāha-vaktra-chchu(chyu)ta-timi-nikar-ātuchchha-puchchh-āgra-g h ā t-
ākūjit-ām-
- 6 bhaḥ-kumbhi-yūtha-prakara-sajaḷa-phūtkāra-hast-ābhri(bhra)-māḷā-miḷitaṁ suti-
ippo(rppu)d=ndyan-maṇi-gaṇa-kirāṇa-sphāra-mukt-āṁśu vēḷāchaḷa-māḷam
- 7 bhū-ramā-maṇḍana-vipula-kaṭidēsa-mudraṁ samudraṁ || Va¹³ || Antaśaṅka-
jaḷachara-nivā[sa*]mum sam[u*]ttuṅga-laharī-nivāsamum=enisi sogayikava

¹ Three records at Kaṇheri in the Thāpa district, of the time of the Rāshtrakūṭa king Amoghavarsha I. (A.D. 814-15 to 877-78), shew that Buddhism was then still a living religion, favoured by the authorities, in Western India (*Ind. Ant.* Vol. XIII. p. 134 ff.; and see *Dyn. Kan. Distrs.* p. 404, Nos. 3, 4 and p. 406, No. 8). The Dambal inscription of A.D. 1095, of the time of the Western Chālukya king Vikramāditya VI., records grants made to viḥḍras of Buddha and Ārya-Tārādēvi at that town, in the Dhārwar district (*Ind. Ant.* Vol. X. p. 185; and see *Dyn. Kan. Distrs.* p. 452). An inscription of A.D. 1098 at Balagāmi in Mysore mentions Nāgiyaka, the *śāśtri* or attendant or house-servant of the Bauddhālaya or Buddhist establishment at that town (*P. S. O.-C. Insers.* No. 167, lines 34, 35; and see *Mys. Insers.* p. 109). And an inscription of A.D. 1129 at the same place mentions that Bauddhālaya again, and tells us that it was one of the five *maḥās* of Balagāmi, the others being establishments of Vaiṣṇavas, Śaivas, worshippers of Brahman, and Jains (*P. S. O.-C. Insers.* No. 178, line 44; and see *Mys. Insers.* p. 90).

² From the ink-impression. A transcription is given in *Corn.-Dēsa Insers.* Vol. II. p. 121.

³ Represented by an ornate symbol. Less ornate symbols are used in lines 61, 81, 90; and plain symbols in lines 80, 90, 98, 101.

⁴ Metre, Ślōka (Anushtubb).

⁵ Read *sīraṣ*.

⁶ Metre, Bragdhark; and in the next verse.

⁷ Read *vāchchhita*.

⁸ This *ākṣara*, *ma*, was perhaps at first omitted, and then inserted in the margin before the beginning of the line. But there are various places in this record, at which the lines begin rather irregularly.

⁹ Read *sampattan=ādām*.—From the *ma* of *Rāmadēvaṅg*, as far as the *dum*, the existing text has been written over something else which cannot be made out. The original passage ended with *paad*; and these two *ākṣaras* were left uncanceled.

¹⁰ Read *vyākīrṇu-āghri*.

¹¹ In the first *ākṣara*, *mī* was engraved and then was corrected into *ri*.

¹² *Id.*, *vachanam*.

¹³ Metre, Mahābragdhark.

- 8 Javapa-samudradim parivri(vri)tav=āda Jambūdvipadi temkalu Nīla-Nishada(dha)-
Himavanta-parvataṅgaḷavalli || Vri¹ || Esegum² pūrvv-āpar-āmbhōnidhi-
mi[ti]-
- 9 vitat-āyamadim siddha-kanyā-visar-ānamg-ōru-kēḷi-śrama-śama-mahimā-kāmdaram
svardhuni-vāḥ-prasar-ōpakshuṇṇa-nānā-[naga-ni]-
- 10 kara-gaḷad-gaṇḍaśail-āḷi-māḷā-visaram prasphāra-śtadyuti-ruchi-nichaya-bhrājitaṁ
[ś]itaśailam || Va I(II) Ā Himagi[ri]ndrada dakṣiṇa-pārśva-va[rtti]-
- 11 y=att=ippa Bhāratavarshadoḷu Kumtāḷa-dēśav=embud=adhika-śōbhe-vett=csevud=
alli || Ka³ || Sogayipud⁴=Alandey=embudu nagaram cheluv=esedu
nāḍev(y)=Ama-
- 12 rāvatigam migil=enisi vibudha-janadiṁd=agaṇita-dhana-dhānya-jala-samri(mri)-
ddhiyin=emḍum || Matta || Prakāṭtak=Amarāvatiyoḷu Suk[ē]siyu[m] Maṁju-
ghōsheyum tām=irbbar=sa-
- 13 kaḷa-vadhū-tatiy=ellam su-kēsiyar=mmamju-ghōsheyar=ttat-puradoḷ || Vri || Adu⁵
nānāvidha-gandhaśāḷi-vanadim savvattakedyāna⁶-nāndanadim pūrana(rṇṇa)-
taṭāka-kūpa-
- 14 sarasī-saṁdōhadim⁷ sāras-ōnmada-bhri(bhri)mgī-pika-kōka-kēki-śuka-saṁgh-ānika-
śākunta-nādadin=ettam gaṇikā-vinōda-kri(kri)ta-vipā-nādadim = e p p a g u m⁸ I(II)
Va I(II) Ant=aparimita-kē-
- 15 dāra-bhūmiyum⁹=apāra-jalāśray-ābhirāmamum bahu-jan-ākīrṇa(rṇṇa)mum=amēya-
gaṇikā-nivāsamum=agaṇita-vanigjan-āśrayamum=enisi śōbhā-nivāsam=āge ||
- 16 Vri || Avataris¹⁰-irddan=alli rajat-āchaladim Girijā-samētam=utsavadoḷo Sōma-
nāthan=akhiḷ-āmara-mō(mau)li-vinaddha-ratna-saṁbhava-k[i*]raṇa-prabhā-paṭa la-
pumja-parāga-padā[bja]n=artthiyim=a-
- 17 vanata-bhāktik-ābhimata-siddhi-phal-ōdaya-kaḷpabhūruham || Ka || Ā¹¹ Sōma-
nātha-pura-saṁvāsitaroḷu brahmapurigaḷo=pi(vi)praroḷ=ā Byā(vyā)sa-Śuka-Vāma-
dēva-Parāśara-Kaṇiḷ-ādi-sadri(dri)śan=o-
- 18 rbban=negaḷam || Ka || Śrīvatsa-gōtran=urbbi(rvvi)dēva-nutam nikhiḷa-vēda-
vēdāṅga-vidam pāvana-charitra-guṇa-sadbhāvam Purushōttamam dpi(dvi)j-
ōttaman=enipam || Kam || Ā viprana sati Śītādēvigav=ā [Sa]tya-
- 19 tapana-satigam guṇa-sadbhāvade Padmāmbike sale pāvana-sacharitre pati-hita-
bra(vra)tey=enipaḷ || Ā dāmpatigaḷ=pala-kālav=anapatyar=āg-irdd=emḍu devasam
n=āputrasya lōkō=sti yemba vēda-vākyama[m*] ti-
- 20 [idu] || Ka I(II) Putr-ārtthav-āgi satya-pavitr-ācharaṇam negaḷda Purushō-
ttaman=āpat-[t*]rāṇan=īśan=emḍu kaḷatr-ānvitan=āgi Śaṁbhuvam pūjisidan ||
Va [II*] Amnegam=itta divija-danuja-vri(vri)mda-vandita-p[ā]dāraviṁda-
- 21 [n=appa] Mahēśvaram Kavilāsa¹²-parbba(rvva)tada ramya-bhūmiyoḷu Kēśava-
Vāsav-Ābjabhavar=ōlagisal=asaṁkhyāta-guṇa-parivri(vri)tan=Umā-sahitam v[o*]dḍ-
ōlagadoḷu sukha-saṁkathā-
- 22 vinōdadiṁdam=ire Nāradan=emba gaṇ-ēśvaran=int-emḍa || Vri || Ohila¹³
Dāsi(sa) Cheṁna Siriyāḷa Haḷāyudha Bāṇan=Udbhaṭar=dēhadoḷ=emḍi baṁda
Maḷayēśvara Kēḷavarājar=ādiy=ā gaibi-
- 23 ka-saukhyamam bisuṭ=asaṁkhyā-guṇam nijav=āda bhakti-saḍ-gēhadoḷ=ill=iralu
samayam=utkaṭav=ādavu(du) Jaina-Bau[d]dharoḷa(I) || Embudum Mahēśvaram
dara-hasita-vadanāravim-

¹ Read vri; i.e., vrittam.² Metre, Kanda; and in the next verse.³ Read sandōhadim.⁴ Metre, Chāmpakamālā.⁵ Read Kaiḷāsa.⁶ Metre, Mahāśrāgdhara.⁷ Metre, Mattēbhavikriḍita.⁸ Read oppagum.⁹ Metre, Kanda; and in the next three verses.¹⁰ Metre, Utpalāmālikā.¹¹ I.e., kanda.¹² Read sarva-arttuk-ōdyana.¹³ Read bhūmigum.

- 24 dan-āgi Virabhadranam nīm manushya-lōkadoḥ nīm-amśadoḥ-orbvi(rbba)nam
puṭṭisi para-samayagaḥ nīyāmis-eimbudum Virabhadranam Purushō-
- 25 ttama-bhaṭṭargge svapnadoḥ-tāpasa-rūpadim bāndu putram para-samaya-
nīyāmakam nimago puṭṭugum=e[m*]du mattam¹=iint-emda || Ślōka ||
Jaina²-mārggēshu yē yā-
- 26 tā bahavō dakṣiṇāpathē tē dūshitā bhavanu sarvvō Rāmēṣa tava sūnuṇa ||
Va || Endu va(pa)rama-prasādam-māḍi pōpudum Purushōttama-bhaṭṭaru
- 27 kri(kri)t-ārtthar-āgi samtasam-baṭṭu maganam paḍedu jātakarm-ādi-kriyegaḥ
māḍi dēvat-ōd[d*]lēśadim Rāman=e[m*]du pesaran=iṭṭar-Ātanum tanna
dibya(vya)-janm-ānurūpam-ā-
- 28 ge Śiva-yōga-yuktan-āgi nispriha-vri(vri)ttiym chariyisuttum || Kanda ||
Ēkāgra³-bhakti-yōgadin-ēkākiy=enalke samdu Śivanam pirid=app-ēkāntadoḥ=
ārādhi-
- 29 siy-Ēkāntada⁴-Rāman-emba pesara[m*] paḍadam || Vri || Satata⁵ samdu
Śiv-āgam-ōkta-vividha-kṣhētramgaḥoḥ Śāmbhav-āyatan-ānēka-nadi-nada-prakaradoḥ
Gauri(ri)var-āghridpa-
- 30 y⁶-āśrita-vāk-kāya-manō-nugam chariyisuttum bāndu kaḍam sur-ārechitanam
Dakṣiṇa-Sōmanāthanam=agh-augha-trāsiyam pritiym || Va || Antu bānd=
anavara-
- 31 ta-vinamad-amara-vara-maṇi-maṇi-kirapa-mam⁷jari-ramji t-ā m gh r i y u g m a n = a p p a
Huligerēya Sōmanāthanam-ārādhisuttam-ippudum-ā paramēśara⁸ pratyā-
kṣhav-āgi ||
- 32 Atra ślōka-dvayam || Abbalūru⁹-vara-grāmaṁ gatvā Rāma mam-ājñe(jña)yā [l*]
tatra vāsam kuru svastham yaja mām bhakti-yōgataḥ || Jainai[h*] saha
vivādam cha śaṁkām hitvā ku-
- 33 rushv-attha | sva-śirō-pi paṇam kri(kri)tvā putra tvam vijayi bhava ||
Emdu Sōmanātha-dēvar-besasiḍa-Ēkāntada-Rāmayyan-Abbalūra Brahmē-
śvara-sthānudaḥ¹⁰ nispri(spri)ha-vri(vri)ttiymdam-ire || Ka || (ll)
- 34 Yu(u)lid¹¹=aḍḍi-bāndu Jainar-palar=ant-ā Śaṁka-gauḍa-sahitam piridum
chaladim kaivārisidar=ttolagado Jina daivan=endu Śiva-saṁnidhiyoḥ || Va ||
Adam kēḍ-Ēkāntada-Rāmayyam-
- 35 n¹²=ati-krudhdha(ddha)n-āgi Śiva-saṁnidhiyoḥ-anya-dēvatā-stavanam māḍal-āgad=
emdaḍ=aḍa(da)m māḍade nuḍiy[u*]tt-iral=iint-emdam || Vri || Jagaman¹³
māḍuvan-āvan-āvan=adan-ā-
- 36 pat-kā[la]doḥ=kāvan-im mige kōpaṁ tanag-āge saṁharisal-āvam dakṣan-ā
Śāmbhu sarvva-gan=irdd-ante gata-prabhāva-vibhavam saṁsāradoḥ biddu
dāmdngadoḥ bardvu(rddu) tapak[k*]e sārddu
- 37 sukhamam pordd-irppanum dēvanō || Ka || Haran¹⁴=ant-ir-īvan-ē nīm=
aruham mam-kott-iṭ-āv[u*]d-āvudu mun[u*]am Haranoḥ=paḍadar-anēkar=
vvaramam Bāpa-Diniśāla-bhakti-gaṇamgaḥ || Ka || Ene Jai-
- 38 nar-emgu nīm muṇnina hitarara¹⁵ hējal-ēke nīmaya si(śi)ramam
janam-aṣiyal-aridu kott-ātanoḥ-im paḍe nīne bhaktan-ātane dēvam || Ka ||
Enal-Ēkāntada-Rāman Manasijaripug=ittu taleya

¹ Read *mattam*.² Read *Ēkāntada*.³ *Mamajari* was written, and then was corrected into *mamajari*.⁴ Read *paramēśaram*.⁵ Read *satatadoḥ*.⁶ Metre, *Mattēbhavikrīḍita*.⁷ Read *hitaran*.⁸ Metre, *Ślōka* (Anuṣṭubh).⁹ Metre, *Mattēbhavikrīḍita*.¹⁰ Metre, *Ślōka* (Anuṣṭubh); and in the next verse.¹¹ Metre, *Kanda*.¹² Metre, *Kanda*; and in the next three verses.¹³ Metre, *Kanda*.¹⁴ Read *dāgtrideay*.¹⁵ Read *Ēkāntada-Edmayyan*.

- 39 nām paḍodaḍe niv=enag-iva paṇam=ad=ān=ene munid=emdar-Jjinana kittu Śivanam nilipevu || Ka || Ene kuḍuvud=ōleyam niv=enag=em̄d=itt=ōle gom̄ḍu śīramam tām bhō[m*]kenal=aridu kuḍuva paḍado-
- 40 la Śivanam sām̄nidhya-māḍi Rāmam nuḍigum || Vri || Uḍugade¹ Śambhu nīne śaraṇ=em̄nadaḍam manam=anya-bā(bhā)vadoḷ=oḍardaḍam²=i kri(kṛi)pāpa-mukhadim tale pōgaḍe nilk=ad=allad-i-
- 41 rddade Śiva nimna mun̄n-aḍig=uruḷug=enutam kali Rāman=ārd̄ḍu key-giḍad=arid=ikkalum̄rayisidam³ śīramam Śivan=am̄ghriyugmadoḷu || Vri || Are⁴-gayi-gom̄ḍane kittu nōḍidane kūrppam̄g=a-
- 42 luki meyi-gaydanē⁵ seragam pārd̄dane bālge bhaktar=enutam baḷl-āḷu Rāmam sva-kaṁdharamam ohakkene hulla kaṭṭan=ariv-am̄t=aklōsadiṁd=āgaḷ-am̄t=arid=īś-āṁghriyoḷ=i[kki Śam̄kara-]gaṇak[k*]=āna[m*]da-
- 43 vam māḍidam || Ka || Arida⁶ taley=āḷu-devasam baregam meḍadim baḷikkav=ittam Haran=ādaradim tale kaley=illade tirav=āduda lōkav=āl̄i(ri)ye Rāma[m*] paḍadam || Ka || Beḷa-
- 44 g-āgi Jainar=ellam magigi Jina-praḷe(la)yav=em̄budam māḍad-ir=im̄u=eḍ-eragi⁷ kāl-viḍiye māḍade baḷu-siḍil=am̄t=eragi Jinana taleyam muḍidam || Vri || Baḍi⁸-gom̄ḍ=orbbane sokki bālge-
- 45 vanamam kād-āno pokk-ant-iru⁹ kaḍagalu kāpina viraram turagamam sām̄antaram tūḷdu māṁmārppaḍegaḷu¹⁰ Jainara Māri bandud=enutam be[m*]-goṭṭu pōgaḷu Jinam keḍev-a[m̄]nam baḍid=alli kai-ko-
- 46 isidam śrī-Vīra-Sōm̄śanam || Vri || Adan=ellam neḷe pōgi Bijjana-mah̄ipālame Jainarkkaḷ=urkkavadiṁ¹¹ pōḷdu virōdhav-āgo piridum dūrut-iralu kōpa-durmmadan=ā Bijjana-bhūbbuḷam¹² mun̄isinim
- 47 Rām̄aiyanam¹³ kaṁḍu nin=idan=anyāyaman=ēke māḍidey=enal=koṭ[t*]=ōleyam tōḍidam || Ka || Avar¹⁴=itta yōley=ide nin=avadharisavud=ikku nimna bhām̄dāradoḷ=im̄-
- 48 n-avar=od̄ḍav=iraliy=inn=od̄ḍuvud=ārppaḍe nimna munde Jinaram palaram || [Va*] || Ant=appaḍ=i taleyan=arid=avara kaiyoḷ=od̄[d*]juv̄n=avar=adam sut̄tim-balikav=ām̄ paḍ[u*]ven=enag=Ānc̄eḷḷeya-basa-
- 49 di m[u*]khyav=āgiy=em̄-nuḷuva basadi¹⁵ Jinaram palaran=od̄ḍuvud=ene Bijjana-rāyam nām=i kantukamam nōḍuvav=om̄du¹⁶ basadigaḷa paṁḍita-rumam Jainavam¹⁷ karadu nim-ā(a)ppaḍe

¹ Metre, Champakamālā.

² For the sake of the metre, either *oḍardaḍam* must be pronounced as if it were written *oḍardaḍam*, or else we must read *oḍardaḍam*, which gives exactly the same meaning. Otherwise, the last syllable of *oḍardaḍam* remains short, and the metre is violated.

³ Read *ikkal=drayisidam*.

⁴ Metre, Mattōbbavikṛiḍita.—In what follows, read *gdy-gom̄ḍane*. *Gdy* is for *gḍya*, = *ghāya*, 'a wound.' For *are-gdy*, see *ara-gḍya*, under *ara*.

⁵ Read *mei-gdydanē*.

⁶ Metre, Kanda; and in the next verse.

⁷ The *pr̄da*, or alliteration of the consonant of the second syllable of each *paḍa*, is violated here. And the metre is faulty in the next word.

⁸ Metre, Mattōbbavikṛiḍita; and in the next verse.

⁹ Read *iralu*.

¹⁰ Read *mārppaḍegaḷu*. And see under *mār*, = *mār* (2).

¹¹ Read *urkkavadiṁ*. The *pr̄da* is violated here.

¹² The second syllable, *dh̄a*, was at first omitted, and then was inserted, rather minutely and indistinctly, above the line.

¹³ Read *Rām̄aiyanam*.

¹⁴ Metre, Kanda.

¹⁵ Read *em̄t=adr̄m-basadiya*.

¹⁶ Read *oḍḍuvav=om̄du*.

¹⁷ Read *aiśarumam*.

- 63 Amt-ā Tailapadēvaṃge Satyāśrayadēvan-emba magam puttidaṃ tat-tanayaṃ
Vikramadēvaṃ tatad¹-anujaṃ Daśavarimadēvaṃ²-ātana magam Jaya-
siṃgarāyan-ātana magam-Āhava-
- 64 mallan-ātana magam Tribhuvanamalla-Permādirāyan-ātana magam Bhū-
lōkamal[ī*]a-Sōmēśvaradēvan-ātana maga[m*] pratāpachakravarti-Jagadēka-
mal[ī*]an-ātana tam[m*]am Trailō-
- 65 kyamalla-Nūrmmaḍi-Tailapan-ātana magam Tribhuvanamalla-Sōmēśvars-
dēvan-ātana parākrama-prabhāvam=em̄t-em̄daḍe || Vri || Kōḍ³.u||=ngra-
madēbhav=om̄d-eraḍ=enal[k]=em̄pattuv=od-āg-iral⁴=kōḍ=i-
- 66 t̄t=ānade taṭtu kādi geldaṃ⁵ kōḍ-illad=om̄d=āneyim̄ nādaṃ biḍan=ibhaṃgaḷaṃ
turagamam̄ Sōmēśvaraṃ billamaṃ nōḍalk=ā Kaḷachū(chu)ryya-
vaṃśaman=adaṃ nirmūjavam̄ māḍidaṃ || Vri || Da(dha)-
- 67 re⁶ niśāpatnav=āgaḷu siri nija-vasa(sa)dim̄ sa[m*]d=udārakke t̄an=āgarav=
āgaḷu kirtti dik-pāḷaka-nikara-mukh-ādēśav=āgaḷu jayā-saundari niccha[m*]
tōḷa bālaṃ sege-vidid-ire sāmrājyamam̄ tāḍidaṃ du-
- 68 rddhara-sauryaṃ Vira-Sōmēśvaran-ahita-vadhū-nētra-nirēja-sōmam̄ || Am̄ndha-
tamav⁷=enipa Kaḷachuryy-āmdham̄ masuḷalke tam̄na tējaḍe dhareg-
anubandham̄ tam̄noḷe sale sam̄mam̄-
- 69 dhise Chāḷ[u*]kya-rāya-Sōmam̄ negaḷdaṃ || Va || Ant-ā Tribhuvanamalla-
Sōmēśvaradēvaṃ sakaḷa-chamūnātha-sirōmapiyam̄ Chāḷukya-rājya-pratiśṭā-
pakan⁸=appa ku-
- 70 māra-Bamaiyam̄num̄⁹ tānu[m*] Seleyahaḷ[ī*]iya-koppadoḷu sukha-
saṃkha(ka)thā-vinōḍadin=irdd=om̄du devasaṃ dharmma-gōshṭi(shṭhi)yoḷ=irdu
purāta[na]-nūta[na*]r-appa Śiva-bhaktara gu-
- 71 pa-stevanam̄-māḍuttam-ird-Ēkāntada-Rāmayyaṃgaḷ=Ab[b*]alūral=iddalli Jainar-
ellam̄ neradu bam̄du mahā-vivādam̄-māḍi n[ī*] taleyan=aridu-kom̄du
Śivana kaiyoḷ=paḍadey-appaḍe Jina-
- 72 nan=odeḍu Śivanam̄ pratiśṭe(shṭhe)-māḍuv=em̄d=odḍaman=odḍiy=ōleyam̄
[ko]t̄tad=avaru koṭṭ=ōleyam̄ kom̄du tam̄na taleyan=aridu-kom̄du Śivaṃge
pūje māḍi baḷik=ā taleyam̄ yōḷu-
- 73 devasaḷo munnin-ante taleyam̄¹⁰ po(?)le(?)-vilav-antu paḍeḍu Bij[ī*]apa-
dēvana kaiyyaḷu jaya-patravaṃ pūje-sabitam̄ koṇḍudumaṃ Jinanan=odeḍu
basadiyan=aḷidu bisu-
- 74 t̄u nelanam̄ kha[m*]ḍisi¹¹ Vira-Sōmanātha-dēvaram̄ pra[ti]shṭhe-māḍi Śiv-āgam-
ōktav-āge parbba(rvva)ta-pra[mā*]ḍada dēgulaṃam̄ trikūṭav-āge māḍisidar=
embudaṃ k[ā]ḷdu Tribhuvanamaḷ[ī*]a-Sō-
- 75 mēśvaradēvaṃ viśmayam̄-bi(ba)t̄tu nōḍuv=art̄hiyim̄ binnavattaleyam̄ barayisi
barisiy=avarana=idi[r*]-goṇḍu taṃnam̄¹² maneg=oda-goṇḍu pōgi piriduṃ
satkāradiṃ pūji-
- 76 si śrīmad-Vira-Sōmanātha-dōḍēvara¹³ dēgulada māṭa-kūṭa-prākāra-kham̄da-sputita-
jinn-ōdhārakkam̄¹⁴ dēvara aṃgabhogā-raṃgabhogā-naivēdyakkam̄ Chaitra-

¹ Read *tad*.² The *va* of the third syllable was at first omitted, and then was inserted above the line.³ Metre, Śārdūlavikrīḍita.⁴ Read *embattuv=odḍ-āg-iral*.⁵ To suit the metre, this word must be pronounced *geldam̄*.⁶ Metre, Mahāragdhara. In the second word, read *niśāpatnav*.⁷ Metre, Kanda. Read *andhatamav*.⁸ Read *pratiśṭāpakanam̄*.⁹ Read *Bamayyaṃgaḷ*.¹⁰ This word seems to be an unnecessary repetition.¹¹ Or perhaps we should read *midisi*.¹² Read *taṃna* or *taṃnaya*.¹³ Read *dēvara*.¹⁴ Read *sp̄h̄ita-j̄t-py-ōdhārakkam̄*.

- 77 pavitra-vasantôtsav-âdi-pa[r*]vvaligav=annadâna-vidyâdânakka[m*] Banavase-
panichhâsirada¹ ka[m*]paṇam Nāgarakhamḍav-eppat[t*]ar=olagaṇa
Ab[b*]jalūran=â dēvargg=â vūr=âga-
- 78 lu-bēlkuv=emdu parama-bhaktiyim=â ka[m*]paṇa[da] manneya Mallidēvanam
mu[m*]d-iṭṭ=â vōra mēlālike-manneya-sumka damḍa-dōṣha-nidhinikshēpa-
sahitav-âgi Êkānta-
- 79 [da*]-Rāmāyā[m*]gaḷa kālām karchohi pūrvva-prasiddha-simā-sahitam²
tribhōga-sahitam dhārā-pūrvvakam-māḍi Pā(pa)ramēśvara-dattiy-āgo(gi) tābra-³
śāsanamam koṭ[t*]=āneyan=ēli(ri)si me-
- 80 rayisi parama-bhaktiyim pratipālisidam [[*] Om [[*] Śrīkamṭha-⁴
padāmbujaman=anākūḷa-chittadoḷe pūjipam Śiva-samaya-prākāran=ēja(ni)si aale
nega[d=Êkāntada-Rāman-Iśa-
- 81 bhakti-prēmam || Om [[*] Śrīyam⁵ di[r*]ggā-āyavam kirttiyan-anudinavum
māḷke gīrvvāpa-vri(vri)māda-jyāyam śrī-Vīra-Sōmam vidhri(dhri)ta-himakaram
Kāmadēvaṃg-udāra-śrī-yuktam-
- 82 g=Adrijā-sasmita-sita-tara-ālōla-vistāra-lilā-nēy(tr)-āḷōk-ōddha(?)ta-śrī-lalita-ra t i - k a | ā-
lāya-sailōsha-vēsham || Svasti Samadhiḡatapaṃchamahāśabda-mahāmam-
- 83 ḍalēśvaram Banavāsi-pūrvvar-âdi(dhī)śvaram Jayanti-Madhukēśvara-dēva-labha-
vara-prasādam vidvaj-[j*]an-ārhladam⁶ Mayūrava[r*]mma-kula-bhōṣaṇam
Kādamba-kaṇṭhīravam kadana-prachanḍam sāha-
- 84 s-ōttu[m*]gam kaligal=anākūḷa(sa)m satya-Rādhēyam śaraṇāgata-vajra-paṃjara[m*]
yāchaka-kāmadh[ō*]nuv=ity-akhiḷa-nām-āvali-sahitan=appa śrīman mahā-⁷
maṇḍalēśvara[m*] Kāmadēv-arasa-
- 85 r=Pānumgal[l*]-ainōḡavam⁸ dushṭa-nigraha-śiṣṭa-pratipālanadin=āḷuttam-irdd=
Abbalūra Vīra-Sōmanātha-dēvaram baṃdu kaṇḍa Rāmāyāmaḡaḷu Śiv-
āgavā(ma)-vidhā-
- 86 nadim māḍisida parbba(rvva)t-ōpamānam=appa dēgulamam kaṇḍ=avaru māḍida
sāhasamam sa-vistara[m*] kēḷdu mechechi parama-prītiyim=ōḍa-goṃḍu pōgi
- 87 Pānumgalla neleviḍinoḷ=pradhānaru[m*] tānum Madukoya-maṇḍalimka⁹-sahitam
sukha-samkathā-vinōḍadi[m*] kuḷḷirddu parama-bhaktiyim Vīra-Sōmanātha-
- 88 dēvargge Pānu[m*]gall-ainōḡar¹⁰=olagaṇa kampaṇam Hosanāḍ-eppattar=olage
Muṇḍagōḍa samipada Jōgēsaraḍim baḍagaṇa Mallavāḷiy-ēmba grāmamam
prasiddha-si-
- 89 mā-sahitav-âgi tribhōg-ābhyanāram namasyam-māḍiy=â dēvara dēgulada
khaḍḍa-spūṭita-jīrun-ōdhārakam¹¹ dēvar=amgabhōga-raṃgabhōga-naivēdya[kkam*]
Chaitra-
- 90 pavitra-vasantôtsav-âdi-parbba(rvva)galgam=anna-dānakka[m*]=emdu Rāmāyāmaḡaḷa
kālām karchi dhārā-pūrvvakam-māḍi parama-bhaktiyim koṭṭu dharmmamam
pratipālisidam [[*] Svasty=astu Om ||
- 91 Int=ī dharmmaṃgalaṃ pratipāliyisidavaru¹² śrī-Vāraṇāsi Prayāge Kurakshētra
Argghyatirṭha Śrīparvat-âdi-puṇya-kabētrādalli sāyira kavilegaḷa kōḍum
- 92 koḷaguvam honnoḷ=kaṭṭisi chatu[r*]vvēda-pāragar=appa sa[u*]-brāhmaṇarggo¹³
sūryyagrahaṇa-sōmagrahaṇa-bya(vya)tipāta-sa[m*]kramaḡ-[ā*]di-p u ṇ y a - k ā l a d o ḷ =
vidhi-yuktav-āgo koṭṭa

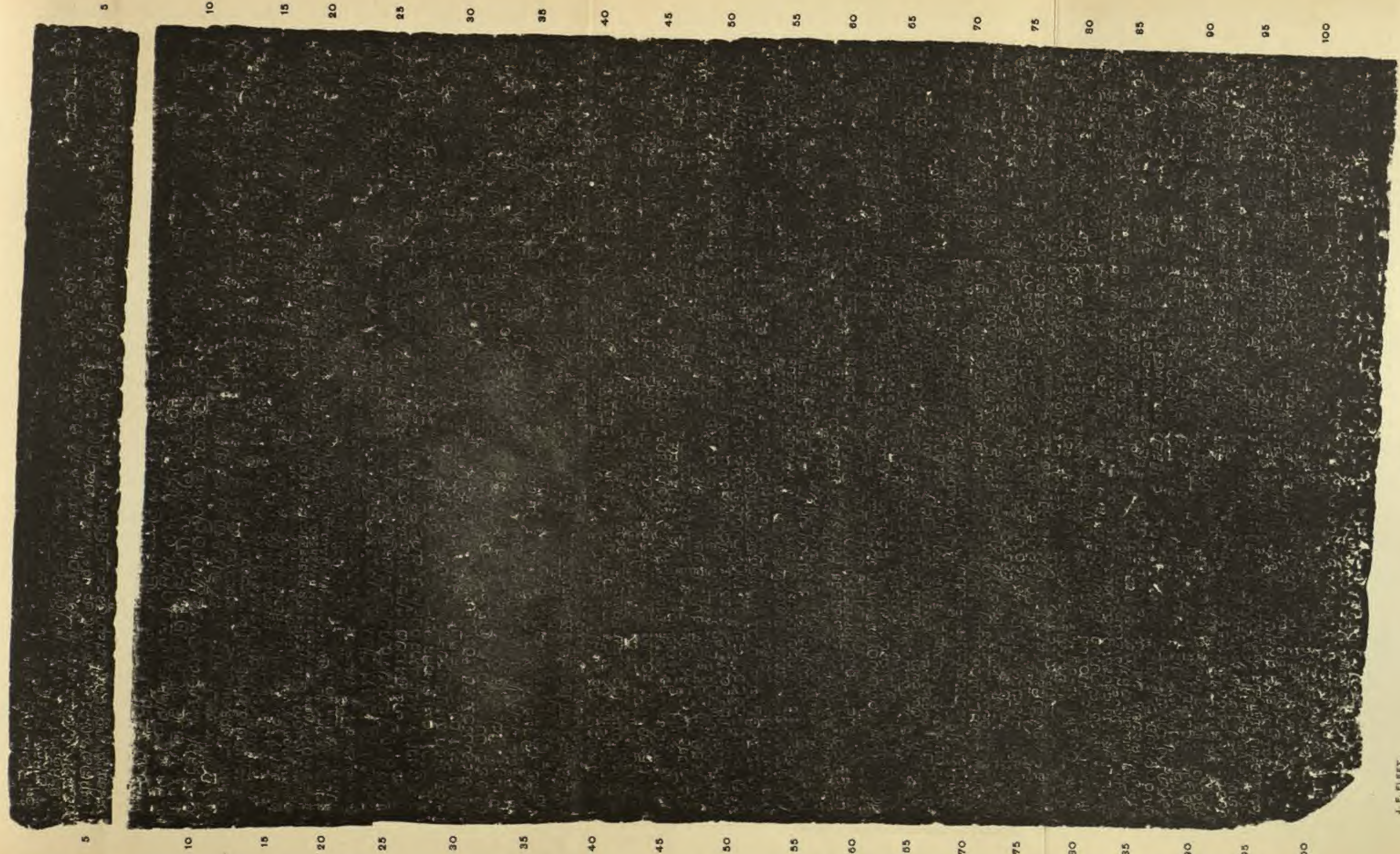
¹ Read *pavitrachāsirada*.² The syllable *sa* was at first omitted, and then was inserted above the *nd* of *śand*.³ *Le., tāmbra, for tāmbra.*⁴ Metre, Kanda.⁵ Metre, Saṅgharā.⁶ Read *dhādam*.⁷ Read *śrīman-mahā*.⁸ Read *aynōḡam*.⁹ Read *maṇḍalika*.¹⁰ Read *aynōḡar*.¹¹ Read *spūṭita-jīrun-ōdhārakam*.¹² Read *dānakka*.¹³ Read *pratipālisidavaru*.¹⁴ The syllable *āma* was at first omitted, and then was inserted above the line.

- 93 pa(pha)lavam paḍavaru i dharmavan-aḍavar-ā Gaṅge Vāraṇāsi Kuru-
kshētra-Prayāg-ādi-punya-kshētramgaḷo-ā kavilegaluvam brāhmaṇavaravam koṇḍa
pāpamam paḍavar-ly-arttha-sam-
- 94 dēhav-ill=embudam munnam¹ Mann-vākyamgaḷu(la)m pēḷga[m*] || Ślōka ||
Bahubhir²=vvasudhā bhuktā rājabhiḥ Sagar-ādibhiḥ yasya yasya yadā
bhūmis=tasya tasya tadā pa(pha)lam || Gaṇyamte pāmva(sa)vō
- 95 bhūmēr-gaṇya[m*]tē vri(vri)shṭi-bimḍavaḥ na gaṇyatē vidhātr-āpi dharmma-
samrakshaṇē phalam || Sva-datt[ā*]m para-datt[ā*]m vā yō harēta
vasumḍharām | shashṭhir-vvarsha³-sahasrāṇi viśṭhāyam jā-
- 96 yatē krimiḥ || Karmaṇā manasā vāchā ya[b*] samartthō=py=upēkshatē |
sabhya(bhya)s=tath-aiva chāmḍāla[h*] sarvva-dharmma-bahishkri(shkri)taḥ ||
Kulāni tārayēt-karitā sapta sapta cha sapta cha | adhō=rapā-
- 97 tayēt=dhartā sapta sapta cha sapta cha || Ślōka || Apī Gaṅg-ādi-
tirthēshu hantur-gām=athavā dvijam nishkriti⁴ syān=na d[ē*]vasva-
brahmasva-haraṇ[ē*] nri(nri)ḥ || Sāmānyō⁵=yam dharmma-sētu=
- 98 nripārṇām⁶ kālō-kālō pālanfō bhavadbhiḥ sarvvān-ētān⁷ bhāvita(na)ḥ
pārththavēndrā⁷ bhūyō-bhūyō yāchatō Rāmachandrap || Svasty=astu
maṅgaḷam cha | śrīś=cha || Ōm
- 99 Ōm [||*] Haranō⁸=tavanidhiy-amt-am darav=urav-ill=enisi paḍeda dēgulavam
Puraharana Kaiḷāsad-amt-ire virachisidam Śambhu-bhakti-dhāmam Rāmam ||
Vri || Dēgulak⁹=endu bhakta-
- 100 janav-ādaradind=idir-erdda koṭ[t*]aḍa(da)m hāgavan=āḍaḍam kaḷadu-kolḷade
bēḍade nāḍe dve(dai)nyadim pōgi nri(nri)pālarām Śivan=anugrahav=
akshayav-āge māḍidam dēgula[va]m Har-ādr[i]g=on[e]-
- 101 y-āg-ire Rāman=id-ēm kri(kri)t-ārtthanō || Ka || Kēśavarāja¹⁰-chamūpam
śāsanavam pēḷdan=amt=adam tirdi nirāyāsane baradan¹¹=śāna dāsam
Śiva-charapakamaḷa-śarapam Sarapam || Ōm [||*]
- 102 Svasti Śrīmatu-Hara-dharapī-prasūta-Mukkamṇa-Kādamba-[vaṇṇa*]ram Bana-
v[ā]s[ī]-puravar-ādhiśvararum śrī-Madu(dhu)kanātha-dēvara dibya(vya)-śrī-pāda-
- 103 padm-āradhakara¹² || Mal[l*]idēvarāyarum ||¹³ Nāgarakha[m*]ḍeya
. rige-nāḍumam
- 104 koṭṭaru ||

TRANSLATION.¹⁴

Om! Reverence to the god Śambhu (Śiva), who is made beautiful by a *chaurī* which is the moon that lightly rests upon his lofty head, and who is the foundation-pillar for the erection of the city of the three worlds! May that tree of paradise which is Śambhu, praised by the gods,— which is the abode of the beauty of clusters of flowers which are the rows of drops of

¹ Read *munnam*.² Read *shashṭi-carsa*.³ Read *stuv-āripṭṭam*.⁴ Metre, Kanda. The metre is faulty in the third *pāda*.⁵ Metre, Utpalamālikā.⁶ Read *drddhakarum*. The following mark of punctuation is unnecessary.⁷ This mark of punctuation is unnecessary.⁸ On previous occasions I have, like others, been accustomed to give in italics, in brackets, words which are not in the original texts, but are necessary to complete the sense and make readable sentences in English; for instance, in the opening verse of this record, the words "the god" before "Śambhu," "his" before "lofty," and "and" before "who." For the future I shall give all such words in common type, without brackets, and shall give in italics, in brackets, only words which are added to explain or supplement the meaning of the original texts, and as to the correctness or suitability of which any doubt may be possible.⁹ Metre, Ślōka (Anshṭubh); and in the next five verses.¹⁰ Read *nishkriti*, for *nishkriti*.¹¹ Read *pdrthichēndra*.¹² Metre, Śālini.¹³ Metre, Kanda.¹⁴ The metre is faulty here.



J. P. FLEET.

SCALE 20

COLLOTYPE BY W. GRIGGS

water thrown up by the waves of the holy river Gaṅgā (*that flows through the coils of his hair*); which has for fresh sprouts his dangling matted hair; which has as its growing fruit the ambrosia-rayed moon (*on his forehead*); which is pleasing with boughs that are his arms; and which is embraced by a creeper that is the goddess Gaurī (Pārvatī),—give to Rāma,¹ in particular, with perpetual activity, an abundance of such fruits as are longed for by a petitioner! May Śrīkaṣṭha (Śiva), who is Īśa (*in the form of*) Vira-Sômēśa, surrounded by all the *Gaṇas*,²—who is adorned by fest in which there are set here and there the numerous crimson rays of the clusters of the jewels in all the tiaras of the multitude of the gods; who is the best of the immortals; and who is the abode of the splendour of the rays of the glances of (Pārvatī) the daughter of (Himālaya) the lord of the mountain of cold,—always confer good fortune upon Rāmadēva, upon him who is of unequalled greatness!

(Line 5)—Round about it (namely Jambūdvīpa) is the ocean, which is met by banks of clouds that are the trunks, blowing out spouts of water, of numerous herds of elephants which agitate the waters by the blows of the tips of their tails that are as efficient in doing so as the shoals of great fish which fall out from the mouths of the fierce monsters of the sea that glide to and fro; from which there rise the rays of many jewels and the lustre of large pearls; which has lines of mountains on its shores; and which is enclosed by the broad hips of the woman who is the Earth. And there, on the south of Jambūdvīpa, which is girt about by the salt ocean which is thus beautiful as being the abode of numerous marine animals and the place of very high waves, among all the Nīla, Nishadha,³ and Himālaya mountains, the cold mountain (Himālaya),—which has vast glens for rest after the fatigue of the great dalliance of love of the crowd of the daughters of the *Siddhas*; which is full of rows and rings of huge rocks falling down from the many piles of mountains that are pounded by the torrent of the waters of (the Mandākinī) the river of heaven; and which is irradiated by the mass of the tremulous lustre of the cold-rayed moon,—is beautiful with a length stretched out so as to measure the eastern and the western oceans.⁴

(L. 10)—In the land of Bhāratavarsha, which lies on the southern flank of that same Himālaya, the king of mountains, there shines, with exceedingly great comeliness, the country of Kuntala; and there there is beautiful the city that is called Alande, full of grace and splendour, and ever esteemed to altogether surpass Amarāvati (the city of the gods) with learned people and with a countless wealth of cattle and grain and water. Moreover:—As is well known, in Amarāvati there are Sukēśi and Mañjughōśhe,⁵ these two; but in that town there is a whole multitude of women, all of them with beautiful hair and sweet voices. It is charming with various plantations of sweet-smelling rice,⁶ with parks and gardens which are

¹ *Is.* to the Rāmayya, or Ēkāntada-Rāmayya, who is the subject of the record. In the next verse he is mentioned as Rāmadēva. He is called simply Rāma again in lines 41, 42, 43, 99, 101.

² The *Gaṇas* are the attendants of Śiva. Mention is made of them again in lines 21 to 23, below. The leader of them was Nārada (line 22); and some of them were deceased or translated Śaiva saints, who are named in the same passage.

³ According to Monier-Williams' Sanskrit Dictionary, Nīla or Nīlādri "the blue mountain," is "one of the principal ranges of mountains dividing the world into nine portions and lying immediately north of Ilāvṛta or the central division," and Nishadha is a similar range "lying immediately south of Ilāvṛta and north of the Himālaya."

⁴ Compare the opening verse of the *Kaṇḍavaśākhā*, which describes Himālaya as reaching to the eastern and the western oceans, as if it were the measuring-rod of the earth.

⁵ These are two of the nymphs of paradise; for the first name, see Kittel's Dictionary. The verse contains a play on the meanings of their names.

⁶ *Gandha-śīli* is explained in Monier-Williams' Sanskrit Dictionary as 'a sweet-smelling kind of rice.' He also gives *mahā-śīli*, 'a kind of large and sweet-smelling rice.' And Hsuen Tsiang mentions the "*Maśīli*-rice; this rice is as large as the black bean, and when cooked is aromatic and shining, like no other rice at all; it grows only in Māgadha, and nowhere else; it is offered only to the king or to religious persons of great distinction, and hence the name rice offered to the great house-holder," (*Life*, p. 100; see also *Records*, Vol. II. p. 82, where it is called "the rice for the use of the great"). The *gandha-śīli* is mentioned again in G. below, line 4, and also in one of the Managāli inscriptions (page 30 above, line 13).

in bloom through all the seasons, with plenty of well-filled tanks and wells and pools, with sounds everywhere of cranes and buzzing bees and cuckoos and ruddy geese and peacocks and numerous flights of parrots and blue jays, and with the music of lutes in the diversions of courtesans. And when it had thus become a place of many charms, as being known to be the site of an infinite number of parks, and pleasing with inexhaustible pools of water, and crowded with many people, and the dwelling-place of innumerable courtesans, and the abode of a countless number of merchants, there came down there, from the silver mountain (Kailāsa),¹ accompanied by Girijā (Pārvatī), with great gladness, the god Sōmanātha (Śiva), who has the water-lilies that are his feet made tawny by the mass of the multitude of the rays that dart forth from the jewels inlaid in the tiaras of all the gods, and who is a very tree of paradise having for the ripening of its fruits the accomplishment of the desires of worshippers who bow down before him in supplication.

(L. 17)—Among the residents of that town of Sōmanātha,² in the Brāhmaṇ quarters, amongst the Brāhmaṇs, there became famous one who resembled those (*well-known*) Vyāsa and Śuka and Vāmadēva and Parāśara and Kapiḷa and others; namely he, Purushōttama, who was called the best of Brāhmaṇs,—belonging to the Śrīvatsa gōtra; praised by (*all other*) Brāhmaṇs; acquainted with all the *Vēdas* and *Vēdāṅgas*; of an excellent disposition through possessing the virtue of pure behaviour. The good wife of that Brāhmaṇ was Padmāmbike, of pure behaviour, devoted to her husband, who by her virtuous disposition caused herself to be likened to both Sītādēvi (the wife of Rāma) and the wife of that (*well-known*) Satyatapas(?).³ And, that husband and wife having remained for a long time without offspring, one day, having come to know the saying of the *Vēda* that “there is no heaven for him who has no son,”⁴ the famous Purushōttama, who practised truth and purity, did worship, together with his wife, to Śaṁbhu, in order to obtain a son, saying “Īśa is the protection from misfortune.”

(L. 20)—At that same time, when Mahāśvara (Śiva), whose feet, resembling water-lilies, are worshipped by the crowd of gods and demons,—with Kēśava (Viṣṇu) and Vāsava (Indra) and Abjābhava (Brahman) in attendance upon him, and surrounded by countless *Gaṇas*, and accompanied by Umā (Pārvatī),—was enjoying the delight of an interchange of pleasing conversations in royal *darbār* in a delightful part of the mountain Kailāsa, Nārada, the leader of the *Gaṇas*, spake thus:—“While Ōhila, Dāsa, Chenna, Siriyāḷa, Halāyudha, Bāṇa, Udbhaṭa, and Malayēśvara who came here in human form, and Kēśavarāja,⁵ and innumerable other *Gaṇas*, resigning the happiness of earthly life, have been dwelling here in this

¹ Hsien Tsiang mentions a “silver mountain,” and appears to place it in the country of O-ki-si, somewhere on the north of the Himalaya range: he says—“this mountain is very high and extensive; it is from this place that the silver is dug which supplies the Western countries with their silver currency” (*Life*, p. 36).

² The text perhaps means to say that Alande was also known by the name of Sōmanāthapura.

³ The *akṣara* before the *tya* at the end of line 18 is small and imperfectly formed, and is almost quite illegible. I can only conjecture that it is *sa*. Satyatapas appears to be “a *Muni* who was once a hunter but, after performing severe austerities, obtained, as a boon from Durvāsa, that he should become a great sage and saint.” But it is usually Sītā and Arundhatī (wife of Vasishṭha), who are quoted as patterns for wives to imitate.

⁴ We seem to have here some well-known proverb. *Lōka*, ‘world,’ must stand for *paralōka*, ‘the other world, heaven.’—For a very similar expression, Prof. Kielhorn has referred me to *aputradām kila na santi lōkād ūbhād* (*Kaddambari*, Peterson’s edition, p. 61, line 14),—words which the queen heard at a recitation of the *Mahābhārata*.

⁵ The reference here is to various famous Śaiva saints, most of whom appear to be mentioned in the *Basava-purāṇa*.—Mr. H. Krishna Sastri has obliged me with other references for some of these persons: for Siriyāḷa (in Kanarese) or Śruttonḍanāyanaṇṇar (in Tamil) the fourteenth *dēśa* of the *Vṛskabhedraṇṇajaya* of Shadākahari, and also the Tamil *Periyapurdāṇam* (prose version, Madras edition, p. 217 ff.), with the difference that Siriyāḷa is here represented as the son of Śruttonḍa, and not identical with him, as asserted in the other work; for Halāyudha, the fifteenth *dēśa* of the *Vṛskabhedraṇṇajaya*, which incidentally mentions also Dāsa and Chenna (verses 4, 6, after the introduction); and for Malayēśvara (in Kanarese) or Śēraṁṇa-Perumāḷ (in Tamil), the *Periyapurdāṇam*, p. 220 ff., which says that, when ruling at the town of Koṇḍugōḷḇ, he became a

especial excellent abode of faith, the congregation (of *Śaivas on the earth*) has been afflicted among the Jains and Buddhists." On his speaking thus, Mahēśvara, with a smile on his face that resembled a water-lily, said to Virabhadra—"Do thou, in the world of men, beget a man with a portion of thyself, and then put a stop to those hostile observances." And thereupon Virabhadra came in a dream, in the guise of an ascetic, to Purushōttamabhaṭṭa, and said "There shall be born to thee a son, who shall suppress hostile observances;" and he further said "Those many people, in the region of the south, who have trodden in the paths of the Jains, all of them shall be put to shame, O master!, by thy son (*who shall be called*) Rāma." Having thus spoken and having manifested great graciousness, he went away. And Purushōttamabhaṭṭa, full of content at having succeeded, obtained a son, and performed the birth-ceremony and other rites, and bestowed the name of Rāma in accordance with the bidding of the god.

(L. 27)—And while he (Rāma), having become imbued with meditation on Śiva in a manner suitable to his divine birth, was practising observances with strict indifference to other things, it came about that, through the intensity of his devotion which was directed entirely to one object, he was called one who had one sole aim; and, having worshipped Śiva with great exclusiveness, he acquired the name of Ēkāntada-Rāma. And in the course of practising observances, with speech and body and mind always devoted to the feet of (Śiva) the lord of Gaurī (Pārvatī), at various sacred places prescribed by the Śaiva traditions and on all the numerous great and small rivers where there are altars of Śaṁbhu, he came and beheld with joy the Sōmanātha of the South,¹ honoured by the gods, who drives away all sin. And when, having thus come, he was worshipping that Sōmanātha of Haliḡere, whose feet are beautified by the cluster of the rays of the jewels in the tiaras of the greatest of the gods who unceasingly bow down before him, that supreme lord became manifest, and said,—(Here are two *ślohas*)²—"Go, O Rāma!, at my command, to the excellent village of Abbalūru, and take up thy abode there at ease, and sacrifice to me with strict devotion; and, without any apprehension, enter into controversy with the Jains, and wager thy head; and be victorious, O son!"

(L. 33)—And when, on the god Sōmanātha having thus given his commands, Ēkāntada-Rāmayya was abiding, with complete indifference to other things, at the shrine of the god Brahmēśvara of Abbalūru, some of the Jains, together with that Saṅkagaunḡa,³ concerted together, and came to obstruct him, and with great resoluteness persistently sang the praises (of *their own god*) in the proximity of Śiva, saying "Jina is the (*true*) divinity." When he heard that, Ēkāntada-Rāmayya became very full of wrath, and said "It is forbidden to praise any other deity in the proximity of Śiva:" but, refusing to desist, they continued vociferating; and then he spake thus:—"Who is it that creates the earth?; who is it that protects it in the time of calamity?; and further, who is it that is able to destroy it, when his anger becomes great? : it is that same Śaṁbhu; and, in the face of the existence of him, who pervades everything, how can he (Jina) be a god, who came by chance into the world, and lived⁴ in bewilderment, and applied himself to practising austerity, and (*only thus*) attained happiness? : does your *Arhat* bestow gifts as Hara (Śiva) does?; has he ever given even ever so small a thing?; (*it is*) from

follower of the famous Śaiva devotee Sundaramūrtināyaṅār (see *id.* pp. 1 to 51), and visited various Śaiva shrines in the south, and eventually followed Sundaramūrti on horseback to Kailāsa, and which, in connection with the same story, mentions a certain Bāpa or Bāpabhadra as a musician who received presents from Sōramāg on the recommendation of the god at Madura.

¹ I.e. Sōmanātha, (*sc.* Śiva, in that form) of Haliḡere (Lakṣmēśwar), who is mentioned in the next line.—See page 243 above, note 3.

² Thus in the original, by way of parenthesis; like the *śaḡḡas*, 'prose,' *ḡanda*, 'verse,' and *ḡitta*, 'metre,' which also we have here and there.

³ I.e. "together with Saṅkagaunḡa, one of the village-headmen of that place."

⁴ *Bardā* seems to be a form of the past participle of *ḡaḡ*, 'to live,'—a root from which we have *ḡardā*, *ḡaddā*, 'increase, greatness, etc.'

Hara (*that*) in former days the devout Gaṇas Bāṇa and Diniśāla, and so many others, obtained boons." On his having thus spoken, the Jains said—"It may be so !¹ but why dost thou simply talk of former worthies ?; cut off thine own head, under such conditions that all people may know of it, and offer it to him, and get it back from him, (*and then we will admit that*) thou art indeed a pious man and he is indeed the god."

(L. 38).—When they had thus spoken, Ēkantaḍa-Rāma said "If I offer my head to (Śiva) the foe of Love, and obtain it back, what is the wager that ye will pay to me ?;" whereupon they replied, in anger, "We will pluck up our Jina and set up (*an image of*) Śiva." Then, saying "Give me (*it in writing on*) a palmyra-leaf," and taking the palmyra-leaf that they gave, Rāma brought (*his image of*) Śiva into the presence (*of the Jains*) at the place where he was to straightway cut off his head and make an offering of it, and spake thus:—"If I have ever not said that thou alone, O Śāmbhu !, art my protection without fail, and if my thoughts have ever gone astray after other gods, my head shall not go from me by the edge of this soimitar;² but, otherwise, O Śiva !, let it roll down before thy feet:" and, thus speaking, the brave Rāma, with a loud shout, and with an unfaltering hand, set himself to cut off his head and lay it at the feet of Śiva. While the disciples were saying "Surely he inflicted but a small wound; he drew the sword and thought, indeed, to do a bold thing, but then he became afraid and has preserved his body unhurt; he must have devised some mischief to the sword (*blunting it, so that it shall not wound him*)," Rāma, that man of ability, quickly and instantly cut through his own neck with as little difficulty as if he were shearing through a bundle of grass, and placed (*his head*) at the feet of Īśa (Śiva), and caused joy to the attendants of Śāmkara (Śiva).

(L. 43).—After the severed head had been exhibited in public during seven days, Hara kindly gave it back: the head became sound again without any scar; and Rāma received it back, to the knowledge of all people. In much perturbation, all the Jains, in great distress, bowed down on the ground and seized his feet, imploring him to abstain from destroying their Jina; but, refusing to abstain, he fell on it like a thunderbolt from a clear sky,³ and broke the head of the Jina. Just as a wild elephant in rut plunges into a grove of plantain-trees, and, though alone, sweeps everything away before him, so he, putting forth his strength, scattered the heroes who guarded it, and the horses, and the chieftains, and, while the opposing ranks of the Jains, crying out that Māri (the goddess of plague or death)⁴ had come upon them, were running away in flight, he beat the Jina till it fell; and there he made them accept the holy Vira-Sômēśa.

(L. 46).—When the Jains, having gone in a body, and having related all the matter in a cunning way to king Bijjaṇa, were, with enmity, making a very slanderous complaint about it, king Bijjaṇa became mad with anger, and looked at Rāmayya with wrath, and said "Why hast thou done this evil thing ?;" whereupon he shewed the palmyra-leaf that they had given, and said:—"This is the palmyra-leaf that they gave; weigh it in thy mind, and place it in thy treasury; let them wager again; if they dare further stake, in thy presence, (*all*) their various Jinas, then I will cut off my head and place it as the stake in their hands, and will recover it even after they shall have burned it; but they shall wager to me the various Jinas of their eight hundred shrines, the chief of which is the Ānesejeyabasadi." Thereupon king Bijjaṇa said "We will see this marvel;" and he summoned the wise men of the shrines, and the (other)

¹ *Enḡu*, line 38, is to be taken as *chge* (= *choge, change*), 'in what manner?, how?,' + *a* (= *d*),—'howsoever, it may be.'

² *I.e.* "let me not have the courage to cut it off."

³ *Lit.* "like a dry thunderbolt, unaccompanied by rain."

⁴ There is a reference to Māri in line 28 of the Nēargi inscription (*Jour. As. Soc. Ind. Vol. X. p. 243*); and another occurs in an inscription at Balmuri (*Ep. Carn. Vol. III., Sr. 147*), in which she is called Māriya-mūri, "the destroying deity Māri."

Jains, and said "All of you wager your shrines, and give (*it in writing on*) a palmyra-leaf. But they said "We came to lay a complaint about the shrine which has already been rained; we have certainly not come to lay a wager and lose (*any more of*) our Jinās!" Then king Bijjapa laughed, and dismissed them, bidding them to go without any further words, and to live in peace; and he gave to Rāmāyā, in such a way that all of them knew of it, a certificate of victory.

(L. 51)—A very Indra to the mountains that are hostile kings; a very Agastya to the ocean of hostile kings; a hot fire to the fuel of hostile kings; a very Śiva to Love in the form of hostile kings; a great Garuḍa to the fierce serpents that are hostile kings; such is the glorious Bijjapa, the friend of those who awing the sword in seizing the wives of inimical kings, and the favourite of the woman Fame. Having put down the Chōḷa, having humbled Lāḷa, having deprived Nēpāḷa of stability, having crushed Andhra to pieces, having made the Gurjara captive, having broken the greatness of the king of Chēdi, having ground Vaṅga in a mill, and having fought and killed the kings of Baṅgāḷa, Kāḷiṅga, Māgadha, Pataśvara,¹ and Māḷava, the brave king Bijjanārāya has protected the whole circuit of the earth. Agastya was born in a pitcher, and drank up the ocean; and in Bijjapa, that excellent man, born among the Kaḷachuryas, (*there was displayed*) the power of drinking up, without vomiting, the ocean that was the lineage of the Chāḷukyas.

(L. 55)—Hail! The glorious Bijjanārāya,—who was possessed of all the glory of the names of, among others, the Mahāmaṇḍalīśvara who attained the pañchamahātubda, the supreme lord of Kāḷaṇḍjara the best of towns, he who had the banner of a golden bull, he who was heralded in public with the sounds of the double drum called ḍamaruga, he who was the sun of the water-lily that was the family of the Kaḷachuryas, the fierce in fight, the hero in the clash of battle, the sun of good warriors, the elephant-goad of brave men, a very cage of thunderbolts to (*protect*) elephant-like chieftains who sought refuge with him, a very (Rāvaṇa) lord of Lāṅkā in prowess, (*he who behaved like*) a uterine brother to the wives of other men, he who was successful (*even*) on a Saturday, the wrestler against hill-forts, a very Rāma characterised by firmness of character, the wrestler free from apprehension,—was pleased with the great boldness that was displayed by Rāmāyā, and with his unsurpassed devotion to the god Mahāśvara; and, for the repairs of whatever might become broken or torn or worn-out belonging to the enclosure,² with beautiful pinnacles, of the temple of the god Vira-Sōmanātha, and for the aṅgabhōga and the perpetual oblation of the god,—having put forward (*to manage the grant*) Chāṭṭarasa, the chieftain of the Sattaḷige³ seventy which was a *kampana* of the Banavase twelve-thousand, and the chief Prabhu and village-headmen of that *kampana*, and having laved the feet of the holy Ēkāntada-Rāmāyā,—he gave, with libations of water, the village named Gōgāve to the south of Maḷugunda in the Sattaḷige seventy, with its established boundaries and (*to be enjoyed according to*) the *tribhōga*,⁴ and so maintained (*religion*).

(L. 61)—Om! When many kings, possessed of glory and renowned fame and valour, endowed with prowess (*that has been preserved*) in legends, had passed away in the lineage of the Chāḷukya kings which was considered to be the chief ornament of the Lunar Race, Tailapa (II.),—as an instance of a typical king,⁵—who may be called one of the seven principal mountains of the earth which was the Chāḷukyas, with happiness possessed (*the world*). To

¹ This seems to be a variant of, or a mistake for, Pataśchhara, which is given as the name of a people in Menier-Williams' Sanskrit Dictionary.

² See page 249 above, note 6.

³ See page 249 above, note 9.

⁴ *La.* to be enjoyed in three equal shares by the god, the Brāhmanas, and the grantee; see *Ind. Ant.* Vol. XIX.

271.

⁵ *Adṛitey-dga*, line 62, seems to be used in the sense of *udākṛitam-dga*. A more literal translation would be,—
"when kings are brought together (*to select an illustration*)."

that Tailapadēva there was born a son named (Iṛivabedaṅga)-Satyāśrayadēva; his son was Vikramadēva (V.); his younger brother was Daśavarṇadēva; his son was Jayasiṅgarāya (II.);¹ his son was Āhavamalla-(Sōmēśvara I.); his son was Tribhuvanamalla-Permāḍirāya-(Vikramāditya VI.); his son was Bhūlōkamalla-Sōmēśvaradēva (III.); his son was the *Pratāpachakravartin* (Perma)-Jagadōkamalla (II.); his younger brother was Trailōkyamalla-Nūrmāḍi-Tailapa (III.); and his son was Tribhuvanamalla-Sōmēśvaradēva (IV.), whose prowess and majesty were as follows:—

(L. 65)—When eighty fierce tusked elephants in rut were massed together (*to oppose him*), laying aside fear, and not relying upon (*any other means*), with one tuskless elephant he repulsed them as if they were but one or two,² and fought and conquered the countries, the towns, the elephants, and the horses; (*and so*) Sōmēśvara uprooted that race of the Kaḷachuryas, as if it were but a *ḍilla*-tree. In such a way that the Earth became free from enmity, and Fortune, having come under his control, became herself a very mine of generosity to him, and Fame laid his commands on the mouths of all the rulers of the points of the compass, and the lovely woman Victory was ever fettering the sword of his arm (*to restrain him from altogether too excessive conquests*), Vira-Sōmēśvara (IV.), whose valour was unassailable, and who was the moon of the water-lilies that were the eyes of the wives of his foes, acquired the sovereignty. A very close connection between the earth and himself being formed at that time when the dense darkness that was the Kaḷachuryas dispersed before his brilliance, the Chāḷukya king Sōma became famous.

(L. 69)—That same Tribhuvanamalla-Sōmēśvaradēva (IV.),—when the *kumāra* Bammayya,³ the chief of all the leaders of the army, the establisher of the Chāḷukya sovereignty, and he himself, were at the small village of Seleyahallīyakoppa with the pleasure of an agreeable interchange of communications, and were one day engaged in a discourse about religion and were reciting the praises of ancient and recent devotees of Śiva,—heard the story of how Ēkāntada-Bāmayya, when he was at Abbālūru, and when all the Jains assembled and came and entered into a great disputation with him and made a wager that, if he would cut off his head and could get it back⁴ from the hands of Śiva, he might break their Jina and set up Śiva, and gave (*it in writing on*) a palmyra-leaf, took the palmyra-leaf that they gave, and cut off his own head, and then, after doing worship to Śiva, on the seventh day got back his head free from all injury just as it was before, and obtained a certificate of victory, together with respectful treatment, from the hands of Bijjanadēva, and broke the Jina, and destroyed the shrine and flung it down, and laid waste the site, and set up the god Vira-Sōmanātha, and in accordance with the Śaiva traditions founded a temple with three pinnacles, as vast as a mountain. And Tribhuvanamalla-Sōmēśvaradēva (IV.) was astonished, and, from a desire to see him, caused a letter of deferential invitation to be written, and made him come, and met him with respect, and took him along with himself to his own house, and did worship to him with great reverence, and,—for the repairs of anything that might become broken or torn or worn-out belonging to the enclosure⁵ with beautiful pinnacles of the temple of the holy god Vira-Sōmanātha, and for the *aṅgaḍḍōga* and the *raṅgaḍḍōga* and the perpetual

¹ There are mistakes here: Jayasiṅha II. was, indeed, a son of Daśavarman; but the latter was the younger brother of Iṛivabedaṅga-Satyāśraya, not of Vikramāditya V.; and Vikramāditya V. was a son of Daśavarman; see the table, above, Vol. III. p. 2.

² Compare a verse in the Gadag inscription of A.D. 1192 (*Ind. Ant.* Vol. II. p. 300, text line 29 f.), which, properly translated, describes Brahma (the general who helped Sōmēśvara IV. to recover the kingdom, and who is mentioned by the name of Bammayya in line 70 below) as conquering sixty tusked elephants with one young tuskless elephant, when, in contempt of (*i.e.* in mutiny against) his father, he was depriving the Kaḷachuryas of the sovereignty.

³ *I.e.* "the younger Bammayya;" so called to distinguish him from his grandfather of the same name (see *Dyn. Kan. Dist.* p. 464, note 3). He is the Brahma who is mentioned in the preceding note.

⁴ *Paḍadey-oppaḍe*, line 71, from *paḍadey*, for *paḍadag*, + *oppaḍe*, is a somewhat stilted equivalent of *paḍadaḍe* or *paḍadaḍe*.

⁵ See page 249 above, note 6.

oblation of the god, and for the occasions, among others, of the purificatory ceremony of the month Chaitra and the festival of spring, and for the giving of food and the imparting of knowledge,—saying that the village was to belong to that god,—with the very greatest devotion, having put forward Mallidēva, the chieftain of the *kampana*, (*to manage the grant*), and having laved the feet of Ēkāntada-Rāmāyya, gave, with libations of water, (*by*) a copper-plate charter, as a grant to the god Paramēśvara (Śiva), the village of Abbalūru in the Nāgarakhaṇḍa seventy which was a *kampana* of the Banavase twelve-thousand, together with the customs-duty called *mēlāṭṭike-manneyya* of that village, and with (*the right to*) fines and punishments and buried treasure, and with its boundaries established in former times and with the *tribbhōga*; and he seated him on an elephant and paraded him in public, and thus with the very greatest devotion maintained (*religion*).

(L. 80)—Om! Ēkāntada-Rāma, who worshipped the water-lilies that are the feet of Śrikanṭha with thoughts free from any perplexity, and who became famous in being considered to be the bulwark of the Śaiva rites, delighted in devotion to Śiva!

(L. 81)—May the holy god Vira-Sōma,—who is the greatest among all the gods; who carries the moon (*on his forehead*); and who wears the garb of an actor in the dance of amorous dalliance which is lovely on account of the beauty imparted to it by the smiling, white, trembling, full glances of the sweet smiles of (Pārvatī) the daughter of the mountain (Himālaya),—day by day confer fortune and long life and fame upon Kāmadēva, upon him who is endowed with nobility!

(L. 82)—Hail! When the illustrious Mahāmaṇḍalēśvara Kāmadēvarasa,—possessed of the string of names of, among others, the Mahāmaṇḍalēśvara who attained the *pañcamahātābha*; the supreme lord of Banavāsi, the best of towns; he who acquired the excellent favour of the god Madhukēśvara of Jayanti (Banavāsi); the delight of learned people; the ornament of the family of Mayūravarmān; the lion of the Kādambas; the fierce in fight; he who excelled in audacity; the elephant-goat of brave men; a very Rādhēya (Karma) in truth; a very cage of thunderbolts to (*protect*) those who sought refuge with him; a very cow of plenty to petitioners, —was governing the Pānuṅgal five-hundred, punishing the wicked and protecting the good, he came and saw the god Vira-Sōmanātha of Abbalūru, and beheld the temple, as large as a mountain, which Rāmāyya had had made according to the precepts of the Śaiva traditions, and listened in detail to the daring that he had displayed, and was pleased, and took him along with himself with the very greatest affection, and went away; and,—when his ministers and himself, together with the Maṇḍalika Madukoya, were seated (*in assembly*) at the capital of Pānuṅgal with the pleasure of an agreeable interchange of communications, with the very greatest devotion he made the village named Mallavallī, on the north of Jōgēsara which is near to Muṇḍagōḍ in the Hosanād seventy which is a *kampana* in the Pānuṅgal five-hundred, together with its established boundaries and including the *tribbhōga*, into a *namasya*-grant for the god Vira-Sōmanātha, and laved the feet of Rāmāyya, and gave it, with libations of water, with the very greatest devotion, for the repairs of whatever might become broken or torn or worn-out belonging to the temple of that same god, and for the *aṅgabhōga* and the *raṅgabhōga* and the perpetual oblation of the god, and for the purificatory ceremony of the month Chaitra and the festival of spring and the other occasions, and for the giving of food; and thus he preserved religion. May it be well! Om!

(L. 91)—Those who preserve these acts of religion shall obtain the reward of fashioning in gold the horns and hoofs of a thousand tawny-coloured cows at the sacred Vāraṇāsi or Prayāga or Kurukshētra or Arghyātīrtha or Śrīpārvata or any other holy sites, and giving them to Brāhmanas versed in the four *Vēdas* at such meritorious times as an eclipse of the sun, an eclipse of the moon, a *vyatipāta*, a passage of the sun from one sign of the zodiac to the next, etc.; those who destroy these acts of religion shall incur the sin of slaying those same cows and Brāhmanas at the Ganges or Vāraṇāsi or Kurukshētra or any other sacred sites! And, to shew

that there is no doubt about this, he¹ quotes the sayings of Manu of former times:— The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of making this grant, if he continues it*)! The dust of the earth may be counted, and the drops of rain; but the reward of preserving a religious grant cannot be estimated even by the Creator! He who confiscates land that has been given, whether by himself or by another, shall be born as a worm in ordure for the duration of sixty-thousand years! He who, though capable (*of better things*), displays neglect in act or thought or speech,—whether he be a person of good condition or a man of low caste, he is outside the pale of all religious rites! The maker (*of a grant*) shall raise seven times seven families (*to heaven*); but he who confiscates shall cause the same number of families to sink down (*into hell*)! There may be absolution for one who slays a cow or a Brâhman on the Ganges or at any other sacred place, but not for men who confiscate the property of gods or Brâhmanas! “This general bridge of religion should at all times be preserved by you;” thus does Râmachandra make his earnest request to all future princes! May it be well and auspicious; and may there be good fortune! Ôm! Ôm!

(L. 99)—Saying “(*As*) I am thus (*notoriously*) a very treasury of austerities directed towards Hara, any small effort is not (*becoming to me*),” Râma, the abode of devotion to Śaṁbhu, constructed (*this great*) temple of (Śiva) the destroyer of the cities (of the demon Tripura). Without spending or asking for anything, even so little as a *hâga*,² which devotees, standing in front of him in reverence, might offer for the shrine, but going with great humility to the princes (*and obtaining their contributions*), through the inexhaustible favour of Śiva Râma made this temple, resembling (Kailâsa) the mountain of Hara; how successful he was!

(L. 101)—Késavarâja, the leader of the forces, spake this record; and Sarapa,—the slave of Îsa; he whose refuge is the water-lilies that are the feet of Śiva,—put it into proper shape, and wrote it with facility. Ôm!

(L. 102)—Hail! Mallidêvarâya,—[who belonged to the race of*] Mukkappa-Kâdamba who was born from the holy Hara (Śiva) and the Earth; the supreme lord of Banavâsi, the best of towns; the worshipper of the water-lilies that are the sacred and holy feet of the holy god Madhukanâtha,—
of Nâgarakhaṇḍe, gave

F.—Of about A.D. 1200.

This record is on a stone tablet outside the temple of Sômanâtha.—The sculptures on the stone are, at the extreme proper right end, a *liâga*, with an officiating priest standing to it, and with a human head on the front part of the *abhishêka*-slab and the headless body below it, propped up against the lower part of the stand of the *liâga*; and, along the rest of the stone, a representation of a fight: next to the *liâga*, there are five standing figures, armed with spears and shields, and facing away from the *liâga*, and evidently intended to be Śaivas fighting in defence of it; in front of them, there are five or six standing figures, armed with spears only, and attacking them; immediately behind the latter, there are four smaller figures, each blowing a large horn held up in its circular shape over his head;³ further on, there are two groups,

¹ Namely, the composer of the record.

² A *haga* is a very small coin, equal to one *ape* and two *kasas*.

³ The horns are of the kind called in Kanarese *kaḥaḥa*, *kaḥaḥa*, or *kaḥa*, and in Marâṭhi *diag*. They are used in the services of temples, as well as in religious and secular processions, at weddings, and so on; and evidently in former days they were used as battle-horns. They are made sometimes all in one piece, sweeping round in a continuous curve covering rather more than half a circle, and sometimes with a joint in the middle so that, in

each of four standing figures, apparently spectators; and some seven or eight men are lying stretched out wounded or dead, all along below the feet of the combatants and of some of the spectators.—The writing runs along the top of the stone, above the sculptures, and covers an area about 5' 2½" broad by 0' 2½" high. It is in a state of very good preservation, except that seven or eight letters are missing at the end of each line; it would seem that the stone has been at some time or another trimmed at that end, and that these letters have been cut away, and perhaps, with them, some sculptures,—possibly some horsemen and, at the extreme end, an image of Jinendra. The purport of what is lost at the end of line 2 is plain enough, though it need not be supplied with exactly the same *aksharas* that I shew in square brackets in the text; but it is impossible to say how the missing word or words at the end of line 1 should be filled in. The second line of writing commences below the *s* of *saṅka-gāvuṇḍa* in line 1.—The characters are well formed and boldly engraved Kanarese characters of about A.D. 1200. The size of the letters ranges from about ¾" to 1".—The language is Kanarese.

The inscription is not dated, and does not refer itself to the reign of any king. It simply marks the place where, according to tradition, Ēkāntada-Rāmayya cut off his head and offered it to Śiva, and then obtained it back again, as recorded in the long inscription, E. above.

TEXT.¹

- 1 Śrī-Brahmēśvara-dēvaralli Ēkāntada-Rāmayya basadiya Jinan-oḍḍav-āgi taleyan-
aridu baḍeda tāvu || Saṅka-gāvuṇḍa basadiyan-oḍ[e*]yal-iyadhe(do) āluṁ
kudurey
2 n-oḍḍ-iralu Ēkāntada-Rāmayya kādi geldu Jinanan-oḍḍu li[māgamam pratisṭhe-
māḍidaṁ ||]

TRANSLATION.

The place where, at (*the temple of*) the holy god Brahmēśvara, Ēkāntada-Rāmayya, when the Jina of the shrine had been waged, cut off his head, and received it back again! When Saṅka-gāvuṇḍa would not let him destroy the shrine, and arrayed his men and horses (*to defend it*), Ēkāntada-Rāmayya fought and conquered, and broke the Jina, and set up a *liṅga*.

G.—Of the time of Siṅghapa.—A.D. 1219.

This record is on a stone tablet standing against the wall, or perhaps built into the wall, outside the back of the temple of Basavēśvara.²—At the top of the stone there is a compartment

addition to being used in the circular shape, the two parts of them can be turned so as to stretch out in reversed curves like an elongated S. To the European ear, they are chiefly associated with nothing but a discordant tumult of sound; and not incorrectly, when they are blown in processions, with simply the object of making as much noise as possible. But this use of them does not do justice to them. In the Kanarese country (and doubtless elsewhere also) some of the men, whose profession is to play these large horns, have well-merited reputations, reaching far and wide; their services are much in request, and are well rewarded; and it is a great treat to get hold of one of these skilled players and hear his performance. He will first stand upright, and "wind" the horn, which for this purpose he holds in its circular shape, sweeping right up from his mouth over his head. He will then sit down, with the horn, in the same shape, slung by a cord round his neck and running from his mouth down under one arm-pit and then up over the other shoulder; and it is surprising what sweet sounds he will produce with it, especially when he places the mouth-piece inside his mouth and sings an air through the horn. And he will usually finish by placing the mouth-pieces against the outside of his cheek, or against his throat, and then also, apparently, playing it in the same soft mode; but this, which is also done by some players on the *śaṅka*-shell, is of course only a trick,—though it is a very clever one. I do not know what authorities confer the distinction; but the more specially skilled players are entitled to carry *tardis* or *plumes*, which are fixed into sockets in the rims round the mouths of the horns. Similar plumes for drums are mentioned in some of the Kanarese ballads (*Ind. Ant.* Vol. XV. p. 352, Vol. XVIII. p. 359).—The *kāḍa* was one of the five instruments used in producing the *pāṇchamakhāḍa*; see page 216 above, note 3.

¹ From the ink-impression. This record is not included in *Carn-Dēsa Inscri.*

² That is, according to the return made to me. But in *Carn-Dēsa Inscri.* it is described as being inside the temple.

of sculptures, shewing, in the centre a *liṅga*, with a priest standing to it; on the proper right, two seated figures, with two standing figures waving *chauris* over them, and with the moon above; and on the proper left, the bull Nandi, with the sun above it. Then come lines 1 to 10 of the writing. Then comes another compartment of sculptures, shewing two seated figures, each inside a small pavilion, and with a standing figure, holding a *chauri*, on each side of each pavilion. And then comes the remainder of the record.—The writing covers in lines 1 to 10 an area about 2' 1½" broad by 0' 7" high, and in lines 11 to 16 an area of the same breadth by about 0' 4" high. It is in a state of good preservation almost throughout. But down the proper right of the tablet there is some projection which more or less hides the first *akṣhara* of each line in lines 1 to 8 and 10, and prevents it from appearing fully in the ink-impression. And the record appears to have been left unfinished in the last line.¹—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed, though the engraving is rather thin and not very deep. The size of the letters ranges from about ⅙" to nearly ¼". The *anusvāra* is formed in two ways, as in E. above; sometimes on the line of writing, and sometimes above it. The *virāma* is represented throughout by the sign for the vowel *u*; and a noticeable instance of this is in *tatu-kṣhaṇadi*, line 12. The lingual *ḍ* is represented throughout by its own distinct sign.—The language is Kanarese, of the same transitional kind as that which we have in E. above. And the record is in prose and verse mixed. In line 3, we have the word *baḷiya*,—a variant of the *baḷiya* of other records,—which according to dictionaries means "near to" (*lit.* "of the vicinity of"), but which in such passages as the present is equivalent to the Sanskrit *madhyavartin* or *antarvartin*, "in the middle of, or included in."² In the same line, we have *bāḍa*,—a *tadbhava* corruption of the Sanskrit *vāḍa*,—which usually means, as here, "a town," but is sometimes used in the sense of *kampana*, which Kittel's dictionary gives in the sense of "a district," and which I have sometimes translated by "an administrative circle of villages." And in line 15, we meet with the rare form *ōgu*, for *hōgu*, in *ōdar*, = *hōdar*, "they went."—In respect of orthography, the only points that call for special notice are (1) the use of *auu* for *au*, in *paṇṇurāṇami*, line 1, and in *gautuḍa*, lines 5, 8, 10; and (2) a very uncommon use of the initial long *i* in the middle of words, owing to which we have *āḍaḷiṇ* for *āḍaḷiṇi*, line 3, *ḍāḷiṇ* and *ōḷiṇ* for *ḍāḷiṇi* and *ōḷiṇi*, line 4, *līḷeṭ* for *līḷeṭiṇ*, line 6, *sāṭra* for *sāṭyira*, line 9, and, still more extraordinarily, *vāṭri* for *vāṭriṇi*, line 12.

The inscription refers itself to the reign of the Dēvāgiri-Yāḍava king Siṅghapa; and to a time when (a feudatory) Siṅgapadēvarasa was governing the Banavāsi twelve-thousand province. The tablet is a *virgal* or monumental slab, in memory of the death of two local heroes, Mācha and Gōma, in battle, on the occasion of a cattle-raid at Ablūr. The raid was led by Īśvaradēva of Beḷagavatti. From Mr. Rice's *Mysore*, 2nd ed., Vol. II. p. 448, we learn that Beḷagavatti³ is the modern Beḷagutti in the Honnāli tāluka of the Shimoga district, Mysore,—the 'Bellagooty' of the Indian Atlas, sheet No. 42, in lat. 14° 11', long. 75° 35', twenty-four miles S. S. E. ¼ S. from Ablūr,—and that Īśvaradēva belonged to a family of local chiefs mentioned in records there, which give another date for him in A.D. 1216, and give also the names of Mallidēva, A.D. 1196, Siṃhaladēva, A.D. 1232, and Bīradēva, A.D. 1249.

The record is dated on the full-moon day, coupled with Monday, of the Pramāthin *saṃvatsara*, specified as one of the years of Siṅghapa. The regnal year is not cited, though it is usual to cite it in any date expressed in this manner.⁴ The name of the *saṃvatsara*, however,

¹ See page 264 below, note 3.

² For this word, and *bāḍa*, both of which occur also in A. (see page 230 above, notes 7, 12), see a note in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 280.

³ Mr. Rice writes the name 'Beḷagavatti.' In the present record, however, the vowel of the second syllable is distinctly *a*,—not *e*.

⁴ It should have been specified as his tenth year. The transcript in *Caran-Dēva Inscriptions* actually inserts *10eeyā*, as if it stood in the original; and it further reads *Pramdāḷi*, by mistake for *Pramdāḷi*.

fixes the year as Śaka-Samvat 1142 current. And this date, again, has not been recorded correctly; for the given *tithi* ended, not on a Monday, but on Saturday, 29th June, A.D. 1219, at about 9 hrs. 4 min. after mean sunrise (for Ujjain).

TEXT.¹

- 1 Ōm³ Svasti Samasta-prasa(śa)sti-sahitam śri-Simhapadēva-varushada²
Pramāthi-samvatsarada Āśā(śā)ḍha pauvurṇami⁴ Śōmavā-
- 2 [ra]dala⁵ pratāpa-vira-Simḡapadēvarasaru Banavase-paṁnitsāsiravan=ā[utt-ire [ll*]
Alliya kaṣṇapaṇaṁ Nāgarakha[m*]-
- 3 [ḍa]v-ep[p*]attara baḷiya bāḍa Abbalūra vistarav=ent-eṁdaḍe || Gili-⁶
kaḷadhi(di)ṁ pik-āvaliṇ⁶=oppuva naṁdanadiṁ viḷāsadiṁ .
- 4 [be]lasida gaṁdha-sāli⁷ Śiv-ālayad-ōli⁸ Bhājanētra-pūjita⁹.gri(gri)hadim
baḷādhika-kaḷāvida-vira-samūhadimdh(d)=i-
- 5 [l]ā-taḷad=olag-Abbalūr=ati-vichitratarām nijam=āgal=oppugaṁ || Antu sōbbe-
vett=Abbalūra Bira-gauvuḍana¹⁰ guṇa-
- 6 [ka]thanav=ent-eṁdaḍe || Vri¹¹ || Para-bitan=eṁdu dāna-vida(dha)n=eṁdu guṇ-
[ām*]budhiy=e[m*]du illei¹² ka(kha)rakara-tējanam guru-padāmba-
- 7 [ja].bhaktanan=entu nōppada¹³ purutara-dhairyanam sakaḷa-vaṁdijan-āśraya-
kaḷpavri(vpi)kshanam vara-vibudh-ōtkaram mudado baṁ-
- 8 [v]ḷisugum¹⁴ sale Bira-gauvuḍaṁ¹⁵ || Ant=ā Bira-gauvuḍa¹⁶ sukhadimḍav-
ire Bhe(bo)ḷagavatti-īśvaradeva[m*] hala-
- 9 baṁ maṁceyara kūḍi Sātaḷige-nāḍha(da) nāyakara kūḍi-koṇḍu hattu-sāsira
āḷu sāḷa¹⁷ kuduro vera-
- 10 ai naḍadu baṁd=Abbalūran=ilidu hiṇ[d]u-[s]ere-tuguvam koṁb-alliy=ā sege-
tuguvam himd-ikki Bira-gauvuḍana¹⁸ besa-varam
- 11 Baḍagi-Kētōjana makkaḷu Mācham Gōmaṁgaḷu māḍida virav=eṁt¹⁹.
e[m]daḍe || Ka²⁰ || Ghattisi²¹ nūrikida vājiya thaṭṭam katt-[ā]lu Baḍagi-
- 12 Mācham tāgaḷu niṭṭisi Gōmanu yise paḍal-iṭṭudu tatṭ-kshapadi vāiri.²²
balav=enit-anitum || Māt=ēno pēlal-im-
- 13 t=apam-ātitaṁ nōḍal=ati-bhayanikaram=enal=iṁt=ānt=ari-balanuman-ōvado Kētōjana
magn²³ Mācha pokku tividaṁ pala-
- 14 raṁ || Sōdarar=ibbava(ra) viram mēdinig=achchariy=id=enisi dhuradoḷu palaram
kādi tave koṇḍu²⁴ svargga-

¹ From the ink-impression. — A transcription of this record is given in *Carn.-Dśa Insers.* Vol. II. p. 338.

² Represented by a small circle inside a larger one.

³ The word *lōmga* ought to follow here, but was omitted.

⁴ Read *pauvurṇami*. Compare *gautṇa*, lines 5, 8, 10, below.

⁵ Metre, Chāmpakaṁālā; and in the next verse.

⁶ Read *daḷigila*. Compare two similar instances in the next line, and others in lines 6, 9.

⁷ Read *āliḷi* (for *āliḷim*).

⁸ Read *ōliḷi* (for *ōliḷim*).

⁹ The *prāsa*, or alliteration of the consonant of the second syllable of each *pāda*, is violated here.

¹⁰ Read *gaṇḍana*.

¹¹ Read *vpi*; i.e., *vṛitta*.

¹² Read *ilayim*.

¹³ Read *nōppadam*.

¹⁴ Read *baṇḍisugum*.

¹⁵ Read *gaṇḍanam*.

¹⁶ Read *gaṇḍam*.

¹⁷ Read *āḷyira*.

¹⁸ Read *gaṇḍana*.

¹⁹ Read *ent*.

²⁰ I.e., *kāṇḍa*.

²¹ Read *vāiri*.

²² Metre, *Kāṇḍa*; and in the next two verses.

²³ Read *vāiri*.

²⁴ The metre is faulty here; the word *maga*, which is necessary for the sense, introduces two short syllables too many.

²⁵ The metre is faulty here, also, as the effect of the following *va* is to lengthen the *u*.

15 *kk=ôdar=jjasav=eseye Machanum¹=â Gômanum || Jitôna² labhyatê lakshmi³*
mri(mri)tôn=â³

TRANSLATION.

Om! Hail! On Monday the full-moon day of the month Âshâdha of the Pramâthin samvatsara of the years of the glorious Simhanadêva, who was possessed of all eulogistic titles; while the powerful and brave Siṅgapadêvarasa was governing the Banavase twelve-thousand,—to describe the excellence of Abbalûru, a town that was included in the Nâgarakhaṇḍa seventy which was a *kampaya* of those parts:—

(Line 3)—Abbalûru is truly charming on the surface of the earth, in a most exceedingly beautiful manner, by reason of a park which is pleasing with flights of parrots and numbers of cuckoos, by the sweet-smelling rice⁴ that grows luxuriantly, by a number of temples of the god Śiva, by a shrine, to which (*much*) adoration is paid, of that same god in the form of him who carries a third eye in his forehead, and by a multitude of brave men who excel in strength and are skilled in arts and sciences.

(L. 5)—To give a description of the merits of Biragaṇḍa of the Abbalûru that is thus charming:—Saying that he is devoted to the welfare of others, that he bestows gifts, and that he is a very ocean of virtue, the multitude of good and wise people joyfully praise Biragaṇḍa, who is in mien as radiant as the hot-rayed sun,—who is in every way devoted to the water-lilies that are the feet of spiritual preceptors,—who is possessed of the very greatest resoluteness,—and who is a very tree of paradise in giving support to all people who proclaim his praises.

(L. 8)—While that same Biragaṇḍa was continuing in happiness:—Beḷagavatti-Īśvaradêva, with various chieftains and with the *Nâyakas* of the Sâtalige district,⁵ together with ten thousand men and a thousand horses, came along, and descended on Abbalûru, and seized the herd of penned-up cows; and then, to describe the bravery displayed by Mâcha and Gôma, sons of Baḍagi-Kêtôja, in rescuing the penned-up cows at the command of Biragaṇḍa:—

(L. 11)—While the valiant Baḍagi-Mâcha, having rained blows on the array of horses that he drove away, was still attacking them, and while Gôma, having stared fiercely at them, was shooting arrows, the whole of the hostile force immediately fell down in all directions. What words can I use?; if you consider, it surpassed all comparison!: meeting them in the most terrifying manner, Mâcha, the son of Kêtôja, plunged recklessly into the hostile force, and pierced many of them. In such a way that the bravery of these two brothers was a wonder to the earth, Mâcha and Gôma fought in battle with many people, and killed numbers of them, and went with great fame to heaven.

¹ Read *Mâchanum*.—The metre is faulty here, even with this correction. It might be set right by reading *Mâchanum Gômanum*. And, from certain marks on the *akṣara pō*, it would seem that the writer recognised his omission of the *d* in the first syllable of *Mâchanum*,—began to correct it, by writing *Mâcha* after that word,—and then turned the *cā* into *pō*, and so produced the reading that actually stands.

² Metre, *Ślōka* (Anuṣṭubh).

³ After this, there should come another line, containing the completion of this well-known verse, *viz.*, *pī sar-ḍḡgaṇḍa khaṇḍa-vidhānāśai kḍyē kḍ chintā maraṇḍa rāṇḍ*. These words may perhaps be somewhere on the side or back of the stone, and may have been overlooked by my copyist. But there is no reason why they should not have been engraved on the front of the stone, immediately below line 15; the stone was smoothed in order to form the subscript *k* of *kḍōdar* at the beginning of that line, and was not smoothed any further; and it seems, therefore, that the completion of the verse was carelessly omitted, either by the engraver or in the written copy from which he worked.

⁴ See page 263 above, note 6.

⁵ Sâtalige is evidently a variant of the Sattalige which we have in E. line 60; see page 249 above, note 2.

[illegible]

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(L. 15)—He who conquers obtains fortune;¹ and even one who dies [wins a woman of the gods: since the body perishes in a moment, why should one distress oneself about dying in battle?].

NO. 26.—A NOTE ON THE ALPHABET OF THE DONEPUNDI GRANT.

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Dr. Hultzsch having kindly consented to publish the accompanying photolithograph, which has been prepared under Dr. Fleet's supervision, of the Donepūṇḍi grant of Śaka-Saṁvat 1259, edited by me above, Vol. IV. p. 356 ff., I take the opportunity of adding a few remarks on the writing of that most beautifully engraved inscription. I have already stated that the characters are Telugu. In general, they are the same as those of the Vānapalli plates of Anna-Vēma, published with a photolithograph above, Vol. III. p. 59 ff., which are only about forty years later; but there are one or two interesting differences between the characters of the two inscriptions.

Of initial vowels the Vānapalli plates contain *a*, *ā*, *i*, and *ī*; in the present grant *i* and *ī* do not occur, but, on the other hand, we here have also *ē*, in the word *ē* in lines 42 and 51; *u*, in *Umā*, l. 1; and *ē*, in *ēvaṁ*, l. 15, *ētaḥ*, l. 38, etc.

Of the ordinary Sanskrit consonants, *gh*, *ṅ*, *jh* and *ḍh* do not occur in the Donepūṇḍi grant; and the signs for *chh* and *ṣ* only occur in conjuncts, as subscript letters, *a anēichchhan*, l. 31, *yāvachchhṛīmān*, l. 39, and *vijāṇa*, l. 34. The signs which may be specially drawn attention to are those for *k*, *ph*, and *bh*.

In the sign for *k* the horizontal line between the top-stroke (*talakattu*) and the circle is joined with the latter by a straight line, which forms a sharp angle with the horizontal line, as may be seen from *karī*, l. 1, *kruta*, l. 2, etc. This (cursive) sign for *k*, which does not occur in the Vānapalli plates and is not found in any of the published palaeographic Tables, is also used in the Dibbida plates of Śaka-Saṁvat 1191, published with a photolithograph above, p. 106 ff., and in the three inscriptions of Kātaya-Vēma² of Śaka-Saṁvat 1313-38, published above, Vol. IV. p. 328 ff. It clearly is the immediate precursor of the *k* of the modern Telugu alphabet.

The sign for *ph* is distinguished from the sign for *p* by a separate semicircular line, placed below the sign for *p*; compare the *pha* of *phala*, l. 4, with the *pa* of *lampāṣa*, l. 6. The same sign for *ph* is used in the Vānapalli plates, e.g. in *phalaka*, l. 7. In a Chēbrōḷa inscription of Jāya of Śaka-Saṁvat 1157, we still find the earlier sign in which the distinguishing semicircular line intersects the proper left vertical line of the sign for *p*.³

The sign for *bh*, in the *akṣaras* *bha*, *bhu*, *bhū*, *bhya* and *bhyā*, is distinguished from the sign for *b* by the top-stroke of *bh*; compare the *bha* of *bhava*, l. 3, with the *ba* of *babhū*, l. 9. In *akṣaras* where there is no room for the top-stroke, *bh* sometimes is distinguished from *b* by

¹ This verse is usually given more or less incorrectly,—for instance, *P. S. O.-C. Insers.* No. 212 has *viddamāna kāyāḥ*; and No. 225 has *viddamānai*; while No. 182 has *surdyaṇḍā kṣaya-guddhāraṇi*. But the first word is always *jīḍa* (e.g., *P. S. O.-C. Insers.* Nos. 212, 225, in both of which it is very clear, as also in the present record). The interpretation of it seemed difficult to Prof. Kielhorn also, who suggested some time ago that the original reading might be *jīḍa* (*Ind. Ant.* Vol. XVII. p. 202, note 4). But he now considers that *jīḍa* is correct, and is to be translated "by him who has conquered," on the analogy of *vidita*, "one who has learnt," in the first verse of the *Kīrtidr̥ṣṭya*, where the commentary cites *plīḍ gdaḥ*, *bhaktī br̥ḥmanāḥ*, and *vibhaktī bhr̥ḍaraḥ*, all in an active sense.—Since writing the preceding remarks, I have heard from Prof. Kielhorn that he finds that the verse is from the *Pardārasampriti*, Āchārakāṇḍa, Adhyāya III. verse 37 (Bombay edition, Vol. I. Part II. p. 273), which gives it in the form—*Jīḍa lūhhyat̥ Lakṣmīr̥ m̥ṛitāndpi surdāgaṇḍ kṣayaḍḍamāṇi kāyāḥ*—*min ka chintā maraṇaḥ* *raḥ*, and that Mādhavāchārya explains *jīḍa* as a past passive participle denoting the agent ("one who has conquered"), exactly as suggested by Prof. Kielhorn.

² I owe excellent impressions of these inscriptions to the kindness of Dr. Hultzsch.

³ In the same inscription, of which I shall treat in Vol. VI., the sign for *ḍā* is distinguished from the sign for *ḍ* by a semicircle, open to the proper right, which is placed below, and attached to, the proper left curve of the sign for *ḍ*.

a small opening in the lower part of the sign for *bh*, as in *vibhāvyatē*, l. 14, and *nabhō*, l. 11; but just as often there is no difference at all between *bh* and *b*, as may be seen e.g. from a comparison of *vibhōr=* (for *vibhōr=*), l. 19, with *bolabā*, l. 48, or from *vibhinu=* (for *vibhinu=*), l. 14, *abīshkt=* (for *abīshkt=*), l. 36, etc. It is interesting to observe that in all such cases (where in the Donepūṇḍi grant *bh* practically does not differ from *b*), in the Vānapalli plates, the sign for *bh* is generally distinguished from the sign for *b* by just such a separate semicircular line as above we have found to distinguish *ph* from *p*; compare in the Vānapalli plates *vīphātī*,¹ l. 3, *Śambhōr=*, l. 4, *nābhi*, l. 7, etc. Moreover it may be noted that in the inscription B. of Kāṭaya-Vēma, above, Vol. IV. p. 329, in the *bh* of *Bhīmāseara* in line 8, the distinguishing semicircular line has been changed into a downward stroke, so that the sign for *bh* looks exactly like the *bh* of the modern Telugu alphabet.

In addition to the signs of the ordinary Sanskrit consonants, the Donepūṇḍi grant also contains the sign for the Dravidian *ḷ*, e.g. in *sunirmaḷa*, l. 11, and the sign for *r*, e.g. in *ēru*, l. 44. In the sign for the *r* of *taruōḍa* in line 49 the engraver erroneously has omitted the horizontal line in the interior of the letter.

Regarding the signs of subscript consonants it may be noted that in the conjuncts *nn* and *nn* the same sign is used for both (the second) *n* and *p*,² as in *nnamaḥ*, l. 1, and *nishapna* (*npna*), l. 13. Attention may also perhaps be drawn to the form of the subscript *l*, e.g. in *Eṇḍapalli*, l. 45, and *puṭṭu*, l. 53.—Of final consonants which are not joined with a following letter, only *t* occurs, in *aramjayat*, l. 17, and *dhā(dā)nāt*, l. 23.

As regards medial vowels, I have already indicated that there is hardly any difference between the signs for *i* and *ī*; compare e.g. *gīta-kīrtiḥ*, l. 5, and *didhitiḥ*, l. 27. In engraving the *akṣara mī* of *ktum=īshṭā* in line 21 the engraver has made a mistake, which, to judge from the impression, was subsequently corrected by him. Another mistake was made by him in engraving the *akṣara nō* at the end of line 15, as may be seen by a comparison of the proper sign for *nō* in *śānur=nnō*, l. 24, or the *no* of *Jaganobbagamṇḍa* in line 27 of the Vānapalli plates.

That the plates, near the proper right margin of the first inscribed side of each plate, contain the numeral figures from 1 to 5, has been already stated.

¹ The *akṣara bā* of this very word is reproduced in Prof. Bühler's *Indische Palaeographie*, Table VIII. col. ix. No. 33, but without the characteristic semicircular line at the bottom, which is quite clear and distinct in the published photolithograph of the Vānapalli plates. The same column contains other similar errors which need not be specified here.

² The same practice is followed in some very much earlier inscriptions; compare e.g. in the Sātkarā plates of the Eastern Chalukya Yasarāja Viṣṇuvarḍhana I. (*Ind. Ant.* Vol. XIX. p. 309, and Plate) *sampanach*, l. 4, and *paṇṇagandiyān*, l. 13.—It may be noted that both in the Donepūṇḍi grant and in the Vānapalli plates the conjunct *nn* is always written by the sign for *nn*.

Donepundi Grant of Namaya-Nayaka.—Saka-Samvat 1259.

iii b.

30 ముచ్చుంగిండజులుదిలెచ్చు... అర్జునుని
 యునిదివేరేవనింనామయినయింకః అనల్లంపల్ల
 32 ముచ్చున్నానల్లంబాగిగదనం॥ గానాబేసండీనినా
 ముచ్చున్నానల్లంబాగిగదనం॥ గానాబేసండీనినా
 34 ముచ్చున్నానల్లంబాగిగదనం॥ గానాబేసండీనినా
 ముచ్చున్నానల్లంబాగిగదనం॥ గానాబేసండీనినా
 ముచ్చున్నానల్లంబాగిగదనం॥ గానాబేసండీనినా

39 a.

36 ముచ్చున్నానల్లంబాగిగదనం॥ గానాబేసండీనినా
 ముచ్చున్నానల్లంబాగిగదనం॥ గానాబేసండీనినా
 38 ముచ్చున్నానల్లంబాగిగదనం॥ గానాబేసండీనినా
 ముచ్చున్నానల్లంబాగిగదనం॥ గానాబేసండీనినా
 40 ముచ్చున్నానల్లంబాగిగదనం॥ గానాబేసండీనినా
 ముచ్చున్నానల్లంబాగిగదనం॥ గానాబేసండీనినా
 42 ముచ్చున్నానల్లంబాగిగదనం॥ గానాబేసండీనినా

44
46
48

50 ಮಂತ್ರಾಘೋಷಾಪಾದದೊಳನಿಲುವು || ಆದಿಪ್ರಾಂಶಮು
 ನಮಸ್ಕರಿಸಿದೊಡನೆ ಪರಿವಿಂಬವೊದಲರೊಡಮಂತ್ರ
 52 ರಿ || ಆದಿಪ್ರಾಂಶಮುಗ್ರಾಮಗ್ರಾಸಮುಗ್ರಾಸು
 ದೊ || ನಗದಿಪಡ್ಡದೊಡನೆ ಪರಿವಿಂಬವೊದಲಮು
 54 ನಮಸ್ಕರಿಸಿದೊಡನೆ ಪರಿವಿಂಬವೊದಲಮು
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! The figures refer to pages; 'n' after a figure, to footnotes; and 'add.' to the additions on pp. v to ix. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district or division; *do.* = ditto; *dy.* = dynasty; *E.* = Eastern; *f.* = female; *k.* = king; *m.* = male; *mo.* = mountain; *vi.* = river; *s. a.* = same as; *sur.* = surname; *te.* = temple; *vi.* = village or town; *W.* = Western.

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APPENDIX

A LIST OF THE INSCRIPTIONS OF NORTHERN INDIA FROM ABOUT A.D. 400.

BY PROFESSOR F. KIELHORN, C.I.E. ; GÖTTINGEN.

IN compliance with the request of several scholars who are interested in Indian epigraphy, I publish herewith part of a list of Indian inscriptions, which primarily I had prepared for my own use only. What I offer at present, may be roughly described as a list of the inscriptions of Northern India, from about the end of the fourth century A.D. Similar lists of the more numerous inscriptions of Southern India, and of the inscriptions before A.D. 400, are under revision and may be published hereafter.

Within the limits indicated, this list gives, or is intended to give, all inscriptions of any importance that have been published, or noticed with details of their contents, in the periodicals and official volumes accessible to me ; and it includes some unpublished inscriptions of which rubbings or impressions have been kindly presented to me from time to time by Drs. Burgess, Fleet, Führer, Hoernle and Hultzsch, and by the late Sir A. Cunningham. I shall be grateful to every one who will draw my attention to any inscription which may have been omitted. As it stands at present, the list deals with rather more than 700 inscriptions:¹ about 250 copper-plate inscriptions, and the rest, with one exception,² inscriptions on stones and rocks.

In arranging the list, I have been guided partly by the eras³ according to which the inscriptions are dated, and partly by the localities where the originals were discovered. Thus Nos. 1-568 give the inscriptions dated (or, in some cases, supposed to be dated) according to the Málava-Vikrama era (1-328, marked V.), the Śaka era (346-386, marked Ś.), the Kalachuri-Chêdi era (387-425, marked K.), the Gupta-Valabhi era (436-507, marked G. or Valabhi-s.), the Harsha era (528-547, marked H.), and the Newâr era (559-568, marked N.) ; together, generally, with those undated inscriptions the time of which may be approximately determined by reference to the inscriptions dated according to one of the eras mentioned (329-345, 426-435, 508-527, and 548-558). Nos. 569-587 give the small number of inscriptions which are (or have been taken to be) dated according to the Saptarshi era (569-574), the era of Buddha's Nirvâṇa (575), the Lakshmanasâna era (576-578), and the Simha era (579-584), with references to three inscriptions which, dated according to other eras, also quote the corresponding years of the Hijra era, the "Bengali San," and the Ilâhi era of the emperor Akbar (585-587). And Nos. 588-688 give the remaining inscriptions, which either contain no date at all or are for the

¹ This number includes some inscriptions which are mentioned in footnotes only. Some inscriptions which came to my notice when part of this list was already in type are given at the end, under the head of *Addenda*.

² This is the iron pillar inscription No. 508.

³ The list includes all Indian inscriptions known to me which are dated according to the Saptarshi era, the era of Buddha's Nirvâṇa, and the Málava-Vikrama, Kalachuri-Chêdi, Gupta-Valabhi, Harsha, Newâr, Lakshmanasâna, Simha, and Gâṅgâya eras. But it contains only 21 inscriptions dated exclusively according to the Śaka era, and none which are dated according to the era of the Kaliyuga, and the Kollam and Châlukya-Vikrama eras. Years of the twelve-years cycle of Jupiter are quoted in the Gupta dates of Nos. 451, 453, 456 and 459, and in No. 522 ; years of the sixty-years cycle of Jupiter in only eleven (Vikrama) dates ; and *saka* (regnal) years only in Nos. 367, 369, 370, and 671.

most part¹ dated in regnal years, broadly arranged according to the tracts of country where they were found, from Rājputāna and the Pañjāb on the west to Orissa and Gauḥjām on the east coast of India. I am aware that a number of the inscriptions towards the end of the list, as well as others which are dated according to the Śaka era, properly belong to Southern India, but have given them here on account of the connection of some of them with northern inscriptions. To draw an absolutely strict line between the north and the south appeared to me as unnecessary as it would be impossible.

On the information given under each number little need be said here. As far as I was able to do so, I have tried to state, not merely where an inscription has been discovered, but also where it is now. I have also indicated whether Plates of an inscription are available.² When an inscription has been edited several times, I generally have thought it sufficient to state where it has been published last. In the case of dated inscriptions, I have given throughout the original dates, and have added their European equivalents when they could be ascertained with confidence; moreover, I have shewn whether the numbers which may occur in a date are denoted by numerical symbols or by numeral (decimal) figures. As regards other details, I have mostly confined myself to recording the genealogy or line of succession (where it is given in the original) of the king or chief to whom an inscription belongs, and the names of the princes who are mentioned in connection with him or his predecessors; but, in the case of copper-plates, I have also given the names of the places from which the grants were issued, and, in the case of *prasaśtis*, the names of their authors.

I venture to hope that this list will be of some service both to these of my fellow students who are engaged in the publication of Indian inscriptions, and to any one who would wish to ascertain whether an inscription on stone or a copper-plate inscription, which he may meet with, is new or has already attracted the attention of scholars. To render the list more useful, the principal names that occur in it are given in an Index.

A.—Inscriptions dated according to the Mālava-Vikrama Era.

1.—V. 428.—*Gupta Inscr.* p. 253, and Plate. Bijayagaḍh pillar inscription of the Varika Vishnuvardhana, the son of Yaśōvardhana, grandson of Yaśōrāta, and great-grandson of Vyāghrarāta:—

(L. 1).—Siddham kritēshu chaturshu varsha-śatēshv-ashtāvinśēshu³ 400 20 8
Phālguna(na)-bahulasya pañchadaśyām-ētasyām-pūrvvāyām.

2.—V. 480 (?).—*Gupta Inscr.* p. 74, and Plate. Gaṅgdhār inscription of the time of Viśvavarman, the son (?) of Naravarman, recording the building of temples, etc., by his minister Mayūrākshaka:—

(L. 19).—Yātēshu chatu[r]shu kri(kṛi)tēshu śatēshu saṁsaishvā(ṣaṭṭhā)śīta-⁴
sōttarnpadēshv-iha vaiśa[rēshu] ||(l) śuklē trayōdaśa-dinē bhuvi Kārttikasya māśasya
sarvva-jana-chitta-sukh-āvahasya ||

3.—V. 493 and 529.—*Gupta Inscr.* p. 81, and Plate. Mandasōr inscription of the time of Kumāragupta [I.] and his subordinate, the governor at Daśapura, Bandhuvarman, the son of Viśvavarman; (composed by Vatsabhaṭṭi):—

(L. 19).—Mālavānām gapasthityā yāt[ē] śata-ohatusṭayā | trinavaty-adhikē-bdānām-
ri(ri)tan sēvya-ghanastanē || Sahaśya-māsa-śuklasya praśastē-hni trayōdaśē |

¹ Nos. 676-684 give the inscriptions the dates of which are actually referred, or probably belong, to the reign of the Gāṅgēya family (or the Gāṅgēya era).

² The Plates collected in Dr. Fleet's *Indian Inscriptions* (*Ind. Inscr.*), which are sometimes quoted in the list, have not been published yet.

³ Read 'vinśēshu'.

⁴ Dr. Fleet suggests *saṁmyāshv-aśīta*; compare *Gupta Inscr.* p. 73, note.

(L. 21).—Vatsara-śatēshu pañchasa viśamty-adhikēshu¹ navasa ch-ābdēshu | yātēshv-abhiramya-Tapasya-māsa-śukla-dvityāyām ||

4.—V. 589.—*Gupta Inscr.* p. 152, and Plate. Mandasôr inscription of the time of the *Rājādhirāja*² Yaśôdharman-Vishnudevardhana,³ recording the construction of a well by Daksha (?), the younger brother of Dharmadôsha who was a minister of Vishnudevardhana, in memory of their deceased uncle Abhayadatta; (engraved by Gôvinda⁴):—

(L. 21).—Pañchasa śatēshu śaradām yātēshv-ēkānnanavati-sahitēshu | Mālava-gaṇasthiti-vaśāt-kāla-jñānāya likhitēshu ||

5.—V. 718.—*Ep. Ind.* Vol. IV. p. 31, and Plate. Udaypur (in Rājputāna) inscription of the time of the Guhila *Rājā* Aparājita, recording the construction of a temple by the wife of his leader of the forces, the *Mahārāja* Varāhasimha; (composed by Dāmôdara, the son of Brahmachârin and grandson of Dāmôdara):—

(L. 12).—samvatsara-śatēshu saptasu(sv-) ashtādaś-ādihikēshu) Māgra(rga)śirsha-śuddha-pañchami(myām).

6.—V. 746.—*Ind. Ant.* Vol. V. p. 181, and Plate. Jhālrapāṭa inscription⁵ of the time of Durgagana; (composed by Bhaṭṭa Śarvagupta):—

(L. 16).—samvatsara-śatēshu saptasu shatchatvārimśad-adhikēshu.

7.—V. 770.—In his *Annals and Antiquities of Rājasthân*, Vol. I. p. 799, Colonel Tod gives a translation of an inscription "of the Mori Princes of Cheetore, taken from a column on the banks of the lake Mānsurwur, near that city." It contains the passage: "Seventy had elapsed beyond seven hundred years (*samvatir*), when the lord of men, the king of Malwa,⁶ formed this lake."

8.—V. 794.—*Ind. Ant.* Vol. XII. p. 155, and Plate. Dhiniki (spurious) plates of the *Mahārājādhirāja* Jaikadēva of Saurāshtra, issued from Bhūmilikā:—

(L. 1).—Vikrama-samvatsara-śatēshu saptasu chaturnavaty-adhikēshv-amkataḥ [79]† Kārttika-mās-āpara-pakṣe amāvāsyāyām Aditya-vārē Jyēsthā-nakshatrē ravigrahaṇa-parvvaḥ | asyām samvatsara-māsa-pakṣa-divasa-pūrvvāyām tithāv-ady-ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 369, No. 190.

9.—V. 795.—*Ind. Ant.* Vol. XIX. p. 57, and Plate. Kaṇaswa inscription of the prince Śivagana, the son of Saṅkuka who was a friend of the king Dhavala of the Maurya lineage; (composed by Dēvaṇa, the son of Bhaṭṭa Surabhi; and engraved by Śivanāga,⁷ the son of Dvārasīva):—

(L. 14).—Samvatsara-śatair-yātaiḥ sa-pañchanavaty-arggalaiḥ saptabhīr-Mmālav-ēśānām

10.—V. 811.—In his *Annals and Antiquities of Rājasthân*, Vol. II. p. 764, Colonel Tod reports that at Chitôr in Rājputāna he found an inscription which was dated—

"Sambut 811, Māgha-sudi 5th, Vṛishpatwâr (Thursday)."

Thursday, 3rd January A.D. 754; see *Ind. Ant.* Vol. XIX. p. 373, No. 196.

¹ Read *viśamty*.

² This occurs in verse, and is not a formal title.

³ In the published edition *Yaśôdharman* and *Vishnudevardhana* are taken to be the names of two princes; see *Ind. Ant.* Vol. XIX. p. 227.

⁴ See below, No. 329.

⁵ For another, fragmentary inscription which is on the same stone, see *Ind. Ant.* Vol. V. p. 182, and Plate.

⁶ The probability is, that in the original inscription the era of the Mālava kings is referred to.

⁷ The British Museum possesses a fragmentary and partly effaced inscription which apparently was engraved by the same Śivanāga.

11.— V. 847.— *Zeitschr. D. Morg. Ges.* Vol. XXXVIII. p. 547; *Ind. Ant.* Vol. XIV. p. 45. Shergaḍh (Kôṭā) Buddhist inscription of the *Sāmanta Dēvadatta*; (composed by Jajjaka):—
(L. 20).— samvat śa 847 Māgha-śudi 6¹

Vindunāga; his son Padmanāga; his son Sarvapāga, married Śrī; their son Dēvadatta.

12.— V. 898.— *Zeitschr. D. Morg. Ges.* Vol. XL. p. 39. Dhōlpar inscription of the Chāhavāpa Chāḍamahāsēna:—

(L. 21).— Vasu nava [a*]shtan varshā gatasya kālasya Vikram-ākhyasya [I] Vaiśākhasya sitāyā[m*] Ravivāra-yuta-dvitiyāyām || Chandrē Rōhini-sam'yuktē² lagnē Siṅghasya³ Śōbbhanō yōgē |

Sunday, 16th April A.D. 842; see *Ind. Ant.* Vol. XIX. p. 35, No. 57.

Isuka; his son Mahisharāma, married Kaphullā (who became satī); their son Chāḍa (Chāḍamahāsēna).

13.— V. 918.— *Jour. Roy. As. Soc.* 1855, p. 516. Ghaṭayāla inscription of the Paḍihāra (Pratibāra) Kakkuka:—

(L. 16).— Varisa-saḍsu a navasum aṭṭhārasam-aggalēsu Chettammi | pakkhattē vihu-batthē Baha-vārē dhavala-biāē ||

The date is irregular.

Rajjila, a son of the Brāhmaṇ; Harichandra and his Kshatriya wife Bhadrā; his son Nārahada (Narabhaṭa); his son Nāhada (Nāgabhaṭa); his son Tāta; his son Jasavaddhaṇa (Yaśovardhana); his son Chanduka; his son Śilluka; his son Jhōṭa; his son Bhilluka; his son Kakka, married Durlabhadēvi; their son Kakkuka.⁴

14.— V. 919.— *Ep. Ind.* Vol. IV. p. 310; *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 2. Dēḍgaḍh Jaina pillar inscription of the time of the Mahārājādhirāja Bhōjadēva [of Kanauj], and of his feudatory, the Mahāsāmanta Viṣṇupurama, governor of Lunachchagira (Dēḍgaḍh):—

(L. 6).— samvat 919 Asva(śva)yuja-śuklapaksha-chaturdaśyām Vṛi(bṛi)haspati-dipēna Uttarabhādrapad[ā]-nakshattre.

(L. 10).— [Śa]kakāl-[ābda]-saptaśatāni chaturā(ra)śīty-adhikāni 784 [11]

Thursday, 10th September A.D. 862; see *Ind. Ant.* Vol. XIX. p. 28, No. 30.

15.— V. 932.— *Ep. Ind.* Vol. I. p. 156. Gwālīor inscription of the reign of Ādivarāha (Bhōjadēva), the son (?) of Rāmadēva,⁵ [of Kanauj]:—

(L. 7).— Navasu śatēshv-avdā(bdā)nām dvāttriṃśat-sam'yutēshu Vaiśākhē |

16.— V. 933.— *Ep. Ind.* Vol. I. p. 159, and Plate. Gwālīor inscription of the reign of Bhōjadēva [of Kanauj]:—

(L. 1).— samvatsara-śatēshu navasu ttrayastrīṃśad-adhikēshu⁶ Māgha-śukla-dvitiyāyām sam 933 Māgha-śudi 2.

(L. 5).— asminn-ēva samvatsarē Phālguna-va(ba)hula-paksha-pratipadi.

(L. 11).— asminn-ēva samvatsarē Phālguna-va(ba)hula-paksha-navamyām.

17.— V. 936.— *Archæol. Surv. of India*, Vol. X. p. 33, and Plate xi. Notice of a fragmentary inscription at Gyārispar:—

. . . Mālava-kālāch-chharadām shatṭriṃśat-sam'yutēshv-ātītēshu | navasu śatēshu . . .

¹ In *Zeitschr. D. Morg. Ges.* the published text has "samvat śa 841 Māgha-śudi 6;" and in *Ind. Ant.* Vol. XIV. p. 351, the date by Dr. Fleet is read "samvat 800 70 9 Māgha śa di 20" I take samvat śa to be an abbreviation of samvatsara-śatēshu; compare my remarks in *Ind. Ant.* Vol. XXVI. p. 152, note 34.

² Read Rōhini-guktē.

³ See below, No. 546 of H. 276.

⁴ Read Siṅghasya.

⁵ Read "atrimāda-.

⁶ See below, No. 330.

18.—V. 960.—*Ep. Ind.* Vol. I. p. 173. Siyadōṇi (Sirōṇi Khurd) inscription, recording a large number of donations, made from V. 960 to V. 1025,¹ mostly by private persons, in favour of various Brāhmaṇical deities at Siyadōṇi. Date of the reign of the *Mahārājādhirāja Mahēndrapāladēva*, [the successor of Bhōjadēva, of Kanauj] :—

(L. 2).—saṁ[vatsa*]ra-satēshu nava-sata shashty-adhikēshu Śrāva
samvat 960 Śrāva[ṇa]

19.—V. 960.—*Ind. Ant.* Vol. XVII. p. 202. Tērahi memorial tablet of the time of the *Mahāsāmantādhīpati* Guṇarāja and Undabhāṭa :—

(L. 1).—saṁ[||?] 960 Bhādrapada-vadi 4 Śānau ||

Saturday, 16th July A.D. 903; see *ibid.* Vol. XIX. p. 173, No. 110.

20.—V. 964.—*Ep. Ind.* Vol. I. p. 173. Siyadōṇi inscription;² date of a grant of the *Mahāsāmantādhīpati* Undabhāṭa, of the reign of the *Mahārājādhirāja Mahēndrapāladēva*, the successor of Bhōjadēva, [of Kanauj] :—

(L. 4).—samvatsara-satēshu nava-sata [sha*]shṭy-adhikēshu chatur-aṁvitēshu Mārggasiramāsa-vahulapaksha-tritīyāyām samvat 964 Mārgga-vadi 3.

21.—V. 965.—*Ep. Ind.* Vol. I. p. 174. Date in the Siyadōṇi inscription³ :—

(L. 8).—samvatsara-satēshu nava-sata pañchashashty-adhikēshu Āsvina-māsē pratipadāyām samvat 965 Āsvi[ṇa-su]di 1.

22.—V. 967.—*Ep. Ind.* Vol. I. p. 174. Date in the Siyadōṇi inscription⁴ :—

(L. 11).—samvatsara-satēshu nava-[sa]ta sapta[sha*]shṭy-adhikēshu Phālguna-māsa amāvāsīyām samvat 967 Phālguna-vadi 15.

23.—V. 969.—*Ep. Ind.* Vol. I. p. 175. Siyadōṇi inscription;⁵ date of the time of the *Mahārājādhirāja Dhūrbhāṭa*, governor of Siyadōṇi :—

(L. 18).—samvatsara-nava-satēshu ḍkōnasaptaty-adhikēshu Māgha-māsē pañchamyām samvat 969 Māgha-sudi 5.

24.—V. 973.—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 314. Bijapur inscription (below, No. 53); date of the time of the Rāshtrakūṭa Vidagdha, the son of Harivarman, of Hastikundī :—

(L. 30).—Rāma-giri-naṁda-kalitē Vikrama-kālē gatē tu Śuchi-māsē | śrīmad-Va(ba)labhadra-gurōr=V vidagdharājēna dattam=idam ||

(L. 32).—samvat 973.

25.—V. 974.—*Ind. Ant.* Vol. XVI. p. 174, and Plate. Asni (now Fatehpur-Haswa) inscription of the reign of the *Mahārājādhirāja Mahipāladēva*, the successor of Mah[ēndra]pāladēva, [of Kanauj] :—

(L. 5).—saṁvatsara-sa(śa)tēsu(shu) navashu(su) chatu[h*]saptaty-adhikēsu(shu) Māghamāsa-śūklapakshya⁶-saptamyām-in-ēvām samvat 974 Māgha-vadi 7.

26.—V. 981.—*Ind. Ant.* Vol. XIII. p. 251. British Museum fragmentary inscription of the ascetic Vakulaja; (composed by Dēvananda) :—

(L. 9).—samvat 981¹ Kārttika-sudi 13.

27.—V. 983.—*Ind. Ant.* Vol. XIII. p. 250. British Museum inscription of the ascetic Vakulaja :—

(L. 16).—samvat 983⁵ Chaitra-sudi mpa(pam)chamyāḥ(myām)

¹ The dates are given here separately under the different years.

² Dr. Fleet suggests *māśa-śūklapakshya.

³ The published text has 783.

⁴ See above, No. 18.

⁵ The published text has 781.

- 28.—V. 991.—*Ep. Ind.* Vol. I. p. 177. Date in the Siyaḍōṇi inscription¹ :—
(L. 33).—sa[mvat] 991 Māgha-śudi 10.
- 29.—V. 994.—*Ep. Ind.* Vol. I. p. 176. Date in the Siyaḍōṇi inscription¹ :—
(L. 26).—samvat 994 Vaisā(śā)kha-vadi 5 sa[r̥n*]krāntau.
22nd April A.D. 938 ; see *Ind. Ant.* Vol. XIX. p. 181, No. 133.
- 30.—V. 996.—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 314. Bijapur inscription (below, No. 53) ; date of the time of the Rāshṭrakūṭa Mammaṭa, the son of Vidagdha (above, No. 24), of Hastikūṇḍī :—
(L. 31).—Navasu śatēshu gatēshu tu shannavati-samadhikēshu Māghasya | kṛishṇa-
aikādaśyām-iha samarpitam Mammaṭa-nripēna(ṇa) ||
(L. 32).—samvat 996.
- 31.—V. 1005.—*Ep. Ind.* Vol. I. p. 177. Siyaḍōṇi inscription ;¹ date of the reign of the Mahārājādhirāja Dēvapāladēva, the successor of Kṣhitipāladēva, [of Kanauj], and of the time of the Mahārājādhirāja Nishkalaṅka, governor of Siyaḍōṇi :—
(L. 28).—samvatsarāpāṇ sahasr-aikam pañch-ōttaram Māghamāsa-śuklapaksha-
pañchamyām samvat 1005 Māgha-śudi 5.
- 32.—V. 1005.—*As. Res.* Vol. I. p. 284. Translation by Charles Wilkins of a Sanskrit inscription, copied by Mr. Wilmot in A.D. 1785 from a stone at Bōdh-Gayā ; (mentions Amaradēva, one of the nava ratnāni in Vikramāditya's court) :—
“ On Friday, the fourth day of the new moon in the month of Madhoo, when in the seventh or mansion of Ganisa, and in the year of the Era of Veekramāditya 1005.”
Friday, 17th March A.D. 948 (?) ; see *Ind. Ant.* Vol. XX. p. 127, note 12.
- 33.—V. 1008.—*Ep. Ind.* Vol. I. p. 177. Siyaḍōṇi inscription ;¹ date of the time of the Mahārājādhirāja Nishkalaṅka, [governor of Siyaḍōṇi] :—
(L. 30).—samvat 1008 Māgha-śudi 11.
- 34.—V. 1008 and 1010.—*Bhūvanagar Inscr.* p. 67, and Plate ; *Prāchīnalēkhamālā*, Vol. II. p. 24. Udaypur (in Rājputāna) inscription of the time of [the Guhila] Allaṭa, the son of the queen Mahālakṣmī and father of Naravāhana :—
(L. 5).—Kārttika-sita-pañchamyām-Agrata-nāmnā susūtradhārēṇa | prārabdham dēva-
griham kālē vasu-śūnya-dik-samkhyē || Daśa-dig-Vikrama-kālē Vaisākhē śuddha-saptami-
divasē | Harir-iha nivēsitō-yaṁ ghaṭita-pratimō Varāhēṇa ||
- 35.—V. 1011.—*Ep. Ind.* Vol. I. p. 124, and Plate. Khajurāhō inscription of the Chandēllas Yaśōvarman and Dhaṅga ; (composed by Mādhaba, the son of Dēdda) :—
(L. 28).—samvatsara-daśa-śatēshu ēkādaś-ādhikēshu samvat 1011.
In the family of the sage Chandrātrēya, Nannuka ; his son Vākpati ; his sons Jayasakti and Vijayasakti ; Vijayasakti's son Rāhila ; his son Harsha, married the Chāhamāna princess Kañchukā ; their son Yaśōvarman-Lakshavarman (contemporary of Dēvapāla, the son of Hērambapāla who was a contemporary of Sābi, the king of Kira) ; his son Dhaṅga (also called Vināyakapāladēva ?).
- 36.—V. 1011.—*Ep. Ind.* Vol. I. p. 136 ; *Archæol. Surv. of India*, Vol. XXI. Plate xvi. J Khajurāhō Jaina temple inscription of the time of [the Chandēlla] Dhaṅga (?) :—
(L. 1).—samvat 1011 samayē ||
(L. 10).—Vaisā(śā)sha(kha)-śudi 7 Sōma-dinē ||
Monday, 2nd April A.D. 955 ; see *Ind. Ant.* Vol. XIX. p. 35, No. 59.

¹ See above, No. 18.

37.—V. 1011.—Professor Bendall's *Journey*, p. 82, and Plate. Inscription at Ambér in Rājputāna :—

(L. 1).—samvat 1011 Bhādrapadē(ḍa)-badi 11 Su(śu)kra-dina.

Friday, 28th July A.D. 954, or, perhaps, Friday, 14th September A.D. 955¹ : see *Ind. Ant.* Vol. XIX. p. 174, No. 111.

38.—V. 1013.—*Ep. Ind.* Vol. II. p. 124. Date of the completion of a temple of the god Harsha(Śiva), in the Harsha inscription of Vīgraharāja (below, No. 44) :—

(L. 32).—samvat 101[3] Āshāḍha-śudi 13.

39.—V. 1016.—*Ep. Ind.* Vol. III. p. 266. Rājōrgadh (now Alwar) inscription of the Mahārājādhirāja Mathanādēva, the son of Sāvata and his wife Lachchbukā, of the Gurjarapratihāra lineage ; of the reign of the Mahārājādhirāja Vijayapālādēva, the successor of Kshītipālādēva, [of Kanauj] ; issued from Rājyapura :—

(L. 2).—samvatsara-satēshu daśasu shōḍaś-ōttarakēshu Māghamāsa-sitapaksha-ttrayōdaśyām Śani-yuktāyām-ēvaṁ sam 1016 Māgha-śudi 13 Śanāv-adya.

Saturday, 14th January A.D. 960 ; see *Ind. Ant.* Vol. XIX. p. 22, No. 3.

40.—V. 1025.—*Ep. Ind.* Vol. I. p. 178. Siyaḍōṇī inscription ;² date of the time of the Mahārājādhirāja Nishkalaṅka, governor of Siyaḍōṇī :—

(L. 36).—samvat 1025 Māgha-vadi 9.

41.—V. 1027.—*Ep. Ind.* Vol. II. p. 124. Date of the death of the Śaiva ascetic Allāṭa, in the Harsha inscription of Vīgraharāja (below, No. 44) :—

(L. 32).—Jātē-vdā(bdā)nām sahasrē ttrigunānava-yutē Simha-rāṣau gatē-rkkē śuklā y-āsit-tṛi[ti*]yā Śubha-Kara-sahitā Sōma-vārēṇa tasyām |

Monday, 8th August A.D. 970.

42.—V. 1028.—*Bhāvnagar Inscr.* p. 70. Udaypur (in Rājputāna) fragmentary inscription of the Guhila Naravāhana ; (composed by Āmrakavi, the son of Ādityanāga) :—

(L. 17).—Vikramāditya-bhūbhṛitaḥ aahṭ[ā*]vimśati-samyuktē śatē daśa-guṇē sati ||

43.—V. 102[8].—From a photograph supplied by Dr. Burgess (see *Archæol. Surv. of India*, Vol. XXIII. p. 125). Nīmṭōr (in Rājputāna) inscription of the reign of the Mahārājādhirāja Chāmunḍarāja :—

(L. 6) . . . mahārājādhirāja-śri-Chāmunḍarāja-rājyē.

(L. 8) . . . samvat 102[8] . . .

44.—V. 1030.—*Ep. Ind.* Vol. II. p. 119, and Plate. Harsha inscription of the Chāhamāna Vīgraharāja ; (composed³ by Dhīranāga, the son of Thīruka) :—

(L. 33).—samvat 1030 Āshāḍha-śudi 15.

In the Chāhamāna lineage, Gūvaka [I.] ; his son Chandrarāja ; his son Gūvaka [II.] ; his son Chandana (defeated the Tōmara prince Rudrēna=Rudrapāla ?) ; his son Vākpatirāja (defeated Tantrapāla) ; his son Simharāja (contemporary of a certain Lavaṇa) ; his son Vīgraharāja.—The Mahārājādhirāja Simharāja also had a brother, named Vatsarāja, and (besides Vīgraharāja) the three sons Durlabharāja, Chandrarāja, and Gōvindarāja.

45.—V. 1030.—*Wiener Zeitschrift*, Vol. V. p. 300. A Baroda (or Pāṭan) plate of the Chaulukya Mūlarāja I., according to Mr. H. H. Dhruva, is dated :—

"V. S. 1030 Bhādrapada-śudi 5, Monday."

Monday, 24th August A.D. 974.

¹ On this day the *tīthi* of the date commenced 2½. 12 m. after mean sunrise.

² See above, No. 18.

³ The inscription also contains some verses of Śūra's.

- 46.— V. 1031.— *Ind. Ant.* Vol. VI. p. 51, and Plates. Dharampurī (now Indore) plates of the Paramāra *Mahārājādhirāja Vākpatirājadēva*, issued from Ujjayantī:—
 (L. 13).— *ēkatrī(tri)mśa-sāhasrika-samvatsarē-smin* Bhādrapada-śukla-chaturdhasyām(śyām) pavitraka-parvvanī.
 (L. 32).— *sam* 1031 Bhādrapada-śudi 14.
 Krishnarāja; Vairisimha; Siyaka; Vākpatirāja-Amoghavarsha.
- 47.— V. 1034.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 393, Plate i. No. vi. Fragmentary inscription on the pedestal of a Jaina figure at Gwālior, of the time of [the Kachchhapaghāta] *Mahārājādhirāja Vajradāman* (below, No. 73):—
Samvataḥ | 1034 *śrī-Vajradāma-mahārājādhirāja Vaiśākha-vadi pāñchamī*.
- 48.— V. 1034.— In his *Annals and Antiquities of Rājasthān*, Vol. I. p. 802, Colonel Tod gives a translation of an "inscription from the ruins of Aitpoor," apparently of the time of the Guhila Śāktikumāra, which contains the date—
 "In Samvatsir 1034, the 16th of the month Bysāk."
- 49.— V. 1036.— *Ind. Ant.* Vol. XIV. p. 160; *Ind. Inscr.* No. 9. Ujjain (now India Office) plates of the Paramāra *Mahārājādhirāja Vākpatirājadēva*, issued from Bhagavatpura and written at Guṇapura:—
 (L. 11).— *shattri(tri)mśa-sāhasrika-samvatsarē-smin* Kārttika-śuddha-paurṇimāyām¹ sōmagrahana-parvvanī.
 6th November A.D. 979; a lunar eclipse, visible in India; see *ibid.* Vol. XIX. p. 23, No. 4.
 (L. 28).— *samvat* 1036 Chaitra-vadi 9 |
 Line of succession as in No. 46.
- 50.— V. 1043.— *Ind. Ant.* Vol. VI. p. 191, and Plate. Kaḍi plates of the Chaulukya (*Chaulukya*) *Mahārājādhirāja Mūlarāja I.*, the son of the *Mahārājādhirāja Rāji*; issued from Anahilapāṭaka:—
 (L. 8).— *sūryagrahāna-parvvanī*.
 (L. 21).— *samvat* 1043 Māgha-vadi 15 Ravan.
 Sunday, 2nd January A.D. 987; a solar eclipse, not visible in India; see *ibid.* Vol. XIX. p. 166, No. 83.
- 51.— V. 1049.— *Ep. Ind.* Vol. I. p. 77, and Plate. Dēwal (Illāhābās) inscription of Lalla of the Chhinda family; (composed by Nēhila, the son of Bhaṭṭa Śivarudra):—
 (L. 26).— *samvatsara-sahasra* 1049 Mārgga-vadi 7 Gura-dinē ||
 Thursday, 20th October A.D. 992;² see *Ind. Ant.* Vol. XIX. p. 364, No. 177.
 In the family of the sage Chyavana, Vairavarman; his son Bhūshana; his younger brother Malhana, married Anahilā of the Chulukīvara family; their son Lalla, married Lakshmi.
- 52.— V. 1051.— *Wiener Zeitschrift*, Vol. V. p. 300. A Baroda plate of the Chaulukya Mūlarāja I., according to Mr. H. H. Dhruva, is dated³:—
 "V. S. 1051 Māgha-śudi 15," at a lunar eclipse.
 19th January A.D. 993; a lunar eclipse, visible in India.

¹ Read *paurṇamīdyān*.

² On this day, which is the proper equivalent of the date for the given year, the *tithi* of the date commenced 6 h. 6 m. after mean sunrise.

³ According to a rough transcript, furnished by Murehi Debiprasad to the Bengal As. Soc., the inscription begins: *Samvat 1051 Māgha-śudi 15 ady-śha śrimad-Anahilapāṭakā rāj-śealā pūrvavat paramabhottāraka-mahārājādhirāja-paramīvara-śrī-Mūlarājadēvaḥ*.

53.—V. 1053.—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 311. Bījapur (now Jōdhpur) inscription of the Rāshtrakūṭa Dhavala of Hastikupḍi; (composed by Sūryāchārya):—

(L. 19).—Śāntyāchāryais=tripaṃchāśa-sahasrē śaradām-iyam | Māgha-śukla-trayō-daśyām supratishṭhaiḥ pratishṭhitā ||

(L. 22).—samvat 1053 Māgha-śukla 13 Ravi-dinē Pushya-nakṣatrē.

Sunday, 24th January A.D. 997.

Harivarman; his son Vidagdha (above, No. 24); his son Mammaṭa (above, No. 30); his son Dhavala (contemporary of [the Paramāra] Muñjarāja, Darlabharāja, [the Chaulukya] Mūlarāja [I.]; Dharapivarāha, and Mahēndra or Mahindra ?); his son Bālaprasāda.

54.—V. 1055.—*Ind. Ant.* Vol. XVI. p. 202, and Plate. Nanyaurā (now Bengal As. Soc.'s) plate of the Chandēlla Mahārājādhirāja Dhaṅgadēva, lord of Kālañjara; issued from Kāśikā:—

(L. 7).—samvatsara-sahasrē pañchapañchāśad-adhikē Kārttika-paurṇamāsyām Ravi-dinē jvam samvat 1055 K[ā*]rtti[ka]-śudi 15 Ravan ady-ēh=[ai]va Kāśikāyām Sainhikēya-grahagrāsa-pravēśikṛita-maṇḍalē | Rōhipi-hṛiday-ānanda-kanda-haripalāñchhanē ||

Sunday, 6th November A.D. 998; a lunar eclipse, visible in India; see *ibid.* Vol. XIX. p. 23, No. 5.

In the family of the sage Chandrātrēya, Harsha;¹ his son Yaśōvarman; his son Dhaṅga.

55.—V. 1058.—*Ep. Ind.* Vol. I. p. 148; *Archæol. Surv. of India*, Vol. XXI. Plate xix. Khajurāhō inscription of Kōkkala of the Grahapati family²:—

(L. 22).—samvat 1058 Kārttikyām.

Atiyasōbala or Yaśōbala (settled at Padmāvati); his son Māhaṭa; his son Jayadēva; his son Sēkkala or Sēkkalla; his younger brother Kōkkala or Kōkkalla.

56.—V. 1059.—*Ep. Ind.* Vol. I. p. 140; *Archæol. Surv. of India*, Vol. XXI. Plate xviii. Khajurāhō inscription³ of the Chandēlla Dhaṅgadēva, put up after his death; (composed by Rāma, the son of Balabhadra and grandson of Nandana):—

(L. 32).—samvat 1059 śrī-Kharjūravā[ha]kē rāja-śrī-[Dham]gadēva-rājjyē.

In the family of the princes descended from the sage Chandrātrēya, Nannuka; his son Vākpati; his son Vijaya; his son Rāhila; his son Harsha, married Kañchhukā; their son Yaśōvarman, married Puppā; their son Dhaṅga.

57.—V. 1078.—*Ind. Ant.* Vol. VI. p. 53, and Plates. Ujjain plates of the Paramāra Mahārājādhirāja Bhōjadēva, issued from Dhārā:—

(L. 8).—atit-āṣṭasaptatyadhika-sāhasrika-samvatsarē Māgh-āsita-tritīyāyām | Ravāv-udagayana-parvvaṇi.

Sunday, 24th December A.D. 1021;⁴ see *ibid.* Vol. XIX. p. 361, No. 169.

(L. 30).—samvat 1078 Chaitra-śudi 14.

Siyaka; Vākpatirāja; Sindhurāja; Bhōja.

58.—V. 1080.—*Ep. Ind.* Vol. II. p. 211, No. xli., and Plate. Mathurā Jaina image inscription:—

(L. 3).—samvatsarai(rē) 1080.

59.—V. 1083.—*Ind. Ant.* Vol. XIV. p. 140. Sārṇāth (now Benares College) inscription of Mahipāla,⁵ king of Gaṇḍa, and his sons (?) Sthirapāla and Vasantapāla:—

(L. 3).—samvat 1083 Pausa-dinē 11.

¹ In line 6 the original has śrī-Śrīharṣadēva.

² See below, Nos. 125 and 139.

³ For the date of the renewal of this inscription see below, No. 36.

⁴ On this day the *tithi* of the date commenced 3 h. 24 m. after mean sunrise; but the word *tritīyāyām* may perhaps have been put erroneously for *dvitīyāyām*.

⁵ See below, No. 640.

60.—V. 1084.—*Ind. Ant.* Vol. XVIII. p. 34, and Plate. Jhūsī (now Bengal As. Soc.'s) plate of the *Mahārājādhirāja Trilôchanapâladêva*, the successor of Râjyapâladêva who was the successor of Vijayapâladêva, [of Kanauj?]; issued from near Prayâga on the banks of the Ganges :—

(L. 8).—*dakṣiṇâyana-saṁkrântau.*

(L. 16).—*saṁ 1084 Śrāvapa-vadi 4.*

25th June A.D. 1027; see *ibid.* Vol. XIX. p. 174, No. 112.

61.—V. 1088.—*Ind. Ant.* Vol. VI. p. 193; *Bhāvnagar Inscr.* p. 194, and Plates. Râdhanpur plates of the Chaulukya *Mahārājādhirāja Bhîmadêva I.*,¹ issued from Apahilapâtaka :—

(L. 1).—*Vikrama-samvat 1086 Kârttika-śudi 15.*

(L. 5).—*adya Kârtiki-parvvaṇi.*

62.—V. 1093.—*As. Res.* Vol. IX. p. 432; *Jour. Beng. As. Soc.* Vol. V. p. 731; Colebrooke's *Misc. Essays*, Vol. II. p. 278. Karrā (now Calcutta Museum) inscription of the *Mahārājādhirāja Yaśaḥpâla* :—

(L. 1).—*saṁvat 1093 Āshāḍha-śudi 1 ady-ōha śrîmat-Kaṭṭe mahārājādhirāja-śrî-Yaśaḥpâlaḥ Kauśāmba-maṇḍalē.*

63.—V. 1093.—*Ind. Ant.* Vol. XIII. p. 185 (see also Vol. XIV. p. 352). Udayagiri Amṛita-cave inscription, containing the names 'Chandragupta' and 'Vikramāditya' :—

(L. 4).—*saṁvat 1093.*

64.—V. 1099.—*Jour. Beng. As. Soc.* Vol. X. p. 671. Inscription from a tank "at Bussantgurb² at the foot of the Southern range of Hills running parallel to Mount Aboo;" ends :—

Navanavativ(r?)ih-āsîd=Vikramāditya-kālē jagati daśa-śatānām=agratō yatra pûrṇā | prabhavati Nabha-māsē sthānakē chitrabhānōḥ sa 1099 ||

A *prastāvi*, composed by Mâtṛīsarman, the son of Hari; mentions³ Utpalarāja, Āranyarāja (? Arṇorāja), Adbhutakṛishṇarāja (? Kṛishṇarāja), Vāsudêva, Śrînāthaghōṣahin, Mahipâla, Vandhuka (? Dhandhuka) who married Ghṛitadêvi, their son Pûrṇapâla, his younger sister Lâhîni who married Vighararāja, etc.

65.—V. 1100.—*Ind. Ant.* Vol. XIV. p. 10; *Ind. Inscr.* No. 7. ByĀnā Jaina inscription of the time of [the Kachchhapaghāta?] Vijayādhirāja (Vijayapâla ?) :—

(L. 6).—*Nāśam yātu śataṁ sahasra-saḥitaṁ saṁvatsarāṇām drutaṁ | mā[yā?]-Bhâdrapadaḥ sa bhâdra-padaviṁ māsah samârôhata | s-āsy-niṇa kshayam-ētu Sôma-sa[hi]tâ kṛishṇâ dvitīyâ tithiḥ . . .*

(L. 17).—*saṁ 1100 Bhâdra-vadi 2 Chamdrē kalyāṇaka-di[nē].*

Monday, 13th August A.D. 1044; see *ibid.* Vol. XIX. p. 181, No. 134.

66.—V. 1107.—*Ind. Ant.* Vol. XVI. p. 205, and Plate. Nanyaurā (now Bengal As. Soc.'s) plate of the Chandêlla *Mahārājādhirāja Dêvavarmadêva*, lord of Kâlāñjara; issued from Suhavâsa :—

(L. 7).—*saṁvat 1107 Vaiśākha-māsē kṛi[shṇa]-pakṣē tṛitīyāyām Sôma-dinē . . . ātmīya-mâtuḥ rājñi-śrî-Bhuvanadêvyāḥ sâmvatsari(ri)kē.*

Monday, 1st April A.D. 1051;⁴ see *ibid.* Vol. XIX. p. 364, No. 178.

Vidyâdhara; Vijayapâla; Dêvavarman, whose mother was Bhuvanadêvi.

¹ Compare *Ind. Ant.* Vol. XIX. p. 253.

² According to Munshi Debprasad, this is Basantgaḍh in the Sirohi State of Râjputâna, where the inscription still is. According to the same authority, there is a fragmentary inscription of *Pûrṇapâla*, of "sâmvat 1102," at the village of Bhârūṇḍa in the Gôdvâr district of Jôdhpur.

³ The inscription requires to be re-edited, to enable one to give a proper account of its contents.

⁴ On this day, which is the proper equivalent of the date for the given year, the *tithi* of the date commenced 6 h. 40 m. after mean sunrise.

67.—V. 1112.—*Ep. Ind.* Vol. III. p. 48, and Plate. Māndhātā plates of the Paramāra Mahārājādhirāja Jayasimhadēva, issued from Dhārā :—

(L. 29).—samvat 1112 Āshādha-vadi 13.

Vākpātirāja; Sindhurāja; Bhōja; Jayasimha.

68.—V. 1116.—*Jour. Beng. As. Soc.* Vol. IX. p. 549. A modern inscription at Udaypur (in Gwālior), which distinctly states the Paramāra Udayāditya to have been ruling in "Samvat 1116 or Śaka 981;" see *Jour. Amer. Or. Soc.* Vol. VII. p. 35.¹

69.—V. 1136.—*Ind. Ant.* Vol. XXII. p. 80. Notice of an Arthūnā inscription of the Paramāra Chāmūṇḍarāja; (composed by Chandra, a younger brother of Vijayasādhāra and son of Sumatisādhāra) :—

(L. 53).—samvat 1136 Phālguna-sudi 7 Śukrē.

Friday, 31st January A.D. 1080.

In the family of the hero Paramāra, Vairisimha; his younger brother Dambarasimha; in his family, Kaṅkadēva (who defeated a ruler of Karpāṭa, an enemy of the Mālava king Harsha²); his son Chaṇḍapa; his son Satyarāja; from him sprang Maṇḍanaḍēva; his son Chāmūṇḍarāja (defeated Sindhurāja).

70.—V. 1137.—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālior) inscription of the Paramāra Udayāditya :—

(L. 5).—samvat 1137 Vaisā(śā)kha-sudi 7.

71.—V. 1145.—*Ep. Ind.* Vol. II. p. 237; *Archæol. Surv. of India*, Vol. XX. Plates xxi. and xxii. Dubkund inscription of the Kachchhapaghāta Mahārājādhirāja Vikramasimha; (composed by Vijayakirti, the son of Śāntishēpa³) :—

(L. 61).—samvat 1145 Bhādrapada-sudi 3 Sōma-dinē ||

Monday, 21st August A.D. 1088; ⁴ see *Ind. Ant.* Vol. XIX. p. 361, No. 170.

In the Kachchhapaghāta family, Yuvarāja; his son Arjuna, an ally or feudatory of [the Chandēlla] Vidyādhara, slew in battle Rājyapāla [of Kanauj?]¹; his son Abhimanyu (a contemporary of king Bhōja); his son Vijayapāla; his son Vikramasimha.

72.—V. 1148.—*Ep. Ind.* Vol. I. p. 317, and Plate. Sānak plates of the Chanakya Mahārājādhirāja Karṇadēva Trailōkyamalla, issued from Apahilapātaka :—

(L. 1).—Vikrama-samvat 1148 Vaisākha-sudi 15 Sōmē |

(L. 6).—adya sōmagrahaṇa-parvati.

Monday, 5th May A.D. 1091; a lunar eclipse, visible in India.

73.—V. 1150.—*Ind. Ant.* Vol. XV. p. 36, and Plate; *Prākṛitnālīkhamālā*, Vol. I. p. 81. Gwālior Śāsbaḥū temple inscription of the Kachchhapaghāta Mahipālādēva; (composed by Maṇikanṭha, the son of Gōvinda and grandson of Rāma) :—

(L. 40).—Ēkādaśasv=atītēshu sarnvatsara=śatēshu cha | ēkōnapañchāsa(śa)ti cha gatēshv=advē(bdē)shu Vikramāt || Pañchāśē(śē) ch=Āsvi(ēvi)nō māsē kṛishṇa-pakshē . . . amkatō=pi 1150 || Āsvi(ēvi)na=va(ba)hula=panichamyām.

In the Kachchhapaghāta (Kachchhapāri) family, Lakshmaṇa; his son Vajradāman (defeated a ruler of Gādhinagara, i.e. Kanauj, and conquered Gōpādri, i.e. Gwālior);

¹ Dr. F. E. Hall, who had two facsimile copies of the inscription executed, says about it: "The person for whom that wretched scrawl was indited calls himself a descendant of Udayāditya of Mālava: but it is clear that, whether so or not, he knew nothing of Udayāditya's family."

² The original has *śrī-Śrīharsha*.

³ Śāntishēpa, in a *sabha* held before the king Bhōjadēva, defeated hundreds of disputants who had assailed Ambarasēna and other learned men. He was the son of Darlabhasēnasūri, who was the son of Kulabbhāṇa and grandson of the Guru Dēvasēna, of the *Lāṭavāgata* gṇa.

⁴ On this day the *titthi* of the date commenced 3 h. 28 m. after mean sunrise.

Maṅgalarāja;¹ Kirtirāja; his son Māladēva, also called Bhuvanapāla and Trailōkyamalla, married Dēvavratā; their son Dēvapāla; his son Padmapāla; succeeded by Mahipāla-Bhuvanaikamalla, who was the son of Sūryapāla, but is called the brother of Padmapāla.

74.—V. 1152.—*Archæol. Surv. of India*, Vol. XX. p. 102, and Plate xxii. Dubkund Jaina pillar inscription:—

(L. 1).—saṁvat 1152 Vaiśāṣa(kha)-sudi pañchamyām ||

75.—V. 1154.—*Ind. Ant.* Vol. XVIII. p. 11, and Plate. Bengal As. Soc.'s plate of the *Mahārājādhirāja* Madanapāladēva of Kanauj, recording a grant which was made at Vārāṇasī by his father and predecessor Chandradēva on the date here given:—

(L. 11).—caturhṣa(ṣha)pañcāsa(śa)dadhika-sa(śa)taikādaśa(śa)-saṁvatsarē Māghē māsi su(śu)kla-pakṣhē tṛtīyāyām Sōma-dinē Vārāṇasyām uttarāyana-saṁkrāntan² śuklataḥ saṁvat 1154 Māgha-sudi 3 Sōmā.

The date is irregular; see *ibid.* p. 10, and Vol. XIX. p. 371, No. 191.

Yasōvīraha; his son Mahīchandra; his son Chandradēva (acquired the sovereignty over Kanyakubja, i.e. Kanauj); his son Madanapāla (Madanadēva).

76.—V. 1154.—*Ind. Ant.* Vol. XVIII. p. 238; *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 3. Dēogaḍh rock inscription of the Chandēlla Kirtivarman and his minister Vatsarāja:—

(L. 8).—saṁvat 1154 Chaitra-[śu]di 2 Ravau.

Sunday, 7th March A.D. 1098; see *ibid.* Vol. XIX. p. 36, No. 61.

In the Chandēlla family, Vidyādhara; his son Vijayapāla; his son Kirtivarman.

77.—V. 1161.—*Ind. Ant.* Vol. XIV. p. 103. Basāhi (now Lucknow Museum) plate of the *Mahārājaputra* Gōvindachandradēva of Kanauj, issued from Āsatikā on the Yamunā:—

(L. 8).—saṁvat sahas[r*]-aikē ēkaśaṣṭy-uttara-śat-ābhyadhikē Pauṣa-māsē śukla-pakṣhē pañchamyām Ravi-dinē³ 'āke saṁvat 1161 Pauṣa-sudi 5 Ravau⁴ . . .

(L. 16).—uttarāyana(ṇa)-saṁkrāntau.

Probably Saturday, 24th December A.D. 1104; see *ibid.* Vol. XIX. p. 363, No. 176.

In the Gāhaḍavāla family, Mahāla's son Chandradēva (became the protector of the earth when the kings Bhōja and Karṇa had passed away, and established his capital at Kanyakubja); his son Madanapāla; his son Gōvindachandra.

78.—V. 1161.—*Ind. Ant.* Vol. XV. p. 202. Gwālior (now Lucknow Museum) fragmentary inscription of the successor of the Kachohhapaghāta Mahipāladēva (above, No. 73); (composed by Yasōdēva⁵):—

(L. 9).—śrī-Vikramārkaṇṇipā-kāl-ātita-saṁvatsarāpādm⁶=ēkaśaṣṭy-adhikāyām=ēkādaśa-śatyām Māgha-śukla-śaṣṭhyām.

Bhuvanapāla; his son Aparājita-Dēvapāla; his son Padmapāla; Mahipāla . . .

79.—V. 1161.—*Ep. Ind.* Vol. II. p. 182. Nāgpur Museum inscription of the Paramāra Naravarmadēva; (probably composed by himself):—

(L. 40).—saṁ 1161 ||

In the family of the hero Paramāra, Vairisimha; his son Sīyaka; his son Muñjarāja; his younger brother Sindhurāja; his son Bhōja; his relative Udayāditya (defeated the Chēdi Karṇa); his son Lakṣmadēva; his brother Naravarman.

¹ This name occurs in a fragmentary inscription at Byānā; see *Ind. Ant.* Vol. XIV. p. 9.

² Read *utardya*.

³ Probably put erroneously for *Sōmi-dinē* and *Sōma*.

⁴ He wrote out the inscription of Mahipāla, above, No. 73, which was composed by his friend Mapikāṣṭha.

⁵ Read *saṁvatsarāpādm*.

80.—V. 1162.—*Ep. Ind.* Vol. II. p. 359. Kamauli (now Lucknow Museum) plate of the *Mahārājaputra* Gōvindachandradēva of Kanauj, issued from Vishnupura on the Ganges:—

(L. 6).—samvat=sahasra-nikē dvishashṭy-uttara-śat-ābhyadhikē Kārttika-śai(pau)ṛṇamāsyē(syām) Bhaumē dinē 'nikē=pi samvat 1162 [Kārttika*.]sudi 5(15) Bhaumē . . .

(L. 14).—Kārttikyām nimittē.

Tuesday, 24th October A.D. 1105.¹

In the Gāhaḍavāla family, Mahīyala's son Chandradēva; his son Madanapāla; his son Gōvindachandra. In line 23 mention is made of Gōvindachandra's mother Rāhadevī; see below, Nos. 96 and 118.

81.—V. 1163 (for 1164).—*Jour. Roy. As. Soc.* 1896, p. 787. Notice of a plate of Madanapālādēva of Kanauj and his (?) queen Prithvīśrikā, issued from Vārāṇasī:—

(L. 12).—trishashṭyadhika-śataikādaśa-samvatsarē Paushe māsi kṛishṇa-pakṣe amāvāsyaṁ Sōma-dinē sūrya-grahapē.

Monday, 16th December A.D. 1107; a solar eclipse, visible in India.

82.—V. 1164.—In the *Transactions Roy. As. Soc.* Vol. I. p. 226, Colonel Tod has given the "substance of an inscription from Madhucara-ghar, in Harouta," of the reign of the Paramāra Naravarman, which is said to mention an eclipse of the sun (!), and the date of which is rendered—

"On the full moon of Pausa, Samvat 1164."²

The inscription apparently mentions Sindhurāja (Sindhua?), Bhōja, Udayāditya, and Naravarman.

83.—V. 1166.—*Ind. Ant.* Vol. XVIII. p. 15. Rāhan (now Bengal As. Soc.'s) plate of the *Mahārājaputra* Gōvindachandradēva of Kanauj, recording a grant which, during the reign of Madanapālādēva, was made by the *Rājaka* Lavarāpravāha; issued from Āsatikā on the Yamunā:—

(L. 17).—sam 1166 Pausa-vadi 15 Ravaṇ ||

(L. 18).—Rāhu-grastē savitari.

The date is irregular; see *ibid.* p. 15, and Vol. XIX. p. 371, No. 192.

In the Gāhaḍavāla family, Mahītala; Chandradēva; his son Madanapāla; his son Gōvindachandra.

84.—V. 1171.—*Ep. Ind.* Vol. IV. p. 102. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī:—

(L. 17).—ēkassptatyadhika-sa(śa)taikādaśa(śa)-samvatsarē Kārttika-māsē pū(pau)ṛṇi(rṇa)māsyām tithau Sōma-dinē ankataḥ samvat 1171 Kārttika-sudi 15 Sōmē.

The date is irregular.

Yasōvighraha; his son Mahāchandra; his son Chandradēva; his son Madanapāla; his son Gōvindachandra.

85.—V. 1172.—*Ep. Ind.* Vol. IV. p. 104. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī:—

(L. 16).—samvat 1172 Vaisā(śā)kha-sudi 3 Sōmē || . . . akshaya-tritīyāyām parvvaṇi |

Monday, 17th April A.D. 1116.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

² See above, No. 81, and *Ind. Ant.* Vol. XX. p. 130, note 15.

- 86.—V. 1173.—*Ep. Ind.* Vol. I. p. 147. Date of the renewal, by the Chandêla Jayavarmadêva, of the Khajurâhî inscription of Dhaṅgadêva of V. 1059 (above, No. 56):—
(L. 34).—sāmvat 1173 Vaisâ(śa)kha-śudi 3 Śukrê ||
Friday, 6th April A.D. 1117;¹ see *Ind. Ant.* Vol. XIX. p. 362, No. 171.
- 87.—V. 1174.—*Ep. Ind.* Vol. IV. p. 105. Kamanli (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradêva of Kanauj, issued from Dēvasthāna (?):—
(L. 14).—chatu[h*]saptatyadhik-aikādasā(śa)sa(śa)ta-sāmvatsarai(ra) Âsvi(śvi)ni(nê) māsi kṛishṇa-pakshê pa[m*]chadasyâ(śrām) Vu(bu)dha-dinê sāmvat 11[74?] Âsvi(śvi)navadi 15 Vu(bu)dhê pituḥ sāmivasta(tsa)rikê pārvanê śrāddhê.
Wednesday, 29th August A.D. 1117; or, less probably, Wednesday, 16th October A.D. 1118.
Genealogy as in No. 84.
- 88.—V. 1174 (for 1175 ?).—*Ind. Ant.* Vol. XVIII. p. 19. Basāhi (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradêva of Kanauj:—
(L. 13).—chatuḥsaptatyadhik-aikādasā(śa)ta-sāmvatsarê Phālgunê māsi kṛishṇa-pakshê tṛitīyāyān=tithau Śukra-dinê-ñkê=pi sāmvat 1174 Phālg[na-vadi 3 (?)] Śukrê.
Probably Friday, 31st January A.D. 1119; see *ibid.* Vol. XIX. p. 367, No. 183.²
Genealogy as in No. 84.
- 89.—V. 1175.—*Ep. Ind.* Vol. IV. p. 106. Kamanli (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradêva of Kanauj, issued from Vārāṇasī:—
(L. 15).—pañcha[sa]ptatyadhika-sa(śa)taikādasā(śa)-sāmvatsarê Māghê māsi pū(pan)ṛṇṇi(ṛṇṇa)māsyām Sōma-dinê aṅkataḥ sāmvat 1175 Māgha-sudi 15 Sōma-dinê.
Monday, 27th January A.D. 1119 (?).³
Genealogy as in No. 84.
- 90.—V. 1176.—*Ep. Ind.* Vol. IV. p. 108. Kamanli (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradêva of Kanauj and his queen, the Pāṭṭamahādēvi Mahārājāi Nayanakēlidēvi; issued from Khayarā on the Ganges:—
(L. 16).—shaṭsaptyadhika [ê]kādasāśata-sa[m*]vatsarê Jyêshṭha-māsê kṛishṇa-pakshê pañchadasyām tithau Ravi-dinê 'ñkê=pi sāmvat 1176 Jyêshṭha-vadi 15 Ravan . . .
Rāhu-grastê divākare.
Sunday, 11th May A.D. 1119; a solar eclipse, visible in India.
Genealogy as in No. 84.
- 91.—V. 1176.—*Ep. Ind.* Vol. IV. p. 109. Notice of a Kamanli (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradêva of Kanauj, issued from Vārāṇasī:—
(L. 15).—shaṭsaptyadhika-sa(śa)taikādasā(śa)-sāmvatsarê Kārttika-sudi navamyām aṅkataḥ sāmvat 1176 Kārttika-sudi 9 Vu(bu)dhê.
The date is irregular.
Genealogy as in No. 84.
- 92.—V. 1176.—*Ind. Ant.* Vol. XVII. p. 62; *Archæol. Surv. of India*, N. S., Vol. I. p. 71, and Plate; *Jour. Beng. As. Soc.* Vol. LXI. Part I, Extra No. p. 60. Sēt-Mahēt (now Lucknow Museum) Buddhist inscription, with references to Gōpāla, ruler of Gādhipura (Kanauj), and to the king Madana; (composed by Udayin):—
(L. 18).—sāmvat 1176.⁴

¹ On this day the *tithi* of the date commenced 2 h. 16 m. after mean sunrise.

² The date is incorrect for V. 1174, current and expired, but would be correct for both V. 1172 expired and V. 1176 expired; and I now give the preference to V. 1175 expired.

³ On this day the *tithi* of the date commenced as late as 12 h. 37 m. after mean sunrise.

⁴ Not 1276; see *Ind. Ant.* Vol. XXIV. p. 176.

93.— V. 1177.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 123. Plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, sanctioning a transfer of land which had been previously granted by [the Kalachuri] *Rājā Yaśaḥkarnadēva*¹:—

Samvat 1177 Kārttika-śukla-chaturdaśyām.

94.— V. 1177.— *Jour. Amer. Or. Soc.* Vol. VI. p. 542. Plate of the Kachchhapaghāta *Mahārājādhirāja* Virasimhadēva, issued from the fortress of Nalapura:—

Samvat 1177 Kārttika-vadi amāvāsyām Ravi-dinē . . . puṇyē-hani.

Sunday, 24th October A.D. 1120 (with a solar eclipse, visible in India); see *Ind. Ant.* Vol. XIX. p. 167, No. 84.

In the Kachchhapaghāta lineage, Gaganasimha; his successor Śaradasimha; his son, from Lashmādēvi, Virasimha.

95.— V. 1178.— *Ep. Ind.* Vol. IV. p. 110. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī:—

(L. 12).— [a]ṣṭasaptatyadhik-aikādaśa(śa)sa(śa)ta-samvatsarē Śrāvē(va)ṇa(nē) māsi su(śu)kla-pakṣhē paurṇamāsyā[m*] tithau Su(śu)kra-dinē 'ākatō=pi sa[m*]vat 1178 Śrāvāṇa-sudi 15 Su(śu)krē.

Friday, 21st July A.D. 1122.

Genealogy as in No. 84.

96.— V. 1181.— *Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 114, and Plate vii. Benares plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj and his mother Rālhana-dēvi²; issued from Vārāṇasī:—

(L. 16).— samvat 1181 Bhādrapada-sudi [4] Gurau.

Thursday, 14th August A.D. 1124;³ see *Ind. Ant.* Vol. XIX. p. 357, No. 160.

Genealogy as in No. 84.

97.— V. 1182.— *Ep. Ind.* Vol. IV. p. 100, and Plate. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Madapratihāra (or Apratihāra?) on the Ganges:—

(L. 18).— samvat 1182 Māgha-sudi 15 Śa(śa)nau . . . sōmagrahaṇa-parvvaṇi.

The date is irregular.

Genealogy as in No. 84.

98.— V. 1182 (for 1183?).— *Jour. Beng. As. Soc.* Vol. XXVII. p. 242. Plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Īśapratishṭhāna⁴(?) on the Ganges:—

Dvyaṣṭiyadhik-aikādaśaśata-samvatsarē Māgha-māsi kṛishṇa-pakṣhē śaṣṭhyām tithāva-nākataḥ samvat 1182 Māgha-vadi 6 Śukrē.

Perhaps Friday, 4th February A.D. 1127; see *Ind. Ant.* Vol. XIX. p. 365, No. 179.

Genealogy as in No. 84.

99.— V. 1184.— *Ep. Ind.* Vol. IV. p. 111. Notice of a Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī:—

(L. 15).— chaturāṣṭiyadhika-śataikādaśa-samvatsarē Kārttikē māsi śukla-pakṣhē paurṇi(rṇa)mā[s*]yām Manvādau Śukra-dinē-nkē=pi samvat 1184 Kārttika-sudi 15 Śukrē.

Friday, 21st October A.D. 1127.

Genealogy as in No. 84.

¹ For a copper-plate of his, with a date corresponding to the 25th December A.D. 1122, see below, No. 410.

² This is the true reading of the original inscription. Above, in Nos. 80 and 118, the name is *Rālhādēvi*.

³ On this day the *tithi* of the date commenced 6 h. 43 m. after mean sunrise.

⁴ See *Ind. Ant.* Vol. XVII. p. 33, note.

100.—V. 1185.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 119, and Plate viii. Benares plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—
(L. 15).—paṁchāśī(śī)tyadhik-aikādaśa(śa)sa(śa)ta-saṁvatsarēṣu Chaitrē māsi
su(śu)kla-pakṣhē paurṇamāsyām tithau Su(śu)kra-dinē aṅkē-pi saṁvat 1185 Chaitra-sudi
15 Sa(śu)krē . . . Manvādan.

Friday, 5th April A.D. 1129;¹ see *Ind. Ant.* Vol. XIX. p. 362, No. 172.
Genealogy as in No. 84.

101.—V. 1186.—*Archæol. Surv. of India*, Vol. XXI. p. 34, and Plate x. A. Kālañjar pillar inscription of the time of the Chandēlla *Mahārāja* Madanavarmadēva :—
(L. 3).—saṁ 1186.

102.—V. 1187.—*Archæol. Surv. of India*, Vol. XXI. p. 34, and Plate x. B. Kālañjar pillar inscription of the time of the Chandēlla Madanavarmadēva :—
(L. 1).—saṁvat 1187 Jyēṣṭha-sudi 9.

103.—V. 1187.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 108, and Plate vi. Raiwān (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—

(L. 18).—saṁvat 1187 Mārgga-sudi paurṇī(ṛṇa)māsyām tithau Sōma-dinē || . . .
saṁkrāntau.

Perhaps Monday, 17th November A.D. 1130;² see *Ind. Ant.* Vol. XIX. p. 372, No. 193.
Genealogy as in No. 84.

104.—V. 1188.—*Archæol. Surv. of India*, Vol. XXI. p. 35, and Plate x. C.; (and *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 321, No. 4). Kālañjar rock inscription of the time of the Chandēlla *Mahārājādhirāja* Madanavarmadēva, lord of Kālañjara :—
(L. 9).—saṁvat 1188 Kārttika-sudi 8 Sa(śa)ṇ[au] ||

Saturday, 31st October A.D. 1131; see *Ind. Ant.* Vol. XIX. p. 23, No. 6.

105.—V. 1188.—*Ind. Ant.* Vol. XIX. p. 249. Notice of the Rēn (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Benares³ :—
Saṁvad-aṣṭāśīty-adhikē(ka) ēkādaśa(śa)-śatē Kārtika-paurṇamāsyām tithau Śukra-
dinē-ākatō-pi saṁ Kārtika-sudi 15 Sa(śu)krē.

Friday, 6th November A.D. 1131.

Genealogy as in No. 84.

106.—V. 1190.—*Ind. Ant.* Vol. VI. p. 55, and Plate. Ingnōḍa inscription of the *Mahārājādhirāja* Vijayapālādēva, the successor of Tihunapālādēva who was the successor of Prithvipālādēva :—

(L. 1).—saṁvatsara-śatēśhv-ēkādaśasu navaty-adhikēṣu Āśhādha-su(śu)klapakṣh-
aikādaśyām saṁvat 1190 Āśhādha-sudi 11 ady-ēha Ingnapadrē.

(L. 6).—Āśhādha-śuklapakṣh-ē(ai)kādaśyām parvvanī.

107.—V. 1190.—*Ep. Ind.* Vol. IV. p. 112. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj⁴ :—

(L. 15).—navatyadhik-aikādaśaśata-saṁvatsarē Bhādrapadē māsi su(śu)kla-pakṣhē
trītiyāyān-tithau Sa(śa)ni-dinē 'ākataḥ saṁvat 1190 Bhādrapada-sudi 3 Sa(śa)nan.
Saturday, 5th August A.D. 1133.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date only commenced 10 h. 59 m. after mean sunrise.
² But there was no *saṁkrānti* on this day.

³ The original does not actually mention Benares, but has *īrī-Adikāśa-saṁpē Gung[d*]y[d*]m saṁtē*.

⁴ The name of the place from which the grant was issued is not given. The original only has *Gōvinda-edikōyāk* *radēd*, 'after bathing at the Gōvinda-garden.'

108.— V. 1190.— *Ind. Ant.* Vol. XVI. p. 208, and Plate. Bāndā district (now Bengal As. Soc.'s) plate of the Chandēlla *Mahārājādhirāja* Madanavarmadēva, lord of Kālāñjara, issued from near Bhailasvāmin :—

(L. 10).— navatyadhika-sa(śa)taik-ōpēta-sahasratamē samvatsarē Māghē māsi su(śu)klapakshē pūrṇimāyām Sōma-vārē amkatō-pi samvat 1190 Māgha-sudi 15 Sōmē ||

The date is irregular ; see *ibid.* Vol. XIX. p. 368, No. 187.

In the family of the Chandrātreyā princes (rendered illustrious by Jayasakti, Vijayaśakti, and others), Kirtivarman ; Prithivivarman ; Madanavarman.

109.— V. 1191.— *Ep. Ind.* Vol. IV. p. 131, and Plate. Kamauli (now Lucknow Museum) plate of the Singara *Mahārājaputra* Vatsarājadēva (Lōhadadēva), of the reign of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj ; issued from Vārāṇasī :—

(L. 18).— samvatsara-sahasraikē(ka) ēkata(na)vatyadhika-śat-ānvitē Bhādrapaṭa(da)-su(śu)klapaksha² aṣṭamāyām Bhō(bhau)ma-vārē samvat 1191 Bhādrapada-sudi 8 Bhaumē Katyā(nyā)-samkrāntō(tau).

Tuesday, 28th August A.D. 1134.

110.— V. 1191.— *Ind. Ant.* Vol. XIX. p. 353. Date of a grant (issued from Dhārā) of the Paramāra *Mahārājādhirāja* Yaśōvarmadēva (confirmed by his son and successor, the *Mahākumāra* Lakshmi-varmadēva, in his Ujjain plate of V. 1200, below, No. 121) :—

(L. 7).— śrī-Vikramakāl-ātita-samvatsar-aikanavatyadhika-śataikāda[śē]shu Kārttika-sudi aṣṭamāyām samjāta-mahārāja-śrī-[Nara]varmadēva-samvatsarikē.

111.— V. 1192.— *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 322 ; *Archæol. Surv. of India*, Vol. XXI. p. 35, and Plate x. D. Rock image inscription at Kālāñjar :—

(L. 4).— samvat 1192 Jyēsthā-vadi 9 Ravau.

Sunday, 26th April A.D. 1136 ; see *Ind. Ant.* Vol. XIX. p. 178, No. 125.

112.— V. 1192.— *Ind. Ant.* Vol. XIX. p. 349 ; *Ind. Inscr.* No. 51. Ujjain (now Royal As. Soc.'s) second plate only of the Paramāra *Mahārāja* Yaśōvarmadēva :—

(L. 12).— samvat 1192 Mā[rgga]-vadi 3.

The inscription mentions a lady, Mōmaladēvi, who probably was the mother of Yaśōvarman.

113.— V. 1194.— *Archæol. Surv. of India*, Vol. XXI. p. 36, and Plate x. E. Inscription in a cell near the Nilakanṭha temple at Kālāñjar :—

(L. 7).— samvat 1194 Chaitra-vadi 5 Gurau ||

Thursday, 3rd March A.D. 1138 ; see *Ind. Ant.* Vol. XIX. p. 174, No. 113.

114.— V. 1195.— *Archæol. Surv. of West. India*, No. 2, Appendix, p. xiii. No. 56. Bhadrēśvar fragmentary (?) inscription of the reign of the Chaulukya *Mahārājādhirāja* Jayasimhadēva :—

(L. 1).— Vikrama-samvat 1195 varshē Āshāḍha-sudi 10 Ravau asyām samvatsara-māsa-paksha-divasa-pūrvāyām tithau.

Sunday, 19th June A.D. 1138.

115.— V. 1196.— *Ep. Ind.* Vol. II. p. 361. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—

(L. 16).— samvat 1196 Āsvi(śvi)na-sudi 15 Sōma-dinē . . . Rāhu-grasta-chandramasi.

Monday, 9th October A.D. 1139 ; a lunar eclipse, visible in India.

Genealogy as in No. 84.

116.— V. 1196.— *Ind. Ant.* Vol. X. p. 159. Dōhad inscription¹ of the reign of the Chaulukya Jayasimhadēva :—

(L. 8).— śrī-nripa-Vikrama-samvat 1196.

¹ See above, No. 35.

² Read ² pakṣasāḍha°.

³ See below, No. 124.

117.— V. 1197.— *Ep. Ind.* Vol. IV. p. 114. Notice of a Kamauli (now Lucknow Museum) plate of the *Mahārājādhīrāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—

(L. 15).— samvat 1197 Phālguna-vadi 1 Ravau || Vri(bṛi)hadrājūl-divasē.

Sunday, 23rd February A.D. 1141.

Genealogy as in No. 84.

118.— V. 1198.— *Ep. Ind.* Vol. IV. p. 113. Kamauli (now Lucknow Museum) plate of the *Mahārājādhīrāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—

(L. 17).— samvatsar-aikādaśa-śatā(tē=)shtana[va*]tyadhikē Phālgunē māsi asita-pakshē pratipadāyām tithau Ravi-dinō(nē) [samvat] 1198 Phālguna-vadi 1 Ravau || Vri(bṛi)hadrājūl-Rāḥadēvi(vi)-divasē ||

Sunday, 23rd February A.D. 1141.

Genealogy as in No. 84. Rāḥadēvi was Gōvindachandra's mother ; see above, Nos. 80 and 96.

119.— V. 1199.— *Ind. Ant.* Vol. XVIII. p. 21. Notice of the Gagahā (now British Museum) plates of the *Mahārājādhīrāja* Gōvindachandradēva and the *Mahārājaputra* Rājyapālādēva of Kanauj :—

(L. 18).— samvatsarēshv-ēkādāśa-sa(śa)tēshu navanavaty-adhikēshu Phālgunē māsi [śu]kḷa-pakshē(kṣha) ēkā[da]śyāyām¹ tithau Sa(śa)ni-dinē tath=āṅkē=pi samvat 1199 Phālguna-sudi 11 Sa(śa)nau ||

Saturday, 27th February A.D. 1143 ; see *ibid.* Vol. XIX. p. 23, No. 7.

Genealogy as in No. 84.

120.— V. 1199.— *Archæol. Surv. of India*, Vol. III. pp. 58-60, and Plate xxi. Inscriptions on temple pillars at Gaḍhwā, dated :—

Samvat 1199²; sam 1199 ; and 1199.

121.— V. 1200.— *Ind. Ant.* Vol. XIX. p. 352 ; *Ind. Inscr.* No. 50. Ujjain (now Royal As. Soc.'s) first plate only of the Paramāra Mahākumāra Lakshmi-varmadēva, confirming a grant which was made by his father, the *Mahārājādhīrāja* Yaśōvarmadēva, in V. 1191 (above, No. 110) :—

(L. 15).— samvatsara-śata-dvādaśakēsh[u] Śrāvapa-sudi pañchadaśyām sōmagrahapa-parvapi.

28th July A.D. 1143, or 16th July A.D. 1144 ; with lunar eclipses, visible in India ; see *ibid.* Vol. XIX. p. 40, No. 80.³

Udayāditya ; Naravarman ; Yaśōvarman ; the Mahākumāra Lakshmi-varman.

122.— V. 1200.— *Ep. Ind.* Vol. IV. p. 115. Kamauli (now Lucknow Museum) plate of the *Mahārājādhīrāja* Gōvindachandradēva of Kanauj, issued from Vārāṇasī :—

(L. 19).— dvādaśasa(śa)ta-samvatsar[ē*] Srā(śrā)vanē māsi su(śu)kḷa-pakshē pō(pan)[r*]ṇamāsyā[m*] tithau Ravi-dinē āṅk[ē*]=pi samvat || 1200 Śā(śrā)vaṇa-sudi 15 Ravā(vau) ||

Sunday, 16th July A.D. 1144 ; (a lunar eclipse, visible in India³).

Genealogy as in No. 84.

123.— V. 1202.— *Ant. Remains Bo. Pres.* p. 179 ; *Bhāvnagar Inscr.* p. 158, and Plate. Māṅgrol (Māṅgalapura) inscription of some members of the Gūhila family,⁴ of the reign of

¹ Read *ēkādāśyām*.

² The three eclipses, mentioned there, were all visible in India. The two equivalents of the date, given here, are those for the expired *Chaitrādī* and *Kārtikādī* years V. 1200.

³ See above, No. 121.

⁴ This family must not be confounded with the family of the Gūhila king.

the Chaulukya Kumārapāla, the successor of [Jayasimha]-Siddharāja : (composed by Prasavrajña) :—

(L. 23). śrīmad-Vikrama-saṁvat 1202 tathā śrī-Simha-saṁvat 32 Āśvina-vadi 13 Sômē ||
Monday, 15th October A.D. 1145 ;¹ see *Ind. Ant.* Vol. XXII. p. 109.

124.— V. 1202.— *Ind. Ant.* Vol. X. p. 159. Date in a postscript to the Dôhad inscription of V. 1196 (above, No. 116), of the time of the *Mahāmaṇḍalēśvara Vāpanadēva* of Gôdrakha :—
(L. 9).— saṁ 1202.

125.— V. 1205.— *Ep. Ind.* Vol. I. p. 153. Khajurāhō Jaina temple inscription of some members (*śrēṣṭhins*) of the Grahapati family² :—

(L. 1).— saṁvat 1205 | Māgha-vadi 5 ||

126.— V. 1207.— *Archæol. Surv. of India*, Vol. X. p. 97, and *Plate xxxii.* 12. Inscription on pedestal of bou at Chāndpur :—

(L. 1).— sa[m*]vat 1207 Jyēsthā-vadi 11 Ravaṇ ||

Sunday, 13th May A.D. 1151 ; see *Ind. Ant.* Vol. XIX. p. 354, No. 151.

127.— V. 1207.— In *Archæol. Surv. of India*, Vol. I. p. 96, Sir A. Cunningham mentions an inscription on a pillar at "Hathiya-dah," of the time of "Gôsalladēvi," the queen of Gôvindachandradēva of Kanauj, dated—

"on Thursday, the 5th of the waning moon of Āshāḍha, in Samvat 1207."

Thursday, 5th July A.D. 1151 ; see *Ind. Ant.* Vol. XX. p. 131, note 18.

128.— V. 1207.— *Archæol. Surv. of India*, Vol. XX. p. 46, and *Plate x.* ; *Ep. Ind.* Vol. II. p. 276,³ and *Plate.* Mahāban inscription of the time of the *Mahārājādhirāja* [A?] jayapālādēva :—

(L. 29).— saṁvat 1207 Kā[rttika*]-paurṇamāsyām mahārājādhirāja . . . jayapālādēva-vijayarājyē.

129.— V. 1207.— *Ep. Ind.* Vol. II. p. 422. Chitôrgaḍh fragmentary inscription of the Chaulukya Kumārapālādēva ; (composed by Rāmakīrti, the pupil of Jayakīrti) :—

(L. 28).— saṁvat 1207.

Mālarāja [I.] ; . . . Siddharāja ; Kumārapāla (defeated the ruler of Śākambhari and devastated the Sapādalaksha country).

130.— V. 1208.— *Ep. Ind.* Vol. I. p. 296. Vaḍnagar inscription⁴ of the reign of the Chaulukya Kumārapāla ; (composed by Śrīpāla) :—

(L. 44).— saṁvata(t) 1208 varṣē Āśvina-śudi [5 ?] Gurau.⁵

In the family of the hero Chulukya, Mālarāja [I.] (conquered the Chāpōtkata princes) his son Chāmunḍatāja ; his son Vallabharāja ; his brother Durlabharāja ; Bhīma [I.] ; his son Karṇa ; his son Jayasimha-Siddhādhirāja ; Kumārapāla (defeated Arṇōrāja).

131.— V. 1208.— From a rubbing supplied by Dr. Burgess. Bangawān (now Lucknow Museum) plate of the *Mahārājādhirāja Gôvindachandradēva* of Kanauj and his queen, the *Pattamahādēvi Mahārājñī Gôsalladēvi* ; issued from Vārāṇasī :—

(L. 16).— saṁvatsarāpām aṣṭādhika-drāḍasa(śa)sa(śa)tēahu Kārttikē māsi su(śa)klapakṣhē paurṇamāsyām tithan Bh[au]ma-dinē 'n'kē-pi saṁvat 1208 Kārttika-sudi 15 Bhauṁē.

The date is irregular ; see *Ind. Ant.* Vol. XIX. p. 367, No. 184.

Genealogy as in No. 84.

¹ On this day the *tithi* of the date commenced 3 h. 58 m. after mean sunrise.

² See above, No. 55.

³ In *Ep. Ind.* Vol. II. pp. 275 and 276, mention is made of another inscription from Mahāban, which "shows the name of Ajayapāla's successor *Haripāla* and the date *Samvat 1227*."

⁴ For the date of the renewal of this inscription see below, No. 319.

⁵ With the above reading, the date may perhaps correspond to Thursday, 4th September A.D. 1152, but on this day the 5th *tithi* only commenced 11 h. 12 m. after mean sunrise.

- 132.—V. 1208.—*Archæol. Surv. of India*, Vol. XXI. p. 49, and Plate xii. A. Ajaygadh inscription of the reign of the Chandëlla Madanavarman :—
(L. 1).—samvat 1208 Mārgga-vadi 15 Sa(śa)nau ||
Saturday, 10th November A.D. 1151 ; see *Ind. Ant.* Vol. XIX. p. 167, No. 85.
- 133.—V. 1209.—*Bhāvnagar Inscr.* p. 172. Kēraḍu fragmentary inscription of the reign of the Chaulukya Mahārājādhirāja Kumārapāladēva ;¹ apparently contains an order of the Mahārāja Ālhapadēva of Nadūla, and mentions the Mahārājaputra Kēlhapadēva :—
(L. 1).—samvat 1209 Māgha-vadi 14 Śanau.
(L. 6).—Śivarātri-chaturdśyām.
Saturday, 24th January A.D. 1153.²
- 134.—V. 1210.—*Ind. Ant.* Vol. XX. p. 210. Ajmere inscription,³ containing portions of the Harakēli-nāṭaka, composed by the Chāhamāna Mahārājādhirāja Vighararājadēva of Śākambhari :—
(L. 38).—samvat 1210 Mārga-sudi 5 Āditya-dinē Śrāvapa-nakshatrē Makara-sthē chandré Harshapa-yōgē Bālava-karapē.
Sunday, 22nd November A.D. 1153.
- 135.—V. 1211.—*Ep. Ind.* Vol. IV. p. 116. Kamanli (now Lucknow Museum) plate of the Mahārājādhirāja Gōvindachandradēva of Kananj, issued from Vārāpasi :—
(L. 15).—samvat 1211 Bhādrapada-vadi 15 Bhaumē |
Tuesday, 10th August A.D. 1154.
Genealogy as in No. 84.
- 136.—V. 1211.—*Archæol. Surv. of India*, Vol. XXI. p. 73, and Plate xxiii. D. Mahōbā image inscription of the reign of the Chandëlla Madanavarmadēva :—
(L. 2).—sam 1211 Āshāḍha-sudi 3 Sa(śa)nau ||
Saturday, 4th June A.D. 1155.
- 137.—V. 1214.—*Ep. Ind.* Vol. IV. p. 311. Date of the Tutrāhi Falls rock inscription of the Nāyaka Pratāpādhavala of Jāpila :—
(L. 1).—samvat 1214 Jyāishṭha-vadi 4 Sa(śa)nau.
Saturday, 19th April A.D. 1158.
- 138.—V. 1215.—*Archæol. Surv. of West. India*, Vol. II. p. 167. Gīrnār inscription :—
(L. 1).—samvat 1215 varshē Chaitra-sudi 8 Ravau ady-ēha śrīmad-Ūrijayanta-tīrthē.
Sunday, 9th March A.D. 1158 ; see *Ind. Ant.* Vol. XIX. p. 29, No. 32.
- 139.—V. 1215.—*Ep. Ind.* Vol. I. p. 153. Khajurābh image inscription of some members of the Grahapati family,⁴ of the reign of the Chandëlla Madanavarmadēva :—
(L. 1).—samvat 1215 Māgha-sudi 5.
- 140.—V. 1216.—*Ind. Ant.* Vol. XVIII. p. 214 ; *Archæol. Surv. of India*, Vol. XXI. Plate xxviii. Alha-Ghāt inscription of the reign of the Kalachuri (Chēdi) Mahārājādhirāja Narasimhadēva⁵ of Dhāhāla, and of the Rāpaka Chhīhula, the son of the Mahārāyaka Jālhapā :—
(L. 1).—samvata(t) 1216 Bhādra-sudi-pratipadā Ravau ||
Sunday, 16th August A.D. 1159 ; see *Ind. Ant.* Vol. XIX. p. 29, No. 33.

¹ Compare below, No. 343.

² On this day the *tithi* of the date only commenced 8 h. 31 m. after mean sunrise, but the day is the proper one for the Śivarātri.

³ For other Ajmere inscriptions, which contain portions of Sōmadēva's *Lalitā Vighararāja-nāṭaka*, composed in honour of Vighararājadēva of Śākambhari, see *ibid.* p. 205 ff. and *Neuchrichten von der K. Ges. d. Wiss. zu Göttingen*, 1893, p. 553 f.

⁴ See above, No. 55.

⁵ See below, Nos. 415 and 416 of K. 207 and 209.

141.—V. 1218.—*Jour. Bo. As. Soc.* Vol. XIX. p. 30; *Ind. Inscr.* No. 10. Nadôl (now Royal As. Soc.'s) plates of the Châhumâna Mahârâja Âlhapadêva:—

(L. 18).—sam 1218 varshê : Śrāvapa-śudi 14 Ravau | asminn=êva mahâchaturddasi-parvvaṇi ||

Sunday, 6th August A.D. 1161; see *Ind. Ant.* Vol. XIX. p. 30, No. 35.

In the Châhumâna family there was, at Nadôla, Lakshmaṇa; his son Sôhiya; his son Balirâja; his paternal uncle Vighrahapâla; his son Mahendra; his son Anahila; his son Bâlaprasâda; his brother Jêndrarâja; his son Prithivipâla; his brother Jôjjala; his brother Âsarâja; his son Âlhapadêva.

142.—V. 1219.—*Ep. Ind.* Vol. IV. p. 158. Date of a grant (issued from Vârîdurga) of the Chandôlla Mahârâjâdhirâja Madanavarmadêva, (confirmed by his grandson and immediate successor Paramardidêva in the Semra plates of V. 1223, below, No. 146):—

(L. 13).—samvata¹ 1219 Mâgha-vadi 15 Gura-vârê . . . Râhu-grastê divâkarê.

The date is irregular.²

143.—[V. 1220].—*Ind. Ant.* Vol. XVIII. p. 343. Udaypur (in Gwâlior) fragmentary inscription of the reign of the Chaulukya Mahârâjâdhirâja Kumârapâladêva:—

(L. 1).—[samvat 1220 varshê Pau*]sha-sudi 15 Gurau ||

(L. 11).—sômagrahaṇa-parvvaṇi.

Thursday, 12th December A.D. 1163; a lunar eclipse, visible in India.

144.—V. 1220.—*Ind. Ant.* Vol. XIX. p. 218, and Plate. Delhi Siwâlik pillar inscriptions of the Châhamâna Visaladêva-Vighrarâja, the son of Avêlladêva, of Śâkambhari:—

(A., line 1).—samvat 1220 Vaisâkha-śnti 15.

(C., line 5).—samvat śrî-Vikramâdityê 1220 Vaisâkha-śnti 15 Gurau.

Thursday, 9th April A.D. 1164; see *ibid.* p. 36, No. 62.

145.—V. 1222.—*Ind. Ant.* Vol. XVIII. p. 344. Udaypur (in Gwâlior) pillar inscription:—

(L. 1).—samvat 1222 varshê Vaisâkha-śudi 3 Sômê 'dy-êha Udayapurê aksbayatpitiyâ-parvvaṇi.

Monday, 4th April A.D. 1166; see *ibid.* Vol. XIX. p. 36, No. 63.

146.—V. 1223.—*Ep. Ind.* Vol. IV. p. 157, and Plate. Semra (now Lucknow Museum) plates of the Chandôlla Mahârâjâdhirâja Paramardidêva, lord of Kâlânjara, confirming a grant which was made by his grandfather and immediate predecessor Madanavarmadêva in V. 1219 (above, No. 142); issued from Sônasara:—

(L. 12).—samvata³ 1223 Vaisâ(śâ)kha-śudi 7 Gura-vârê |

Thursday, 27th April A.D. 1167.

In the family of the Chandrâtrêya princes (rendered illustrious by Jayaśakti, Vijayaśakti,⁴ and others), Prithivîvarman; Madanavarman; his grandson Paramardin.

147.—V. 1224.—*Archæol. Surv. of India*, Vol. XXI. p. 74, and Plate xxiii. G. Mabôbâ image inscription of the reign of the Chandôlla Paramardidêva, lord of Kâlânjara:—

(L. 1).—samvat 1224 Âsbâdha-sudi 2 Ravau ||

Sunday, 9th June A.D. 1168; see *Ind. Ant.* Vol. XIX. p. 36, No. 64.

¹ Read *samvat*.

² If the week-day were Wednesday, the date, for V. 1219 current and the *pûrvaṇī* Mâgha, would correspond to Wednesday, 17th January A.D. 1162, with a solar eclipse which was visible in India. With Thursday, it corresponds, for the same year and the *audata* Mâgha, to Thursday, 15th February A.D. 1162; but on this day there was no eclipse.

³ Read *samvat*.

⁴ See above, No. 35.

148.— V. 1224.— *Ep. Ind.* Vol. IV. p. 118. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Vijayachandradēva of Kanauj, and his son, the *Yuvarāja* Jayachchandradēva, issued from Vārāṇasī :—

(L. 17).— [cha]turvvi[m]śatyadhi[ka-dvā]daśasa[śa]ta-sa[m]va[tsa]rē '[m]kē=pi sam 1224 [Ā]śhādha-nā(mā)sa(si) [śukla-]pa[kshē] daśamyām [ti]thau Ravi-dinē.

Sunday, 16th June A.D. 1168.

Yasōvighraha; his son Mahichandra; his son Chandradēva; his son Madanapāla; his son Gōvindhachandra; his son Vijayachandra; his son, the *Yuvarāja* Jayachchandra.

149.— V. 1224.— In *As. Res.* Vol. XV. pp. 443-446— compare also *Transactions Roy. As. Soc.* Vol. I. p. 154— is a translation, by Captain E. Fell, of an inscription from Hānsi apparently of the reign of the Chāhamāna Prithvirāja, the date of which is given thus :—

"In the year of Sumbut 1224 (A.D. 1168), on Saturday, the seventh of the white fortnight of the month Māgha."

The date is irregular; ¹ see *Ind. Ant.* Vol. XX. p. 132, note 20.

150.— V. 1225.— *Archæol. Surv. of India*, Vol. XI. p. 125, and Plate xxvii. 2; *ibid.*, N. S., Vol. I. p. 50. Jaunpur pillar inscription of the reign of Vijayachandradēva (?) of Kanauj :—

(L. 1).— samvat 1225 Chaitra-vadi 5 Vu(bu)dhē.

Wednesday, 19th March A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 182, No. 135.

151.— V. 1225.— *Ind. Ant.* Vol. XV. p. 7; *Ind. Inscr.* No. 12. Royal As. Soc.'s plate of the *Mahārājādhirāja* Vijayachandradēva of Kanauj, and his son, the *Yuvarāja* Jayachchandradēva :—

(L. 17).— pañchaviṃśatyadhika-dvādaśa[śa*]ta-samvatsarē=mkē=pi sam 1225 Māghi-paurṇamāsyām.

Genealogy as in No. 148.

152.— V. 1225.— From Sir A. Cunningham's rubbing. Phulwariya (Rōhtāsgadh) inscription of the *Nāyaka* Pratāpachavale of Jāpila :—

(L. 3).— samvat 1225 Vaisā(śā)kha-vadi 12 Gurau Jāpiliya-nāyaka-śrī-Pratāpachavalasya ki[r]ttir-iyām ||

Thursday, 27th March A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 179, No. 126.

153.— V. 1225.— *Jour. Amer. Or.-Soc.* Vol. VI. p. 548. Tārachandī rock inscription of the *Mahānāyaka* Pratāpachavaladēva of Jāpila, declaring a certain copper-plate inscription of Vijayachandra of Kanauj to be a forged document :—

Samvat 1225² Jyēsthā-vadi 3 Budhē.

Wednesday, 16th April A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 184, No. 143.

154.— V. 1226.— *Jour. Beng. As. Soc.* Vol. LV. Part I. p. 40. Bijhōli rock inscription of the reign of the Chāhamāna Sōmēśvara :—

(L. 27).— Prasiddhim=agamad-dēva (?) kālē Vikrama-bhāsvataḥ śhaḍvīmā-dvādaśa-śatē Phālgunē krishṇa-pakshakē || 91 || Tritiyāyām tithau vārē Gurau tārē cha Hastakē Vṛiddhi-nāmani yōgē cha karapē Taita(ti)lē tathā || 92 || Samvat 1226 Phālguna-vadi 3.

Thursday, 5th February A.D. 1170; see *Ind. Ant.* Vol. XX. p. 133, note 21.

Verses 10-28 apparently contain the genealogy of the Chāhamānas from Sāmanta to Sōmēśvara.³

¹ In V. 1224 current the *tithi* of the date commenced 12 h. 49 m. after mean sunrise of Saturday, 29th January A.D. 1167.

² Compare also Colebrooke's *Misc. Essays*, Vol. II. p. 295, where the year is 1229. If this should be correct, the corresponding date would be Wednesday, 2nd May A.D. 1173.

³ To enable one to give a proper account of it, the inscription requires to be re-edited.

155.— V. 1228.— *Jour. Beng. As. Soc.* Vol. LV. Part I. p. 46. Mênâlgadh inscription of the reign of the Châbamâna Prithvirâja :—

Mâlavrêsa-gata-vatsara-śataniḥ dvâdaśaiś-cha śaṭvimsa-pûrvakaiḥ (?).

156.— V. 1228.— *Ep. Ind.* Vol. IV. p. 121. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Jayachchandrâdêva of Kanauj, issued from Vaḍaviha :—

(L. 22).— samvatsarâpâm śhadvim(ḍvīm)sa(śa)tyadhikêṣhu dvâdasa(śa)śatêṣhu(śhr=) Âshâḍhê mâsi śukla-pakṣê śhaṣṭhyâm tithau Ravi-dinê aṅkatô-pi samvat 1226 Âshâḍha-sudi 6 Ravan abhishêkê.

Sunday, 21st June A.D. 1170; date of the king's coronation.

Yasôvigraha; his son Mahichandra; his son Chandradêva; his son Madanapâla; his son Gôvindachandra; his son Vijayachandra; his son Jayachchandra.

157.— V. 1227.— *Archæol. Surv. of India*, Vol. XXI. p. 49, and Plate xii. B. Inscription on jamb of Upper Gate of Ajaygadh :—

(L. 1).— samvat 1227¹ Âshâḍha-sudi 2 Sômê.

Monday, 7th June A.D. 1171; see *Ind. Ant.* Vol. XIX. p. 357, No. 162.

158.— V. 1228.— *Ind. Ant.* Vol. XXV. p. 206; *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 156, and Plates. Ichchhâwar plates of the Chandêlla Mahârâjâdhirâja Paramardidêva, lord of Kâlânjara, issued from Vilâsapura :—

(L. 12).— asht[â*]vimsatyadhika-śatadvayôpêta-śa(śa)haśra(sra)tamê samvatsarê | Śrâvapa-mâsi śukla-pakṣê pañchadaśyân-tithây=aṅkatô-pi samvat 1228 Śrâvapa-sudi 15 Ravi-vârê Râhu-grastê niśâkarê.

Sunday, 18th July A.D. 1171; a lunar eclipse, visible in India.

Genealogy as in No. 146.

159.— V. 1228.— *Ep. Ind.* Vol. IV. p. 122. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Jayachchandrâdêva of Kanauj, issued from Prayâga on the Vêpi :—

(L. 21).— ashtâvi[m*]sa(śa)tyadhika-dvâdaśaśata-samvatsarê Mâgha-mâsê su(śu)kla-pakṣê mahâ-saptamyâm tithô(thau) Bhauma-dinê aṅkatô-pi || samvat | 1228 Mâgha-sudi 7 Bhauma-dinê || Manvantarâdan

Tuesday, 4th January A.D. 1172.

Genealogy as in No. 156.

160.— V. 1229.— *Ind. Ant.* Vol. XVIII. p. 347. Udaypur (in Gwâlior) inscription of the reign of the Chaulukya Mahârâjâdhirâja Ajayapâladêva :—

(L. 1).— samvat 1229 varṣhê | Vaiśâkha-sudi 3 Sômê ||

(L. 7).— akṣhayatṛtīyâ-yugâdi-parvvaṇi.

Monday, 16th April A.D. 1173; ² see *ibid.* Vol. XIX. p. 362, No. 173.

161.— V. 1230.— *Ep. Ind.* Vol. IV. p. 124. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Jayachchandrâdêva of Kanauj, issued from Vârâpasi :—

(L. 24).— samvat 1230 Mârgga-sudi 15 Vu(ba)dha-dinê |

Wednesday, 21st November A.D. 1173.

Genealogy as in No. 156.

162.— V. 1231.— *Ep. Ind.* Vol. IV. p. 125. Kamauli (now Lucknow Museum) plate of the Mahârâjâdhirâja Jayachchandrâdêva of Kanauj, issued from Kâśi :—

(L. 20).— samvatsarêṣhu dvâdaśa-śatêṣhu(śhr=) êkatrimśad-adhikêṣhu Kârttikê mâsi śukla-pakṣê pañcramâsyâm tithau Gura-dinê aṅkê-pi samvat 1231 Kârttika-sudi 15 Gurau.

The date is irregular.

¹ By Sir A. Cunningham this was read 1237.

² On this day the *tithi* of the date commenced 1 h. 40 m. after mean sunrise.

According to a postscript in line 32 the plate was engraved 'samvat 1235 Phālgava(na)-vadi 9 Śukrē,' i.e. on Friday, 2nd February A.D. 1179; see below, No. 164.

Genealogy as in No. 156.

163.—V. 1231 (for 1232 ?).—*Ind. Ant.* Vol. XVIII. p. 82. Plates of the reign of the Chaulukya *Mahārājādhirāja* Ajayapāladēva, the successor of Kumārapāladēva who was the successor of Jayasīmahadēva, recording a grant of the *Mahāmaṇḍalēśvara* Vaijalladēva of the Chāhuyāpa (Chāhumāna) lineage; issued from Brāhmanapāṭaka:—

(L. 11).—*nṛipa*-Vikrama-kālād-arvṇāk *ēkatrimśadadhika-dvādaśasata-samvatsar-*
āntarvarttini Kārttikē māsi śukla-pakṣhē ēkādaśyām Sōma-dipē upēshya Kārttikōdyāpana-
parvrapi.

(L. 31).—samvat 1231 varshē Kārttika-śudi 13 Vu(ba)dhē ||

Probably Monday, the 27th, and Wednesday, the 29th October A.D. 1175; see *ibid.* Vol. XIX. p. 365, No. 180.

164.—V. 1232.—*Ep. Ind.* Vol. IV. p. 127. Kamanli (now Lucknow Museum) plate of the *Mahārājādhirāja* Jayachchandradēva of Kanauj (mentioning the king's son Hariśchandra), issued from Kāśī:—

(L. 20).—samvatsarēsbu dvādaśa-śatēshu dvātrimśad-adhikēshu Bhādrē māsi aṣṭamyām
tithau [Ra]vi-dinē aṅkē-pi samvat 1232 Bhādra-vadi 8 Ravau . . . rājaputra-śrī-
Hari[ś*]chamdradēva-jātakarmmapi.

Sunday, 10th August A.D. 1175.¹

According to a postscript in ll. 31-32 the plate was engraved 'sam 1235 Phālguna-vadi 9 Śukrē,' i.e. on Friday, 2nd February A.D. 1179; see above, No. 162.

Genealogy as in No. 156.

165.—V. 1232.—*Ind. Ant.* Vol. XVIII. p. 130, and Plate. Benares College plate of the *Mahārājādhirāja* Jayachchandradēva of Kanauj (mentioning the king's son Hariśchandra), issued from Vārāṇasī:—

(L. 23).—dvātrimśadadhika-dvādaśasata-samvatsarē Bhādrē māsi śukla-pakṣhē
trayōdaśyām-tithau Ravi-dinē aṅkatō-pi samvat 1232 Bhādra-sudi 13 Ravau . . .

(L. 28).—rājaputra-śrī-Hariśchandra-nāmakarṇṇē.

Sunday, 31st August A.D. 1175; see *ibid.* Vol. XIX. p. 30, No. 57.

Genealogy as in No. 156.

166.—V. 1232.—*Archæol. Surv. of India.* Vol. III. p. 125, and Plate xxxviii. No. 18. Gayā inscription of the reign of Gōvindapāladēva:—

(L. 3).—samvat 1232 Vikāri-samvatsarē | śrī-Gōvindapāladēva-gata-rājyē chaturdśa-
samvatsarē Gayāyām ||

(L. 12).—Āśvinē śukla-paṅchamī . . . (?).

Monday, 22nd September A.D. 1175 (?); see *Ind. Ant.* Vol. XIX. p. 358, No. 163.

167.—V. 1233.—*Ep. Ind.* Vol. IV. p. 129. Kamanli (now Lucknow Museum) plate of the *Mahārājādhirāja* Jayachchandradēva of Kanauj, issued from Vārāṇasī:—

(L. 22).—²trītriṃśadyadhika-dvādaśasa(sa)ta-samvatsarē Vaiśākhē(khē) māsi su(śu)kla-
pakṣhē trītiyāyām tithau Ravi-dinē aṅkatō-pi samvat 1233 Vaiśāsha(kha)-sudi 3 Ravau.

Sunday, 3rd April A.D. 1177.

Genealogy as in No. 156.

¹ On this day the *tithi* of the date only commenced 11 h. 53 m. after mean sunrise, but the *tithi* being the *Kṛishṇajam-dahant*, the date is correct.

² Read *trayastriṃśad-adhika*.

168.—V. 1233.—*Ind. Ant.* Vol. XVIII. p. 135. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārāṇasī:—

(L. 24).—traya[s*]triṃsa(śa)dadhika-dvādaśasata-samvatsarē Vaisā(śā)khē māsi su(śu)kla-pakṣhē daśamyaṁ tithau Sa(śa)ni-dinē aṅkatō=pi samvat 1233 Vaisā(śā)kha-sudi 10 Sa(śa)nan.

Saturday, 9th April A.D. 1177; see *ibid.* Vol. XIX. p. 37, No. 65.

Genealogy as in No. 156.

169.—V. 1233.—*Ind. Ant.* Vol. XVIII. p. 137. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārāṇasī; of the same date.

Genealogy as in No. 156.

170.—V. 1233.—*Jour. Beng. As. Soc.* Vol. XXXVIII. Part I. p. 26, and Plate i. Bulandshahr plate¹ of Anaṅga (?); according to the published text, mentions Chandraka (?), Dharanivarāha, Prabhāsa, Bhairava, Rudra, Gōvindarāja, Yaśōdhara, Haradatta, Tribhuvanāditya, Bhōgāditya, Kulāditya, Vikramāditya, Padmāditya, Bhōjadēva, Sahajāditya (Rājarāja ?), Anaṅga; and is dated:—

(L. 18).—samkrāntau vishuvē kālē . . .

(L. 24).—samvat trayastriṃśadadhika-dvādaśasatāni | Vaisākhē cha |

171.—V. 1234.—*Ind. Ant.* Vol. XVIII. p. 138. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārāṇasī:—

(L. 24).—chatustriṃsa(śa)ty(d)adhika-dvādaśasa(śa)ta-samvatsarē Pausḥē māsi su(śu)kla-pakṣhē chaturthyān=tithau Ravi-dinē aṅkatō=pi samvat 1234 Pausa-sudi 4 Ravan uttarāyana(ṇa)-samkrāntau.

Sunday, 25th December A.D. 1177;² see *ibid.* Vol. XIX. p. 363, No. 174.

Genealogy as in No. 156.

172.—V. 1235 and 1236.—*Jour. Beng. As. Soc.* Vol. VII. p. 736. Piplianagar plates of the Paramāra *Mahākumāra Hariśchandrādēva*, issued from some place on the Narmadā³:—

śrī-Vikramakāl-ātita-1235-pañchatriṃśadadhika-dvādaśasata-samvatsar-āntaḥpātī-Pausa-vadi amāvāsyāyām samjāta-sūrya-parvaṇi⁴ tathā 1236 śaṭtriṃśadadhika-dvādaśasata-samvatsar-āntaḥpātī-Vaisākhā-māsi paupamāsyām.

Udayāditya; Naravarman; Yaśōvarman; Jayavarman; the *Mahākumāra* Hariśchandra who was the son of the *Mahākumāra* Lakshmi-varman.

173.—V. 1236.—*Ind. Ant.* Vol. XVIII. p. 140. Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Raṇḍavai on the Ganges:—

(L. 21).—śaṭtriṃsa(śa)dadhika-dvādaśasata-samvatsarē Vaisā(śā)khē māsi śukla-pakṣhē pūrṇimāyām tithau Śukra-dinē aṅkata(tō)=pi sam 1236 Vaisā(śā)kha-sudi 15 Śukrē.

Friday, 11th April A.D. 1180; see *ibid.* Vol. XIX. p. 37, No. 66.

Genealogy as in No. 156.

174.—V. 1236.—*Ind. Ant.* Vol. XVIII. p. 141. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Raṇḍavai on the Ganges; of the same date.

Genealogy as in No. 156.

¹ Compare *Jour. Beng. As. Soc.* Vol. LII. Part I. p. 277 ff.

² On this day the *tithi* of the date commenced 4 h. 36 m. after mean sunrise.

³ The original has *chaturmukha-Mārkkaṇḍēvarādē-ōpakaṇṭhē*

vimalatara-paṭira-Narmadā-

tīrtā(ṇ)bābbāṇ sūted.*

⁴ There was no solar eclipse in the *pūrṇimā* or *audātā* Pausa of V. 1235, current or expired.

175.—V. 1238.—*Ind. Ant.* Vol. XVIII. p. 142. Another Bengal As. Soc.'s plate of the *Mahārājādhirāja Jayachchandradēva* of Kanauj, issued from Raṇḍavai on the Ganges; of the same date.

Genealogy as in No. 156.

176.—V. 1239.—*Archaeol. Surv. of India*, Vol. X. Plate xxxii. 9 and 10; and Vol. XXI. pp. 173 and 174. Madanpur inscriptions on the defeat of the Chandēlla Paramardidēva of Jējakabhukti by the Chāhamāna Prithvirāja, the son of Sōmēśvara and grandson of Arṇōrāja :—

(10, line 4).—sam 1239.

177.—V. 124- (?).—*Proceedings Beng. As. Soc.* 1880, p. 77, and Plate viii. Bōdh-Gayā Buddhist inscription, mentioning Jayachchandradēva of Kanauj; (composed by Manōratha, the son of Sida) :—

(L. 16).— — veda-nayan-ēndu-nishṭhayā saṁkhyay-āṅka-paripāṭi-lakṣhitē
Vikramāṅka-naranātha-vatsarē Jyaisṭha-māsi.

178.—V. 1240.—From rubbings supplied by Dr. Burgess. Kālāñjar rock inscription of the reign of the Chandēlla Paramardidēva :—

(L. 1).—śrīmat-Paramarddi[dēva]-vijayarājyē samvat 1240 Vaisā(śā)kha-sudi 14 Gurau.

Thursday, 26th April A.D. 1184; see *Ind. Ant.* Vol. XIX. p. 37, No. 67.

179.—V. 1240.—*Archaeol. Surv. of India*, Vol. XXI. p. 72, and Plate xxii. Fragmentary inscription from wall of Fort at Mahōbā :—

(L. 15).—Vyōm-ārṇav-āṅka-saṁkhyātē Sāhasāṅkasya vatsarē.

(L. 17).—samvat 1240 Āshāḍha-vadi 9 Sōmē.

Monday, 4th June A.D. 1184; see *Ind. Ant.* Vol. XIX. p. 179, No. 127.

180.—V. 1243.—*Archaeol. Surv. of India*, Vol. XXI. p. 50, and Plate xii. C. Inscription on jamb of Upper Gate of Ajaygaḍh :—

(L. 1).—samvat 1243 Jyēshṭha-sudi 11 Vu(bu)dhē.

Wednesday, 20th May A.D. 1187; see *Ind. Ant.* Vol. XIX. p. 37, No. 68.

181.—V. 1243.—*Ind. Ant.* Vol. XV. p. 10; *Ind. Inscr.* No. 13. Faijābād (now Royal As. Soc.'s) plate of the *Mahārājādhirāja Jayachchandradēva* of Kanauj, issued from Vārāṇasi :—

(L. 24).—trichatvāriṁśa(śa)dadhika-dvādaśasata-samvatsarē Āshāḍhē māsi su(śu)kla-pakṣhē saptamyām tithau Ravi-dinē ankatō=pi samvat 1243 Āshāḍha-sudi 7 Ravau.

Sunday, 14th June A.D. 1187; see *ibid.* Vol. XIX. p. 37, No. 69.

Genealogy as in No. 156.

182.—V. 1244.—*Archaeol. Surv. of India*, Vol. XX. p. 90, and Plate x. Pillar inscription at the entrance gateway of the Fort of Tahangadḥ :—

(L. 1).—samvat 1244 [Jyē]shṭha-su 15 Gurō(ran).

Thursday, 12th May A.D. 1188; see *Ind. Ant.* Vol. XIX. p. 373, No. 197.

183.—V. 1244.—*Archaeol. Surv. of India*, Vol. VI. p. 156, and Plate xxi. Visalpur pillar inscription of the reign of [the Chāhamāna] Prithvirājadēva :—

(L. 2).—Prithvirājadēva-rājyē tatra tasmin kālē samvat 1244 Śrāvaṇa-pūrvam(?).

184.—V. 1247 (?).—*Ep. Ind.* Vol. I. p. 47. Ratnapur (now Nāgpur Museum) inscription of the time of Prithvidēva III. of Ratnapura; (composed by Dēvagapa, the son of Ratnasinhā) :—

(L. 24).—samvat 1247 (?).

Jājalla [II.]; his son [Ratnadēva III., defeated Chōḍagaṅga?]; his son Prithvidēva [III.].

¹ Ratnasinhā composed the Malhār inscription of Jājalladēva II. of Ratnapura; see below, No. 418 of K. 919.

185.—V. 1252.—*Ep. Ind.* Vol. I. p. 208. Baghārī (now Lucknow Museum) inscription of the Chandēlla Paramardidēva, and his ministers Sallakshapa and (his son) Purushōttama: (composed by Dēvadhara, the son of Gadādhara and grandson of Lakshmīdhara):—

(L. 24).—Paksha-[trya]kshamukh-āditya-saṁkhyē Vikrama-va[tsa*]rē | Āśvina-śukla-pañchamyaṁ vāsarē Vāsar-ēsituh ||

Sunday, 10th September A.D. 1195; see *Ind. Ant.* Vol. XIX. p. 30. No. 38.

Among the Chandrāstrēya princes, Madanavarman; his son Yaśōvarman; his son Paramardin.

186.—V. 1253.—*Ind. Ant.* Vol. XVII. p. 228, and Plate. Rēwah (now British Museum) plate of the Mahārājaka Salakhapavarmanadēva of Kakarōḍī, of the reign of the Kalachuri (Chēdi) Mahārājādhirāja Vijayadēva,¹ lord of Trikalīṅga; issued from Kakarōḍī:—

(L. 13).—saṁvatsarāpām sa[m]vata(t) 1253 Mārggaśīra-māsē kṛishṇa-pakshē saptamyaṁ tithau Śukra-dinē.

Friday, 27th October A.D. 1195, or, more probably, Friday, 13th December A.D. 1196: see *ibid.* Vol. XIX. p. 171, No. 104.

Dhāhilla; Vājūka; Dandūka; Khōjūka; Jayavarman; his son Vatsarāja; his sons Kirtivarman² and Salakhapavarman (see below, No. 218).

187.—V. 1253.—*Archæol. Surv. of India*, Vol. XI. p. 129, and Plate xxxviii. Bēlkharā pillar inscription of one of the rulers of Kanauj (?):—

(L. 4).—saṁvat 1253 Vaiśāṣha(kha)-sudi 11 Bhaum[ā*].

Tuesday, 29th April A.D. 1197; see *Ind. Ant.* Vol. XIX. p. 38, No. 70.

188.—V. 1256.—*Ind. Ant.* Vol. XI. p. 71, and Plate. Pāṭaṇ plates of the Chaulukya Mahārājādhirāja Bhīmadēva II, issued from Anahilapāṭaka:—

(L. 17).—śrīmad-Vikramāditya-ōtpādita-saṁvatsara-śatēṣhu dvādaśasu śaṭpañchāśad-uttarēṣhu Bhādrapadamāsa-kṛishṇapaksh-āmāvāsyāyām Bhō(bhau)ma-vārē 'tr=āmātō 'pi saṁvat 1256 lau³ Bhādrapada-vadi 15 Bhaumē 'syām saṁvatsara-māsa-paksha-vāra-pūrvikāyām tithāṁ=ady=ēha śrīmad-Anahilapāṭakē 'māvāsyā-parvati.

Tuesday, 4th August A.D. 1198, or, more probably, Tuesday, 21st September A.D. 1199; see *ibid.* Vol. XIX. p. 173, No. 109.

Mūlarāja [I.]; Chāmuṇḍarāja; Durlabharāja; Bhīma [I.]; Karṇa-Trailōkyamalla; Jayasīṁha-Siddhachakravartin; Kumārāpāla; Ajayapāla; Mūlarāja [II.]; Bhīma [II.]-Abhinavasiddharāja.

189.—V. 1256.—*Ind. Ant.* Vol. XVI. p. 254, and Plate. Bhōpāl plates of the Paramāra Mahākumāra Udayavarmanadēva, issued from Guvādāghaṭṭa on the Rēvā:—

(L. 11).—śrī-Vikramakāl-ātita-śaṭpañchāśa(śa)dadhika-dvādaśasa(śa)ta-saṁvatsar-āntahprā(pā)ti'aukē 1256 Vaiśākha-sudi 15 paurṇamāsyām tithau Viśā(śā)khā-nakshatrē Perigha-yōgē Ravi-dinē mahā-Vaiśā(śā)khyām parvati.

Sunday, 30th April A.D. 1200; see *ibid.* Vol. XIX. p. 38, No. 71.

Yaśōvarman; Jayavarman; the Mahākumāra Lakshmīvarman; the Mahākumāra Harīschandra; his son, the Mahākumāra Udayavarman.

190.—V. 1258.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 313; *Archæol. Surv. of India*, Vol. XXI. p. 37. Kālāñjar inscription of the Chandēlla Paramardidēva; (composed by himself):—

Saṁvat 1258 Kārttika-sudi 10 Sōmē.

Monday, 8th October A.D. 1201; see *Ind. Ant.* Vol. XIX. p. 354, No. 152.

¹ i.e. Vijayasīṁhadēva; see below, No. 422 of K. 932.

² See below, No. 419 of K. 926.

³ On this day the tithi of the date commenced 0 h. 30 m. after mean sunrise.

191.—V. 1263.—*Ind. Ant.* Vol. VI. p. 194. Kaṭi plates of the Chaulukya *Mahārājādhirāja* Bhimadēva II., issued from Anahilapāṭaka :—

(L. 13).—śrīmad-Vikramāditya-ōtpādita-saṁvatsara-śatēṣhu dvādaśasu tṛi(tri)śaśṭi(sṣṭy)-uttarēṣhu lau° Śrāvapamāsa-śuklapakṣa-dvityāyām Ravi-vārē 'tr=āṁkatō=pi saṁvat [12]63 Śrāvapamāsa-śudi 2 Ravāv=asyām saṁvatsara-māsa-pakṣa-vāra-pūrvvikāyām tithāv=ady=ēha śrīmad-A[pahilapāṭa]kē 'dy=aiva Vyatipāta-pā(pa)rvvaṇi.

Sunday, 9th July A.D. 1206; see *ibid.* Vol. XIX. p. 30, No. 39.

Genealogy as in No. 188.

192.—V. 1264.—*Ind. Ant.* Vol. XI. p. 337, and Plate. Timāṇa plates of the *Mēhara Rājā* Jagamalla, of the reign of the Chaulukya *Mahārājādhirāja* Bhimadēva II., issued from Timbāṇaka :—

(L. 1).—saṁvat 1264 varṣhē lau° Āśāḍha-śudi [7 or 8] Sōmē.

Monday, 4th June A.D. 1207, or Monday, 23rd June A.D. 1208; see *ibid.* Vol. XIX. p. 358, No. 164.

193.—V. 1265.—*Ind. Ant.* Vol. XI. p. 221. Mount Ābū inscription of the reign of the Chaulukya *Mahārājādhirāja* Bhimadēva II., while the [Paramāra] *Māṇḍalikā* Dhārā-varṣhadēva (with Prahlādanadēva as *Yucarāja*) was ruling at Chandrāvati; (composed by Lakṣmīdhara) :—

(L. 20).—saṁvat 1265 varṣhē Vaiśākha-śu 15 Bhaumē.

Tuesday, 21st April A.D. 1209; see *ibid.* Vol. XIX. p. 38, No. 72.

194.—V. 1266.—*Ind. Ant.* Vol. XVIII. p. 112; *Ind. Inscr.* No. 11. Royal As. Soc.'s plates of the reign of the Chaulukya *Mahārājādhirāja* Bhimadēva II., issued from Anahillapāṭaka :—

(L. 1).—śrīmad-Vikramanripa-kāl-ātita-saṁvatsara-śatēṣhu dvādaśasu śaṭa(ṭ)śaśṭy-adhikēṣhu lauṭkika° Mārgga-māsasya śuklapakṣa-chaturdaśyām Gura-dinē atr=āṁkatōḥ(tō=)pi śrī-Vikrama-saṁvat 1266 varṣhē śrī-Simha-saṁvat 96 varṣhē lanki° Mārgga-śudi 14 Gurāv=asyām saṁvatsara-māsa-pakṣa-dina-vāra-pūrvvāyām tithāv=ady=ēha.

Thursday, 12th November A.D. 1209; see *ibid.* Vol. XIX. p. 24, No. 9.

Genealogy as in No. 188.

195.—V. 1267.—*Jour. Beng. As. Soc.* Vol. V. p. 378. Pipliānagar plates of the Paramāra Arjunavarṁadēva, issued from Maṇḍapadurga :—

Saptashasṭyadhika-dvādaśaśata-saṁvatsarē Phālgunē(nē) 1267¹ śukla-daśamyām=abhishēka-parvaṇi saṁvat 1267¹ Phālguna(na) uddha 10 Guraṇ.

Thursday, 24th February A.D. 1211, see *Ind. Ant.* Vol. XIX. p. 24, No. 10.

In the Paramāra family, Bhōja, after him came² Udayāditya; his son Naravarman; his son Yaśovarman; his son Arjunavarman; his son Vindhavarman; his son Subhavarman; his son Arjuna (Arjunavarman, defeated Jayasimha).

196.—V. 1269.—*Archæol. Surv. of India*, Vol. XXI. p. 50, and Plate xii. D. Ajaygaḍh inscription of the reign of the [Chandēlla] Rājā Trailōkyavarṁadēva :—

(L. 1).—saṁvat 1269 Phālguna-vadi . . . Śanau.

197.—V. 1270.—*Jour. Amer. Or. Soc.* Vol. VII. p. 32. Bhōpāl plates of the Paramāra *Mahārāja* Arjunavarṁadēva, issued from Bhrīgukachchha :—

³Saptatyadhika-dvādaśaśata-saṁvatsarē Vaiśākha-vadi amāvāsyāyām sūryagrahaṇa-parvaṇi saṁvat 1270 Vaiśākha-vadi 15 Sōmē.

¹ The published version both times has 1237, but this is a printer's error; see the editor's reference to the inscription in *Jour. Beng. As. Soc.* Vol. VII. p. 736.

² The original has *tatō=bbhād=Udayāditya*.

³ In an earlier part of the inscription there is the date *Āśāḍha-vadi 15 Sōmē*, without any year.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XIX. p. 175, No. 114.

Genealogy as in No. 195.

198.—V. 1272.—*Jour. Amer. Or. Soc.* Vol. VII. p. 25. Bhôpâl plates of the Paramâra *Mahârâja Arjunavarmadêva*, issued from Amarôśvaratīrtha at the confluence of the Rēvā and Kapilā :—

Dvisaptatyadhika-dvādaśasata-samvatsarē Bhādrapada-paurṇamāsyām chandrôparāga-parvāni samvat 1272 Bhādrapada-sudi 15 Budhē.

Wednesday, 9th September A.D. 1215; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XIX. p. 31, No. 40.

Genealogy as in No. 195.

199.—V. 1272.—*Ant. Remains Bo. Pres.* p. 186. Śiyāl Bêṭ image inscription of the time of the Mēhara Rājā Rāpasimha :—

Samvat 1272 varshē Jyēshṭha-vadi 2 Ravau ady=ēha Tīmānakē.

The date is irregular.¹

200.—V. 1273.—*Ep. Ind.* Vol. II. p. 439; *Bhāvnagar Inscr.* p. 195. Vērāval (Sōmanāthadēvapattana) fragmentary inscription of the time of the Chaulukya Bhīmadēva II., being a eulogy of Śrīdhara and other members of the Vastrākula family, and of the Chaulukya kings of Aṇhilvād from Mūlarāja I. to Bhīmadēva II. :—

(L. 47).—śrīmad-Vikramanripa-samvat 1273 varshē Vaiśākha-sudi 4 Śukrē.

Friday, 22nd April A.D. 1216.

201.—V. 1273.—*Jour. Beng. As. Soc.* Vol. XIX. p. 454. Jaunpur district inscription, containing a deed of mortgage :—

(L. 1).—samvat 1273 Āshāḍha-sudi 6 Ravau ady=ēha Mayūnagaryyām.

Sunday, 11th June A.D. 1217.²

202.—V. 12[7]5.—*Bhāvnagar Inscr.* p. 205. Bharāpā fragmentary inscription of the reign of the Chaulukya *Mahārājādhirāja Bhīmadēva II.* :—

(L. 1).—śrī-Vikramāt samvat 12[7]5 varshē Bhādrapada-sudi

203.—V. 1275.—*Ind. Ant.* Vol. XX. p. 311; *Cave-Temples of West. India*, p. 111, Plate. Harsaudā (now Amer. Or. Soc.'s) inscription of the reign of the [Paramāra³] *Mahārājādhirāja Dēvapālādēva* of Dhārā :—

(L. 4).—samvat pañchasaṁvatsatyadhika-dvādaśasat-āṁk ē]. 1275 Mārgya-sudi 5 Sa(śa)nau.

(L. 7).—Adhikē pañchasaṁvatsatyā [dvādaś-āvda(bda)-śatē śakē [1*] vatsarē Chitrabhānau tu Mārgyaśirahē sitē dalē || 4 || Pañchamy-amṭaka-samhyogē nakshatrē Vishṇu-daivatē || (1) yōgē Harshapa-samjñē tu tithy-arddhē Dhātṛi-daivatē || 5 ||

Saturday, 24th November A.D. 1218; see *ibid.* Vol. XIX. p. 24, No. 11.

204.—V. 1279.—*Ep. Ind.* Vol. IV. p. 311. Rōhtāsgaḍh rock inscription of the time of the king (*koṭīndra*) Pratāpa :—

(L. 1).—Navabhir-ātha munīndrair=vāsarāpām=adhīśaiḥ parikalayati saṁkhyām vatsarē Sāhasāṁkē | Madana-vijayayātrā-maṁgalē māsi Chaitrē pratipadi sita-kāntau vāsarē Bhāskarasya ||

Sunday, 5th March A.D. 1223.

¹ According to *Ind. Ant.* Vol. XV. p. 362, the date apparently is *Pousha-vadi 5*, but with this reading also it is irregular.

² On this day the *tithi* of the date commenced 4 h. 53 m. after mean sunrise.

³ See Prof. Bhandarkar's *Report* for 1883-84, p. 392, verse 30.

⁴ Read *śat=āṁkē.

205.—V. 1280.—*Ind. Ant.* Vol. VI. p. 196. Kaṭi plates of the Chaulukya *Mahārājādhirāja* Jayantasimhadēva, issued from Aṇahilapūra :—

(L. 20).—*asyāṁ tithau saṁvatsara-māsa-pakṣa-vāra-yuktāyāṁ gata-saṁvatsara-dvādaśa-varṣa-śatēṣu aṣṭi-uttarēṣu Pausa-māsē śukla-pakṣē tṛtīyāyāṁ tithau Bhauma-vārē saṁjāta uttarāgata-sūrya-saṁkrama-parvaṇi aṁkatō 'pi saṁvat 1280 varṣhē Pausa-śudi 3 Bhaumē 'dy-ēha saṁjāta [utta]rāyana-parvaṇi.*¹

Tuesday, 26th December A.D. 1223; see *ibid.* Vol. XIX. p. 25, No. 12.

Mālarāja [I.]; Chāmunḍarāja; Vallabharāja; Durlabharāja; then to Bhīma [II.] as in No. 188; after him, in his place, Jayantasimha-Abhinavasiddharāja.

206.—V. 1283.—*Ind. Ant.* Vol. VI. p. 199. Kaṭi plates of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., issued from Aṇahilapāṭaka :—

(L. 16).—*śrīmad-Vikramādi[ty-ō]tpādita-saṁvatsara-śatēṣu dvādaśasu ²tri[a]ṣṭi-uttarēṣu lauki[ka-Kārttika-pūrṇi]māyāṁ Gura-vārē 'tr-āṁkatō 'pi saṁvat 1283 varṣhē lauki³ Kārttika-śudi 15 Gurāva[dy-ēha] śrīmad-Aṇahilapāṭakē 'syāṁ saṁvatsara-māsa-pakṣa-pūrvvikāyāṁ tithau.*

Thursday, 5th November A.D. 1226; see *ibid.* Vol. XIX. p. 25, No. 13.

Mālarāja [I.]; Chāmunḍarāja; Vallabharāja; Durlabharāja; then to Bhīma [II.] as in No. 188.

207.—V. 1286.—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālior) inscription of the reign of [the Paramāra] Dēvapālādēva [of Dhārā] :—

(L. 1).—*saṁvat 1286 varṣhē Kārtti[ka*]-śudi . . . Śu(śu)krē*

208.—V. 1287.—*Ind. Ant.* Vol. VI. p. 201. Kaṭi plates of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., issued from Aṇahilapāṭaka :—

(L. 11).—*śrīmat(d-)Vikramādity-ōtpādita-saṁvatsara-śatēṣu dvādaśasu septāṣṭi-uttarēṣu Āṣhāḍhamāsiya-śukla-śaṣṭamīyāṁ Śukra-vārē 'tr-āṁkatō 'pi saṁvat 1287 varṣhē Āṣhāḍha-śudi 8 Śukrē 'syāṁ saṁvatsara-māsa-pakṣa-vāra-pūrvvikāyāṁ tithāv-ady-ēha.*

The date is irregular; see *ibid.* Vol. XIX. p. 369, No. 188.

Genealogy as in No. 206.

209.—V. 1287.—Mr. Ā. V. Kāthavaṭe's edition of Sōmēśvara's *Kīrtikaumudī*, Appendix B.; *Bhāṇagar Inscr.* p. 218. Mount Ābū inscription of the reign of the Chaulukya *Mahārājādhirāja* Bhīmadēva II., and the Paramāra *Mahāmaṇḍalēśvara Rājakula* Sōmasimhadēva of Chandrāvati (whose son was Kāṇhadēva³); mentions the Chaulukya- (Vāghēlā) *Mahāmaṇḍalēśvara Rājaka* Viradhavalādēva, the son of Lavaṇaprasādādēva :—

(L. 1).—*[sari]vat 1287 varṣhē laukika-Phālguna-vadi 3 Ravan.*

Sunday, 3rd March A.D. 1230.

210.—V. 1287 (P).—*As. Res.* Vol. XVI. p. 302; Mr. Ā. V. Kāthavaṭe's edition of Sōmēśvara's *Kīrtikaumudī*, Appendix A.; *Bhāṇagar Inscr.* p. 174. Mount Ābū inscription, being a eulogy (by Sōmēśvara) of Viradhavala's ministers Vastupāla and Tējapāla; mentions the Chaulukyas (Vāghēlā) Arpōrāja, Lavaṇaprasāda, and Viradhavala; and the Paramāras of Chandrāvati Dhūmarāja, Dhandhuka, Dhruvabhaṭa, Rāmadēva, his son Yaśōdhavala (who defeated the Mālava king Ballāla, an opponent of the Chaulukya Kumārapāla), his son Dhāravarsha,⁴ his younger brother Prahlādana (who fought with Sāmantasirāha), Dhāravarsha's son Sōmasimhadēva, and his son Kṛishnarājādēva.

According to the *As. Res.* dated "Sunday, the third of the light fortnight of Phālguna, in the year of Vikrama 1287," which would be Sunday, 17th February A.D. 1230. Mr. Kāthavaṭe's text has "*Vikrama-saṁvat 1293 varṣhē trī-Śrāvaṇa-badi 3 Ravan*," and his

¹ Read *uttarayana*.

² i.e. Kṛishnarājādēva; see the next inscription.

³ Read *tryaṣṭi*.

⁴ See above, No. 193.

translation "Sunday, the third of the dark fortnight of Śrāvaṇa in the year 1287 of the Vikrama era." And the edition in *Bhāvnagar Inscr.*, line 47, has "śri-Vikrama-saṁvat 1267 varshē Phālguna-vadi 10 Saumya-dinē."

211.—V. 1288.—*Ind. Ant.* Vol. VI. p. 203. Kaṭi plates of the Chaulukya Mahārājādhirāja Bhīmadēva II., issued from Apahillapāṭaka:—

(L. 16).—śrīmat(d-) Vikramāditya-otpādita-saṁvatsara-śatēṣhu dvādaśasu ashtāśity-uttarēṣhu Bhādrapadamasīya-śukla-pratipadāyām Sōma-vārē 'tr-āṁkatō-pi saṁvat 1288 varshē Bhādravā-śudi 1 Sōmē 'syām saṁvatsara-māsa-pakṣa-vāra-pūrvvikāyām tithāv-ady-ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 366, No. 181.

Genealogy as in No. 206.

212.—V. 1288.—*Archaeol. Surv. of West. India*, Vol. II. p. 170, and Plate xxxv. Gīrnār inscription¹ at the temple of the ministers Vastupāla and Tējapāla; mentions the Chaulukya (Vāghlā) Lavṇaprasādādēva and his son Viradhavalādēva:—

(L. 1).—śri-Vikrama-saṁvat 1288 varshē² Phālguna-śudi 10 Badhē.

Wednesday, 3rd March A.D. 1232; see *Ind. Ant.* Vol. XIX. p. 25, No. 14.

213.—V. 1288 or 1289.—*Archaeol. Surv. of West. India*, Vol. II. p. 173; and *Ant. Remains Bo. Pres.* p. 315. Gīrnār inscription of the minister Vastupāla:—

(L. 2).—śri-Vikrama-saṁvat 1288 (or 1289) varshē Āśvina-vadi 15 Sōmē.

Monday, 7th October A.D. 1230, or, more probably, Monday, 5th September A.D. 1233; see *Ind. Ant.* Vol. XIX. p. 358, No. 165.

214.—V. 128[9].—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwālior) inscription of the reign of the [Paramāra] Mahārājādhirāja Dēvapālādēva [of Dhārā]:—

(L. 1).—saṁvat 128[9?] varshē Mārga-vadi 3 Gurau.

Thursday, 2nd December A.D. 1232 (?).

215.—V. 1295.—*Ind. Ant.* Vol. VI. p. 205. Kaṭi plates of the Chaulukya Mahārājādhirāja Bhīmadēva II., issued from Apahillapāṭaka:—

(L. 17).—[śrīmat(d)]-Vikramāditya-otpādita-saṁvatsara-śatēṣhu dvādaśasu pañchanavaty-uttarēṣhu Mārggamāsīya-śukla-chaturdśāyām Gura-vārē 'tr-āṁkatō-pi saṁvat 1295 varshē Mārggō(rgga)-śudi 14 Gurāv-asyām saṁvatsara-māsa-pakṣa-vāra-pūrvvikāyām tithāv-ady-ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 368, No. 185.

Genealogy as in No. 206.

216.—V. 1296.—*Ind. Ant.* Vol. VI. p. 206. Kaṭi plates of the Chaulukya Mahārājādhirāja Bhīmadēva II., issued from Apahillapāṭaka:—

(L. 19).—śrīmat(d-) Vikramāditya-otpādita-saṁvatsara-śatēṣhu dvādaśasu śaṭṭna(ṇṇa)-vaty-uttarēṣhu Mārggamāsīya-kṛishṇa-chaturdśāyām Ravi-vārē 'tr-āṁkatō-pi || Vikrama-saṁvat 1296 Mārgga-vadi 14 Ravāv-ady-ēha.

Sunday, 7th November A.D. 1238; see *ibid.* Vol. XIX. p. 166, No. 82.

Genealogy as in No. 206.

217.—V. 1296.—*Ep. Ind.* Vol. I. p. 119. Jaina inscription in the temple of Vaidyanātha at Kīragrāma:—

(L. 1).—saṁvat 1296 varshē Phālguna-vadi 5 Ravau.

Sunday, 15th January A.D. 1240; see *Ind. Ant.* Vol. XIX. p. 167, No. 87.

¹ The same inscription is published in *Ant. Remains Bo. Pres.* p. 283 ff., with five similar Gīrnār inscriptions of the same date, photo-lithographs of two of which are in *Archaeol. Surv. of West. India*, Vol. II. Plate xxxv. These inscriptions contain verses by Sōmēvara, Maladhāri-Narachandrasūri, Maladhāri-Narēndrasūri and Udayaprabhasūri.

² In lines 3 and 4 the years 1270, 1277 and 1276 are (with the omission of the hundreds) denoted by saṁ 79 varsha-pāretam, saṁ 77 varshē, and saṁ 76 varsha-pāretam.

218.—V. 1297.—*Ind. Ant.* Vol. XVII. p. 231. Réwah (now British Museum) plates of the *Mahārāṇaka* Kumārapāladēva of Kakarēḍi, of the reign of the [Chandēlla] *Mahārājādhirāja* Trailōkyavarmadēva, lord of Trikalīṅga¹ :—

(L. 35).—saptanavatyadhikē dvādaśasata-saṁvatsarē amkē-pi 1297 Kārttikyā[m].

In the Kaurava family, the *Mahārāṇaka* Dhāhilla; his son Durjaya; his son Shōjavarmān; his son Jayavarman; his son Vatsarāja; his son Salashavarmān (see above, No. 186); his son Harirāja; his son Kumārapāla.

219.—V. 1298.—*Ind. Ant.* Vol. XVII. p. 235. Réwah (now British Museum) plates of *Mahārāṇaka* Harirājadēva of Kakarēḍi, of the reign of the [Chandēlla] *Mahārāja* Trailōkyamalla² :—

(L. 36).—saṁvata(t) 1298 Māghē māsi.

From Dhāhilla to Vatsarāja as in No. 218; Vatsarāja's son Kīrtivarman; his brother Salashavarmān; his son [V]āha[ḍa]varman; his brother Harirāja.

220.—V. 1299.—*Ind. Ant.* Vol. VI. p. 208. Kaḍi plates of the Chaulukya *Mahārājādhirāja* Tribhuvanapāladēva, issued from Apahillapāṭaka :—

(L. 14).—śrīmad-Vikramāditya-ōtpādita-saṁvatsara-śatēṣu dvādaśasu navanavaty-uttarēṣu Chaitramāsiya-śukla-shashṭhyām Sōma-vārē 'tr=amkatō-pi saṁvat 1299 varshē Chaitra-śudi 6 Sōmē 'syām saṁvatsara-māsa-paksha-vāra-pūrvvikāyām sām^o lau^o Phāguṇamāsiya-amāvāsyā(syā)yām saṁjāta-sūryyagrahapa-parvvaṇi saṁkalpitāt tithāv-ady=ēha.

The date is irregular; see *ibid.* Vol. XIX. p. 372, No. 194.

From Mūlarāja [I.] to Bhīma [II.] as in No. 206; after Bhīma [II.], Tribhuvanapāla.

221.—V. 1300.—*Ant. Remains Bo. Pres.* p. 186. Śīyāl Bēt image inscription :—

Saṁ 1300 varshē Vaiśākha-vadi 11 Budhē.

Wednesday, 4th May A.D. 1244.

222.—V. 1311.—*Ep. Ind.* Vol. I. p. 25. Dabhoi fragmentary inscription of the Chaulukya (Vāghēlā) Visaladēva, the son of Viradbavala; (composed by Sōmēśvara) :—

(L. 59).—saṁvat 1311 varshē Jyēṣṭha-śudi 15 Va(bu)ḍha-dinē ||

Wednesday, 14th May A.D. 1253; see *Ind. Ant.* Vol. XIX. p. 28, No. 27.

223.—V. 1312.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Rāhatgaḍh inscription of the reign of the [Paramāra] *Mahārājādhirāja* Jayasimhadēva³ of Dhārā :—

(L. 1).—saṁvat 1312 varshē Bhādrapada-su 7 [Sō]ma . . .

Monday, 28th August A.D. 1256.

224.—V. 1315.—*Ant. Remains Bo. Pres.* p. 186. Śīyāl Bēt image inscription :—

Saṁvat 1315 varshē Phāguṇa-vadi 7 Śānau Anurādhā-nakshatrē 'dy=ēha śrī-Madhu-matyām.

Saturday, 15th February A.D. 1259; see *Ind. Ant.* Vol. XIX. p. 170, No. 98.

225.—V. 1317.—*Ind. Ant.* Vol. VI. p. 210. Kaḍi plates of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja* Visaladēva,⁴ recording a grant of the *Mahāmaṇḍallēvara* Rāṇaka

¹ This is the title of the Kalachuri (Chēḍi) kings; the proper title of the Chandēlla kings is 'lord of Kālāṅjara.'

² *I.e.* Trailōkyavarmadēva.

³ This is the *Jaitugiḍḍha*, the son of the Paramāra Dēvapāla, in whose reign (in V. 1300, on a day corresponding to Monday, 19th October A.D. 1243) Āśādharma finished his commentary on the *Dharmasūtra*; see Prof. Bhandarkar's *Report* for 1883-84, pp. 105 and 392.—For an unpublished Udaypur inscription which probably belongs to the same king see *Ind. Ant.* Vol. XX. p. 84, note 3.

⁴ He is described as 'a submarine fire to dry up that ocean—the army of [the Dēvagiri-Yādava] Siṅghana.

Sāmantasimhadēva, the son of Saṃgrāmasimhadēva and grandson of Lūnapasājadēva, of Maṇḍali:—

(L. 1).—śrīmad-Vikramakāl-ātita-saptadaśādhika-trayōdaśasatika-saṃvatsarē laukika-Jyēṣṭha (shṭha) māṣasya kṛishṇapakṣa-chaturthyaṃ tithan Gurāv-ady-ēha.

Thursday, 19th March A.D. 1261; see *ibid.* Vol. XIX. p. 183, No. 138.

226.—V. 1317.—*Ep. Ind.* Vol. I. p. 327; *Archæol. Surv. of India*, Vol. XXI. Plate xiii. Ajaygaḍh rock inscription of the Chandēlla Viravarman and his queen Kalyāṇadēvi; (composed by Ratnapāla, the son of Haripāla and grandson of Vatsarāja):—

(L. 14).—Sagar-ēndv-agni-sudhāmsu (śu)-mitē Vikrama-vatsarē saṃvat 1317 Vaiśāṣha (kha)-śudi 13 Gurau ||

Thursday, 14th April A.D. 1261; see *Ind. Ant.* Vol. XIX. p. 373, No. 198.

In a family sprung from the Moon, Kirtivarman (defeated [the Chēdi] Karṇa); his son Sallakṣhaṇa; Jayavarman; Prithivivarman; Madana; Paramardin; Trailōkyavarman; his son Viravarman, married Kalyāṇadēvi, the daughter of Mahēśvara and Vēsaladēvi (?), of whom the latter was the daughter of a prince Gōvindarāja, while Mahēśvara was the son of Śrīpāla and grandson of [Chā]dala, of the race of Dadhichi.

227.—V. 1318.—From a rubbing supplied by Dr. Burgess. Jhānsi (now Lucknow Museum) inscription of the Chandēlla Viravarman (?):—

(L. 19).—saṃvat 1318 Śrāvaṇa-vadi 2 Vu(bu)ddha-dinē.

Wednesday, 5th July A.D. 1262; see *Ind. Ant.* Vol. XIX. p. 179, No. 128.

228.—V. 1320.—*Ind. Ant.* Vol. XI. p. 242; *Bhādenagar Inscr.* p. 224. Vērāval inscription of the reign of the Chaulukya (Vāghēlā) Mahārājādhirāja Arjunadēva:—

(L. 2).—śrī-Viśvanātha-pratīva(ba)ddha-tan(nau)janānām vō(bō)dhaka-rasūla-Mahāmāda-saṃvat 662 tathā śrī-nripa-[Vi]krama-saṃ 1320 tathā śrīmad-Valabhi-saṃ 945 tathā śrī-Simha-saṃ 151 varshē Āshāḍha-vadi 13 Ravāv-ady-ēha.

Sunday, 25th May A.D. 1264; see *Ind. Ant.* Vol. XIX. p. 180, No. 129.

229.—V. 1324.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 46. Chitōrgaḍh inscription of the reign of the Gahila Mahārāja Tejāsīmadēva [of Mēwād]:—

(L. 1).—saṃvat 1324 varshē.

230.—V. 1325.—*Archæol. Surv. of India*, Vol. III. p. 127, and Plate xxviii. 23. Gayā inscription of Vanarājadēva (?), of the time of Ghiyās-ud-dīn Balban (?):—

(L. 1).—saṃvat 1325 Phālguna-śudi 1 Ravau ||

Sunday, 3rd February A.D. 1269.

231.—V. 1325.—*Archæol. Surv. of India*, Vol. XXI. p. 51, and Plate xiv. F. Ajaygaḍh inscription of the reign of the Chandēlla Viravarman:—

(L. 2).—Viravva(va)rmma-rāj[y*]ē saṃvat 1325.

232.—V. 1326.—From a rubbing supplied by Dr. Hultzsch. Pathāri inscription of the reign of [the Paramāra] Jaisīnghadēva (Jayasīmadēva) [of Dhārā]:—

(L. 1).—saṃ 1326 varshē Vaiśā(śā)sha(kha)-śu 7 Vu(bu)ddha(dha)-dinē Pu[shya]-nakṣatrē samastarājāvalīśhita-Jaisīnghadēva-rājyē.

Wednesday, 10th April A.D. 1269.

233.—V. 1328.—*Ind. Ant.* Vol. XI. p. 106. Kōḍināra inscription, being a eulogy of Nānāka,¹ a court-poet of the Chaulukya (Vāghēlā) Visaladēva; (composed by Gaṇapati-Vyāsa²):—

Saṃvat 1328.

¹ For another, undated *prafastī* of Nānāka, composed by Kṛishṇa (called Bāla-Sarasvatī), which is at the same place, see *ibid.* p. 102.

² He is stated to have composed a poem (?) on the destruction of Dhārā by Visaladēva.

234.—V. 1331.—*Ind. Ant.* Vol. XXII. p. 80; *Bhāṣanagar Inscr.* p. 74; *Archæol. Surv. of India*, Vol. XXIII. Plate xxv. Chitôr inscription of the Guhila family of Mēdapāṭa (Mēwād); (composed by Vēdaśarman¹):—

(L. 54).—sam^o 1331 varshē Āshāḍha-śudi 3 Śukrē Pushyē.

Friday, 8th June A.D. 1274.

The princes here eulogized are Bappa, Guhila, Bhōja, Śīla, Kālabhōja, Mallāṭa, Bhartṛibhaṭa, Simha, Mahāyaka, Shummāṭa, Allāṭa, Naravāhana, Śaktikumāra, Āmrāprasāda, Śuchivarman, and Naravarman.²

235.—V. 1332.—*Ind. Ant.* Vol. XXI. p. 277. Khōkhrā fragmentary inscription of the reign of the Chaulukya (Vāghēlā) Mahārājādhirāja Śāraṅgadēva:—

(L. 1).—samvat 1332 varshē Mārga-śudi 11 Śanāvady-ēha.

Saturday, 1st December A.D. 1275.

236.—V. 1335.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 48. Chitōrgaḍh inscription of the reign of the Guhila Sāmarasimha,³ the son of Tējāsīmha and his wife Jayatalladēvi, of Mēdapāṭa (Mēwād):—

Samvat 1335 varshē Vaiśākha-śudi 5 Gurau.

Thursday, 28th April A.D. 1278.

237.—V. 1335.—From a rubbing supplied by Dr. Burgess. British Museum inscription of the reign of the Chaulukya (Vāghēlā) Mahārājādhirāja Śāraṅgadēva:—

(L. 1).—samvat 1335 varshē Vaiśākha(kha)-śudi 5 Sōmē-dy-ēha śrīmad-Aṇahillavātaka-ādhishtāta- Śāraṅgadēva-kalyāṇavijayarājyē.

Monday, 17th April A.D. 1279.

238.—V. 1337.—*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 108, and Plate x. "Pālan Bāoli" inscription from the village of "Boher" in the Rohtak district, of the time of the Hammīra Gayāśadina (Ghiyās-ud-dīn Balban):—

(L. 21).—samvatsarē=smin-Vaikramādityē samvat 1337⁴ Śrāvapa-vadi 13 Vn(bu)dhē.

Wednesday, 26th June A.D. 1280, or Wednesday, 13th August A.D. 1281; see *Ind. Ant.* Vol. XIX. p. 186, No. 147.

The country of Hariyāṇaka was first ruled by the Tōmaras, then by the Chauhāṇas, and then by the following 'Śaka kings': Sātavadinā (Shihāb-ud-dīn Ghōrī), Shuduvadinā (Qutb-ud-dīn Aibak), Asamasadinā (Shams-ud-dīn Altamish), Pēroja-sāhi (Rukn-ud-dīn Firōz Shāh I.), Jalāladinā (Jalāl-ud-dīn), Maujadinā (Muizz-ud-dīn Bahrām), Alāvadina (Alā-ud-dīn Masāūd), Nasaradinā (Nāsir-ud-dīn Maḥmūd), and Gayāśadinā (Ghiyās-ud-dīn Balban).

239.—V. 1337.—*Archæol. Surv. of India*, Vol. XXI. p. 52, and Plate xiv. G. Ajaygaḍh rock inscription of the reign of the Chandēlla Viravarmadēva (?):—

(L. 19).—Śāgar-ānala-vēd-ēndu-yukt[ē] samvatsarē va[rē | ?] Māghē māsi śi(śi)tē pakshē trayōdaśyām Vidhō[r]=dinē || 14 || Samvat 1337 Māgha-śudi 13 Sōmē ||

Monday, 3rd February A.D. 1281; see *Ind. Ant.* Vol. XIX. p. 25, No. 16.

240.—V. 1337.—*Archæol. Surv. of India*, Vol. XXI. p. 74, and Sir A. Cunningham's transcript of the original inscription (which has been lost). Dāhi plate of the Chandēlla Mahārājādhirāja Viravarmadēva, lord of Kālāñjara:—

(L. 28).—samvat 1337 samayē Vaiśākha-śudi 15 Ravi-dinē.

Sunday, 4th May A.D. 1281.⁵

¹ See below, No. 243.

² The later princes of the same dynasty were eulogized by the same poet, but the stone which contains the continuation of this inscription does not seem to have been found.

³ For another, fragmentary inscription of the reign of apparently the same king, see *ibid.* p. 47.

⁴ The published text has 1333.

⁵ On this day the *Māsi* of the date commences 7d h. 18 m. after mean sunrise.

In the family of the Chandrâtrêya princes (rendered illustrious by Jayasakti, Vijayasakti¹ and others), Madanavarman; Paramardin; Trailokyavarman; Viravarman.

241.—V. 1340.—From rubbings supplied by Dr. Burgess. Inscription at Kâlânjar :—
(L. 3).—Chaitra-sudi 3 Vu(bu)dhê sam 1340.

Wednesday, 3rd March A.D. 1283; see *Ind. Ant.* Vol. XIX. p. 31, No. 41.

242.—V. 1342.—From a rubbing supplied by Dr. Hœrnle. Gurha Sati-stone inscription of the reign of the Chandêlla Viravarmadêva :—

(L. 1).—samvvat 1342 samayê Chaitra-sudi 3 Vu(bu)dhê ady-êha śrīmad-Viravarmadêva-râjyê.

Wednesday, 27th February A.D. 1286.²

243.—V. 1342.—*Ind. Ant.* Vol. XVI. p. 347; *Bhâdnagar Inscr.* p. 84, and Plate. Mount Âbû inscription of the Guhila Samarasimha of Mēdapâṭa (Mēwâḍ); (composed by Vēdaśarman, the son of Priyapaṭu) :—

(L. 48).—sam 134[2] varshê Mârgga-śudi [1].

The inscription eulogizes the Guhila princes Bappa (Bappaka), Guhila, Bhôja, Śīla, Kâlabbhōja, Bhartṛibhāṭa, Simha, Mahāyika, Shumāpa (Khumāpa), Allāṭa, Naravāhana, Śaktikumāra, Śuchivarman, Naravarman, Kirtivarman, Vairāṭa, Vairisimha, Vijayasimha, Arisimha, Chōḍa, Vikramasimha, Kshēmasimha, Sāmantasimha, Kumārasimha, Mathanasimha, Padmasimha, Jaitrasimha, Tējāsimha, and Samarasimha.

244.—V. 1343.—*Ep. Ind.* Vol. I. p. 230. Vērāval (now Cintra) inscription of the time of the Chaulukya (Vāghēlā) Sāraṅgadêva; (composed by Dharapīdhara, the son of Dhandha) :—

(L. 66).—śrī-nripa-Vikrama-sam 1343 varshê Māgha-śudi 5 Sômâ.

Monday, 20th January A.D. 1287; see *Ind. Ant.* Vol. XX. p. 137, note 28.

Viśvamalla (Viśaladêva, married Nāgalladēvi); his younger brother Pratāpamalla; his son (the successor of Viśvamalla) Arjunadêva; his son Sāraṅgadêva.

245.—V. 1343.—*Ant. Remains Bo. Pres.* p. 186. Śiyāl Bêt image inscription :—

Samvat 1343 Māgha-śudi 10 Gurau.

The date is irregular.

246.—V. 1344.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 19. Udaypur (in Rājputāna) inscription of the Guhila Samastamahārājakula Samarasimha of Mēdapâṭa (Mēwâḍ) :—

(L. 1).—samvat 1344 Vaiśākha-śudi 3.

247.—V. 1345.—*Jour. Beng. As. Soc.* Vol. VI. p. 882, and Plate xlviii. with specimen facsimile.³ Ajaygaḍh (now Calcutta Museum) inscription of Nāna, a minister of the Chandêlla Bhōjavarman; (composed by Amara) :—

Kaṣapad-śēḷkshapa-gata-śruti-bhūta-samavritê | samvatsarê śubbhê-lēkhi Vaiśākha-māsa-sad-dinê || aṅkê-pi 1345 samayê Vaiśāk[khê*].

248.—V. 1348.—*Ind. Ant.* Vol. XXII. p. 82. Notice of a Sarwaya inscription of the reign of Ganapati, the son of Gōpāla, of Nalapura; (composed by Sōmamiśra, the son of Sōmadhara) :—

(L. 33).—samvat 1348 Chaitra-sudi 8 Gura-dinê Pushya-nakshatrê.

Thursday, 27th March A.D. 1292.

¹ See above, No. 35.

² On this day the *tithi* of the date commenced 1 h. 29 m. after mean sunrise.

³ Compare *Ep. Ind.* Vol. I. p. 332, note 8.

249.—V. 1352.—*Bhāṇagar Inscr.* p. 227. Cambay fragmentary inscription of the time (?) of the Chaulukya (Vāghēlā) Śāraṅgadēva; mentions (in lines 5 and 6) Lūṇigadēva, his son Viradhavala, Pratāpamalla, his son Arjuna, and (in line 26) Śāraṅgadēva :—
(L. 25).—samvata(t) 1352 varabhē śrī-Vikrama-samatīta-varbhēshu trīsatā samam dvipamchāśadvinair-ēvaṁ kālē 'smin (?)¹

250.—V. 1353.—*Archaeol. Surv. of India*, Vol. XI. p. 118, and Plate xxxvii. 3; *ibid.* N. S., Vol. I. p. 51. Janspur pillar inscription :—

(L. 8).—Jyēshṭhē māsi sitē pakshē dvādasyā(śyā)m=Vu(bu)dha-vāsarē . . .
Plava-vatsarē || Samvat 13[5]3.

Wednesday, 16th May A.D., 1296; see *Ind. Ant.* Vol. XIX. p. 31, No. 42.

251.—V. 1355.—*Ind. Ant.* Vol. XXII. p. 81. Notice of a Narwar inscription of the reign of Gaṇapati of Nalapura; (composed by Śiva, the son of Lohada and grandson of Dāmbadara) :—
(L. 21).—samvat 1355 Kārttika-[va]di 5 [Śukrē?].

Friday, 26th September A.D. 1298 (?).

Chāhada; his son Nṛivarman; his son Āsalladēva; his son Gōpāla; his son Gaṇapati.

252.—V. 1360.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Udaypur (in Gwālior) inscription of Harirājadēva (?) :—

(L. 1).—[sam]vat 1360.

253.—V. 1366.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Udaypur (in Gwālior) inscription of the reign of the [Paramāra?] Mahārājādhirāja Jayasīnghadēva (Jayasīnghadēva)² [of Dhārā?] :—

(L. 1).—[sam] 1366 Śrāvana-vadi 12 [Śukrē?].

Friday, 24th July A.D. 1310 (?).

254.—V. 1372.—*Archaeol. Surv. of India*, Vol. XXI. p. 54, and Plate xiv. O. Inscription on pillar of gate at Ajaygaḍh :—

(L. 14).—sa[m]vat 1372 P[au]sha-vadi 10 Śanau.

Saturday, 22nd November A.D. 1315; see *Ind. Ant.* Vol. XIX. p. 168, No. 86.

255.—V. 1373.—From impressions supplied by Dr. Führer. Jōdhpur inscription of the reign of Sulṭān Kuṭyudī (Quṭb-ud-dīn) :—

(L. 30).—samvat 1373 varabhē Bhādra-vadi 3 Su(śu)kra-dinē . . . samastarājāvali-samalamkṛitō³ Alāvadīna-putra-suratrāpa-Kuṭyudī-vijayakalyāṇarājyō(jyō).

Friday, 6th August A.D. 1316⁴; or Friday, 26th August A.D. 1317.

The inscription enumerates the 'Śaka kings' of 'Dhilli,' beginning with Sāhapadīna (Shihāb-ud-dīn Ghōrī); see above, No. 238.

256.—V. 1377.—*As. Res.* Vol. XVI. p. 235. Translation by H. H. Wilson of a fragmentary inscription at Mount Ābū; ends :—

"Samvat 1377 (A.D. 1321) on Monday the eighth of the light fortnight of Vaisākḥ, in the reign of Lundhāgara, residing in Bāhunda, near to Ohandrāvatī, the great temple of Achalēśvara, on Arbuda mountain, was repaired by Śrī Lundhaga, of the imperial race."
Monday, 6th April A.D. 1321.

The inscription apparently mentions Sindhaputra, Lakshmana, Māpikya of Śākambharī, Adhirāja(?) . . . Dandana(?), Kīrtipāla, Samarasīmha, Udayasīmha,⁵ Mānavasīmha, Pratāpa, etc.

¹ In line 3 is the date samvat 1165 varabhē Jyēshṭha(śāśa)-vadi 7 Soma, without any indication as to what it refers to.

² This apparently is not the Jayasīnghadēva of Nos. 223 and 232.

³ Read 'kṛit-āla'.

⁴ On this day the tithi of the date commenced 4 h. 2 m. after mean sunrise.

⁵ For a date of the reign of an Udayasīnghadēva, corresponding to Sunday, 1st August A.D. 1249, see *Ind. Ant.* Vol. XIX. p. 175, No. 115.

257.—V. 1380.—From Sir A. Cunningham's rubbings. Inscription at Udaypur (in Gwālior) :—

(L. 1).—saṁvat 1380 varshē Bhādra[mva(vā)?]-sudi 3 Sômē | Hastu(sta)-nakshatr[ē] | [Uda?]pura-nagarē rāja-śrī-Vachchhāndēvasya sādhanika . . .

Monday, 16th August A.D. 1322 ; see *Ind. Ant.* Vol. XIX. p. 28, No. 28.

258.—V. 1384.—*Proceedings Beng. As. Soc.* 1873, p. 105. Delhi Museum inscription of the time of Mahāmāda Śāhi (Muḥammad ibn Tughlaq) :—

Kṛitir=Madanadēvasya turyy-āṣṭ-āgni-niśākārē | Vikram-ābdē-sitē Bhādrē tṛtīyāyām Gurō=dinē || 17 || Saṁvat 1384 miti Bhādra-vadi 3 Guru-dinē.

Thursday, 6th August A.D. 1327 ; see *Ind. Ant.* Vol. XX. p. 138, note 29.

259.—V. 1384.—*Ep. Ind.* Vol. I. p. 93. Another Delhi Museum inscription of the time of Mahāmāda Śāhi (Muḥammad ibn Tughlaq) :—

(L. 15).—Vēda-vasv-agni-chaṁdr-āṁka-saṁkhyē=vdē(bdē) Vikramārkkataḥ | pañcha-myām Phālguna-sitē likhitam Bhauma-vāsarē || . . . Saṁvat 1384 Phālguna-śudi 5 Bhauma-dinē ||

Tuesday, 16th February A.D. 1328 ; see *Ind. Ant.* Vol. XIX. p. 26, No. 18.

The inscription mentions the Mlōchchha Sahāvadina (Shihāb-ud-dīn Ghōrī) as the first 'Tarashka' who seized, and ruled at, Dhillikā (Delhi).

260.—V. 13[8]6.—*Ind. Ant.* Vol. XV. p. 360. Hāthaspi (now Bhāvnagar Museum) inscription of the Mēhara chief Thēpaka (Thēvaka) :—

(L. 17).—saṁvat 13[8]6 varshē || Bhāvē saṁvatsarē pūrṇē Āshāḍhē śhaḍaśitikē saptamyām Sōma-vārēṇa.

Monday, 19th June A.D. 1329 ; see *ibid.* Vol. XIX. p. 359, No. 166.

The inscription mentions first, in the lanar (?) race, a king Shagāra (Khagāra), in whose family was born Jasadhavala (Yasōdhavala) who married Priyamalā of the solar race, and had from her three sons, Malla, Maṇḍala, and Mēliga. It then states that in the family of Vāshalarāja (Vākhalārāja) there was Nāgārjuna (the companion of Maṇḍalika), whose son Mahānanda married Rūpā, Maṅgalarāja's (!) daughter, who bore to him Thēpaka. This Mēhara Thēpaka "had the royal dignity conferred on him by king Mahīśa," and apparently was subordinate to a king Kūntarāja, "born in the family of Vallāditya, and descended from Sūrya-Vīkala" (?).¹

261.—V. 1387.—*Archæol. Surv. of West. India*, No. 2, Appendix, p. xv, No. 58. Mount Ābū inscription of the reign of [the Chāhumāna] Tējahsīmha (?) of Chandrāvati² :—

(L. 13).—saṁvat 1387 varshē Māgha-sudi 3 Bhārgava-dinē Śatabhishag-nakshatrē Kumbha-sthē chaṁdrē.

Friday, 11th January A.D. 1331.

262.—V. 1390.—*Archæol. Surv. of India*, Vol. XXI. p. 143, and Plate xxix. A. Kōvaṭi-kund pillar inscription :—

(L. 4).—saṁvat 1390 samayē Bhādra[myai?]-vadi 4 Sa(śa)nau dinē.

Saturday, 31st July A.D. 1333 ; see *Ind. Ant.* Vol. XIX. p. 175, No. 116.

263.—V. 1390.—*Jour. Beng. As. Soc.* Vol. V. p. 342, and Plate ix. 1. Inscription from the Fort of Chunār, of the time of Muḥammad ibn Tughlaq (?) :—

(L. 10).—saṁva[t*] 1390 Bhādra-vadi 5 Gurau.

¹ For some of the names in the above compare below, Nos. 276 and 284.

² See below, No. 265.

Thursday, 10th September A.D. 1332, or, more probably, Thursday, 21st July A.D. 1334; see *Ind. Ant.* Vol. XIX. p. 185, No. 144.

264.—V. 1394.—From Sir A. Cunningham's rubbings. Two inscriptions at Udaypur (in Gwālior) :—

(L. 1).—sam 1394¹ Māha(gha)-vadi 1 Vu(bu)dhē.

Wednesday, 7th January A.D. 1338; see *Ind. Ant.* Vol. XIX. p. 355, No. 154.

265.—V. 1394.—*Ind. Ant.* Vol. II. p. 256. Mount Âbū inscription of the reign of the Chāhumāna Rājā Kānhaḍadēva, the son of Tējāsīmha, of Chandrāvati :—

Śrī-nripa-Vikrama-kāl-âtita-samvat 1394 varshē Vaiśāsha(kha)-sudi 10 Gurāv-ady-ēha śrī-Chandrāvatyām.

Thursday, 30th April A.D. 1338.

266.—V. 1397.—*Archæol. Surv. of India*, Vol. XXI. p. 143, and Plate xxix. B.—D. Three memorial pillar inscriptions at Kēvaṭi-kund, of the reign of the Mahārāja Hamiradēva of Lākasthāna, and others :—

(L. 1).—samvat 1397 samayē [or varshē] Māgha-sudi 4 Sōma-dinē ||

Monday, 3rd January A.D. 1340; see *Ind. Ant.* Vol. XIX. p. 22, No. 2.

267.—V. 1404.—*Archæol. Surv. of India*, Vol. XXI. p. 19, and Plate xviii. Inscription at the Fort of Marpha, of the reign of Sidhituṅga² (?) :—

(L. 3).—samvat 1404 Kārttika-sudi 14 Gurau.

Thursday, 18th October A.D. 1347; see *Ind. Ant.* Vol. XIX. p. 356, No. 159.

268.—V. 1404.—*Archæol. Surv. of India*, Vol. IX. p. 34, and Plate ii. 4. Rāmpur Sati-pillar inscription of the queens of the Mahārāja Virarājadēva (?) :—

(L. 1).—samvat 1404 varshē Phalgum(?) vadi 14 Saumē (?).

Wednesday, 16th January A.D. 1348 (?).

269.—V. 1412.—*Archæol. Surv. of India*, Vol. IX. Plate ii. 3. Kāritālāi inscription of the reign of the Mahārāja Virarāmādēva of Uchahāḍanagara :—

(L. 1).—samvatu 1412 sama[ē].

270.—V. 1429.—*Ind. Ant.* Vol. XX. p. 314. Gayā inscription of Kulachanda, a governor of Gayā, of the reign of Sultān Piya-rōja Sāha (Firōz Shāh) :—

(L. 2).—Asma-rājjē nripa-Vikramā[r]kkē gatē grah[air ?]-yugma-yug-ēndu-kālē |
Dhillpati-śrī-Piyarōjasāhē bhuvan samāsāsati vairi-dāhē ||

(L. 6).—Paramabhaṭṭarak-ētyādi-rājāvali pūrvavat śrimad-Vikramādityadēva-nripatē-
atit-āvdē(bdē) samvata(t) 1429 Māgha-kṛishṇa-trayōdaśyām tithau Śanivāsar-ānvitāyām.
Saturday, 22nd January A.D. 1373.

The Thakura Kulachanda (Kulachandaka) was a son of the Thakura Hēmarāja and son's son of the Thakura Dālā, of the family of a prince Vyāghra (Vyāghrarāja).

271.—V. 1437.—*Ind. Ant.* Vol. VIII. p. 186; *Ant. Remains Bo. Pres.* p. 181. Dhāmlēj inscription of the time of the Vājaka chief Bhārma of Prabhāsa, and his minister Karmasīmha :—

(L. 14).—samvat 1437 varshē Āshāḍha-vadi 6 Śanau ||

Saturday, 26th May A.D. 1380, or Saturday, 13th July A.D. 1381; see *Ind. Ant.* Vol. XIX. p. 186, No. 148.

¹ One of the two inscriptions has *carshē* after 1394.

² So the name was read by Sir A. Cunningham, but to judge from a faint rubbing, the original seems to have *śrī-Dhileṅga-rājya*.

272.—V. 1439.—*Archæol. Surv. of India*, Vol. VI. p. 79, and Plate xi. Māchādī (near Alvar) inscription of the time of the *Mahārājādhirāja* Gōgādēva, the son of Āsalādēva, of the Vagadājara family, and of the reign of Sultān Pērōja Sāhi (Firōz Shāh):—

(L. 6).—samvatsarē=smin śrī-Vikramāditya-rājyē (?) samvat 1439 Sā(śā)kē 1304 varshē Vaisā(śā)sha(kha)-sudi 6 Ravi-dinē | Pushya-nakshatrē | śrī-suratāṇa-Pērōjasāhi-rājyē . . .

Sunday, 20th April A.D. 1382; see *Ind. Ant.* Vol. XIX. p. 31, No. 43.

273.—V. 1442.—*Ant. Remains Bo. Pres.* p. 185. Vērāval inscription of the time of the chief Bharma of the Rāshtrōda (Rāshtrakūṭa) family:—

Samvat 1442 varshē Āshāḍha-vadi 8 Śansu ||

Saturday, 11th June A.D. 1384.¹

274.—V. 1443.—*Archæol. Surv. of India*, Vol. III. p. 68, and Plate xxiv. 1-3. Masār (Mahāsāra) Jaina image inscriptions of the reign of the *Rājā* Nāthadēva of Mahāsāra:—

(Inscr. 1, line 1).—sam 1443 J[y*]ēshtha-sudi 5 Gurau.

Thursday, 3rd May A.D. 1386.²

275.—V. 1445.—*Archæol. Surv. of India*, Vol. XVII. p. 41, and Plate xxii. Bōramdēo Sati-pillar inscription:—

(L. 1).—samvat 1445 Bhāva-nāma-samva[tsa]rē Āsvi(śvi)na-sudi 13 Sômē.

Monday, 14th September A.D. 1388; see *Ind. Ant.* Vol. XIX. p. 32, No. 44.

276.—V. 1445.—*Ant. Remains Bo. Pres.* p. 178. Vanthali (Junāgaḍh) inscription of some Chūdāsamā chiefs:—

Śara-yuga-mannu-samvatsara-1445-varshē Phālgū[na*]-sudi-pañchamī Sômē ||

Monday, 1st February A.D. 1389; see *Ind. Ant.* Vol. XIX. p. 26, No. 19.

The inscription mentions Shaṅgāra (Khaṅgāra), Jayasimha, Mahīpati, Mōkalasimha, etc.

277.—V. 1445.—*Ant. Remains Bo. Pres.* p. 183. Chōrwād (Junāgaḍh) inscription of some chiefs of the Shaṭṭrimśa family:—

Samvat 1445 varshē Phāgūna-sudi 5 Sômē.

Monday, 1st February A.D. 1389.

The inscription mentions Lūṇiga; his son Bhīmasimha; his son Lāvanyapāla; his sons Lakshmasimha, Laksha, and Lashapāla; Lakshmasimha's son Rājasimha; etc.

278.—V. 1452.—*Ant. Remains Bo. Pres.* p. 179. Māngrol inscription of the time of Nasaratha (Nasrat Shāh) of Yōginipura (Delhi) and Daphara-khāna (Zafar Khān) of Gujarāt:—

Samvat 1452 varshē Vaisāka(kha)-vadi 15 Ravau śrī-Yōginipurē pātasāhi-śrī-Nasaratha-vijayarājyē tan-niyukt[ā*] śrī-Gurjara-dharitryām śrī-Dapharakhānē rājyam kurvati.

Sunday, 7th May A.D. 1396; see *Ind. Ant.* Vol. XIX. p. 355, No. 155.

279.—V. 1455.—Bihār (Darbhāṅga) (spurious ?) plate of the *Mahārājādhirāja* Śivasimhadēva, the son of Dēvasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyāpati; see below, No. 578 of Lakshmapasēna-s. 293 (?).

280.—V. 1458.—*Ind. Ant.* Vol. XXII. p. 83. Notice of a Rāypur (now Nāgpur Museum) inscription of the time of the *Mahārājādhirāja* Brahmadēva of Rāyapura,³ and his minister, the Nāyaka Hājirājadēva:—

(L. 9).—sa[m]vatu 1458 varshē Sā(śā)kē 1322⁴ samayē Sarvajita(n)-nāma-samvatsarē Phālgū(lgu)na-sudha-ashtamī⁵ Su(śu)krē.

¹ This is the equivalent of the date for *Chaitrādī* V. 1442 current, and the *pūrṇimānta* Āshāḍha.

² On this day the *tithi* of the date commenced 3 h. 50 m. after mean sunrise.

³ In No. 283 it is stated that the chief's capital was Kharājikā (Kharāri).

⁴ Read *śuddhāshṭamī*.

⁵ Wrongly for 1328.

Friday, 10th February A.D. 1402 ; see *ibid.* Vol. XIX. p. 26, No. 20.

Lakshmidēva (Lakshmidēva); his son Simha (Simha); his son Rāmachandra; his son Harirāyabrahman (Brahmadēva, or Rāyabrahmadēva).

281.— V. 1468.— *Archæol. Surv. of India*, Vol. XXI. p. 18, and Plate xiv. Rāsin inscription of a chief (*mahāpati*) Paramardin :—

(L. 1).— saṁvat 1466 varshē Chaitra-sudi 7 Śan[an] ;

Saturday, 23rd March A.D. 1409 ; see *Ind. Ant.* Vol. XIX. p. 355, No. 156.

282.— V. 1467.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 422, and Plate iii. No. xv. Gwālior inscription of the Mahārājādhirāja Virāṅga (or Virama) ?-dēva :—

(L. 1).— saṁvatu 1467 varshē Mārga-sudi 5 Sō[ma ?]-dinam || mahārājādhirāja-śrī-Virāṅgadēvaḥ (?).

Monday, 1st December A.D. 1410.

283.— V. 1470 (for 1471).— *Ep. Ind.* Vol. II. p. 230. Khalāri inscription of the time of the Kalachuti (Kalachuri) Haribrahmadēva (Brahmadēva¹) of Khalvāṭikā ; (composed by Miśra Dāmōdara) :—

(L. 15).— saṁvat 1470 varshē Sā(śā)kā 1334² shashtyāvdayōr=mmadhyē³ Plava-nāma-saṁvatsarē Māgha-sudi 9 Śani-vāsarē Rōhiṇī-nakshatrē.

Saturday, 19th January A.D. 1415.

In the Kalachuti (Kalachuri) branch of the Abihaya (Haihaya) family, Simhapa ; his son Rāmadēva (slew in battle Bhōpiṅgadēva) ; his son Haribrahmadēva.

284.— V. 1473.— *Ant. Remains Bo. Pres.* pp. 176 and 316. Junāgaḍh (Girnār) inscription of the time of [the Chūḍāsama chief] Jayasimha II. ; (composed by Śāmala (?), the son of Mantrisinha and grandson of Dhāndhala) :—

Saṁvad-Rāma-turaṅga-sāgara-mahī-saṁkhyē=tha Śākṛ⁴ sitē pañchamyām Bhṛigu-vāsarē.

Friday, 21st May A.D. 1417.

In the family of Yadu, Maṇḍalika [I.] ; his son Mahipāla ; his son Khaṅgāra ; his son Jayasimha [I.] ; his son Muktasimha ; his son Maṇḍalika [II.] ; his younger brother Māliga ; his son Jayasimha [II.]⁵

285.— V. 1481.— *Jour. Beng. As. Soc.* Vol. LII. Part I. p. 70. Dēōgaḍh (now Calcutta Museum) Jaina inscription of the time of Sāhi Ālambhaka ("Hūshang Ghōrī *alias* Alp Khān" of Mālava, the founder of Māṇḍu, here called Maṇḍapapura) :—

(L. 14).— saṁvatsarē=smin=prīpa-Vikramāditya-gutāvda(bda) 1481 Śākā śrī-Śālivāhanāt 1346 Vaiśākha-māsē śukla-pakshē 15 pūrṇamāsyām Guru-vāsarē | Svāti-nakshatrē | Simha-lagn-ōdayē || (and evidently afterwards repeated in verse).

Thursday, 13th April A.D. 1424 ; see *Ind. Ant.* Vol. XIX. p. 32, No. 45.

286.— V. 1485.— *Ep. Ind.* Vol. II. p. 410 ; *Bhāvnagar Insor.* p. 96. Chitōrgaḍh inscription of the Guhila Mōkala of Mēḍapāṭa (Mēwād) ; (composed by Ēkanātha, the son of Bhaṭṭa Viśṇu) :—

(L. 50).— Abdō bāp-āshṭa-vēda-kshiti-parikalitē Vikramāmbbōjabamdhōḥ puṇyē māsē Tapasyē savitari Makaram yāti jivē Ghaṭa-sthē || (I) pakshē śukl-ētarasmin=Suraguru-divasē ch-Āryama-rkāḥ tṛitīyā-tithyām.

(L. 53).— saṁvat 1485 varshē Māgha-sudi [3] Guru-dinē . . .

Both dates are irregular.

¹ See above, No. 280.

² Wrongly for 1336.

³ So far as I can make out, this is equivalent to *Jyāishāḍā*.

⁴ Read *shashtyabda-madhyā*.

⁵ See below, No. 345.

In the Guhila family, Arisimha; his son Hammira; his son Kshêtra; his son Lakshasimha; his son Mòkala (defeated Pêrôja, 'the king of the Yavanas,' i.e. the Sultân Firôz Shâh).

237.—V. 1493.—From impressions supplied by Dr. Burgess. Dôgadh Jaina inscription :—

(L. 5).—samvatu 1493 Sâkô 1358 varshô Vaisâsha(kha)-vi(va)di 5 Gurai(rau) dinê Mûla-nakshatrê ||

Thursday, 5th April A.D. 1436.¹

238.—V. 1494.—*Bhâvnagar Inscr.* p. 112. Nâgadâ Jaina inscription of the reign of the Guhila Kumbhakarṇa, the son of Mòkala, of Mēdapâṭa (Mēwâḍ) :—

(L. 1).—samvat 1494 varshô Mâgha-sudi 11 Gura-vârê.

Thursday, 6th February A.D. 1438.

239.—V. 1496.—*Jour. Beng. As. Soc.* Vol. XVI. p. 1224. Ūmgâ (in Bihâr) inscription of Bhairavêndra :—

(V. 21).—Jâtê tarka 6-navâ 9-mbudhi 4-ndu-gu(ga)pitê sambatsarê² Vaikramê Vaisâkhê Guru-vâsarê sitatarê pakshê tṛitīy[â*]-tithau | Rôhinyâm Purushôttamam Halabhrītam Bhadrâm Subhadrân=tathâ pratyashṭhâpayad=ekad=aika-vidhinâ śrī-Bhairavêndrô nṛipah ||

And further on :—ankatô=pi Vikram-âbdâh || 1496 || Vaisâkha-sudi-tṛitīyâ Gurô(rau) ||

Thursday, 16th April A.D. 1439; see *Ind. Ant.* Vol. XIX. p. 32, No. 46.

In the town of Ūmaṅgâ there was, in the lunar race, Bhûmipâla; his son Kumârapâla his son Lakshmapâla; his son Chandrapâla; his son Nayanapâla; his son Sapḍhapâla; his son Abhayadêva; his son Malladêva; his son Kêśirâja; his son Varasimhadêva; his son Bhânudêva; his son Sômêśvara; his son Bhairavêndra.

290.—V. 1498.—*Bhâvnagar Inscr.* p. 114; *Prâchinalêkhamâlâ*, Vol. II. p. 28. Sâdaḍi Jaina inscription of the reign of the Guhila Râjâ Kumbhakarṇa of Mēdapâṭa (Mēwâḍ) :—

(L. 2).—śrīmad-Vikramataḥ 1496 samkhya-varshê.

The inscription gives the following list of the Guhila princes: Bappa,³ Guhila, Bhôja, Śîla, Kâlabbôja, Bharṭṛibhata, Simha, Mahâyaka, Khummâpa, Allâṭa, Naravâhana, Śaktikumâra, Śachivarman, Kirtivarman, Yôgarâja, Vairâṭa, Varṣapâla,⁴ Vairisimha, Virasimha, Arisimha, Chôḍasimha, Vikramasimha, Raṇasimha, Khêmasimha, Sâmantasimha, Kumârasimha, Mathanasimha, Padmasimha, Jaitrasimha, Têjasvisimha, Samarasimha, Bhuvanasingha (defeated the Châhumâna king Kituka and the Sultân Allâvadîna), his son Jayasingha, Lakshmasimha (defeated the Mâlava king Gôgâdêva), his son Ajayasingha, his brother Arisimha, Hammira, Khêtasimha, Laksha, his son Mòkala, Kumbhakarṇa.

291.—V. 1497.—*Jour. Beng. As. Soc.* Vol. XXXI. p. 422, and Plate iii. No. xviii. Gwâlior inscription of the reign of the Mahârâjâdhirâja Puṅgarêndradêva :—

(L. 1).—samvat 1497 varshô Vaisâ(śâ)sha(kha)-[sudi] 7 Śukrê Punarvasu-nakshatr[â*] śrī-Gôpâchaladurgô mahârâjâdhirâjâ-râjâ(ja)-śrī-Puṅga

Friday, 8th April A.D. 1440.

292.—V. 1500.—*Bhâvnagar Inscr.* p. 162, and Plate; *Prâchinalêkhamâlâ*, Vol. II. p. 26. Mahuvâ inscription, recording the construction of a tank by the Śrêṣṭhîn Mòkala on the land of the Gôhilla Sâraṅga :—

(L. 1).—Svasti svastimati prasiddha-nripati-śrī-Vikram-âtikramât samvad=Vishṇu-padadvay-êshu-jagati-samkhyê Prajânâmpatau | mitrê ch=ôttara-gô prachamḍa-kirapô dhanyê madhan Mâdhavê êklê pûṇṇa-tithau Gurau cha Gura-bhê sadyôga-bhōga-kshapê ||

¹ On this day the *tithi* of the date commenced 6 h. 31 m. after mean sunrise.

² Read *sambatsarê*.

³ For the princes from Bappa to Samarasimha see the list above, No. 243, which differs in some respects.

⁴ Below, in Nos. 415 and 431, we find the name *Hamsapâla*.

(L. 16).— Svasti śrīman-nṛipa-Vikramārka-samay-ātita-saṁvat 1500 varshē Prajāpati-nāmnī saṁvatsarē | uttarāyanē | vasanta-ṛitau | Vaiśākha-śukla-pañchamyām Gurau |
Thursday, 23rd April A.D. 1444; see *Ind. Ant.* Vol. XIX. p. 38, No. 73.

293.—V. 1503.— From Sir A. Cunningham's rubbings. Inscription at Udaypur (in Gwālior):—

(L. 1).— saṁvatu 1503 varishē Phāguṇa-vadi 10 Su(śu)kra-di[va]sē.

Friday, 10th February, A.D. 1447; see *Ind. Ant.* Vol. XIX. p. 168, No. 91.

294.—V. 1510.— *Jour. Beng. As. Soc.* Vol. XXXI. p. 423, and a rubbing, supplied by Dr. Burgess. Gwālior inscription of the reign of the Mahārājādhirāja Ḍuṅgarēndradēva:—

(L. 1).— saṁvat 1510 varshē Māgha-sudi 8 Sōmē śrī-Gōpagirau mahārājādhirāja-rājā(ja)-śrī-Ḍuṅgarēndradēva-rājy[ā] pravarttamānē |

Monday, 7th January A.D. 1454; see *Ind. Ant.* Vol. XIX. p. 374, No. 199.

295.—V. 1515.— *Archaeol. Surv. of India*, Vol. XXIII. Plates xx. and xxi. Inscription in the uppermost storey of the Guhila Kumbhakarṇa's Kirtistambha, or 'column of fame,' at Chitōrgadh:—

(V. 185).— Śrī-Vikramāt-panchadaś-ādhikē-smīn-varshē śatē panchadaśē vyatītē | Chaitr-āsitē-nāṅga-tithau vyadhāyi śrī-Kumbhamēsur-vasudhādhipēna ||¹

296.—V. 1516.— *Archaeol. Surv. of India*, Vol. III. p. 131, and Plate xxxix. Inscription on jamb of temple of Gayāsūrī Dēvi at Gayā:—

(L. 26).— Varshē [śāstra ?]-ku-vā[ṇa]-qam[dra-sa]hitē Mēsham gatē bhāskarē Chaitrē nāga-tithau sit[ā] Gura-dinē . . .

(L. 30).— saṁvat 1516 varshē Chaitra-sudi 5 Gur[u]-din[ā] ||

Thursday, 27th March A.D. 1460; see *Ind. Ant.* Vol. XIX. p. 39, No. 74.

According to an account prepared for Sir A. Cunningham, the inscription contains the names of Sindharāja, Dāmi [I.], Sandēvara (?), Dāmi [II.], Mahipāla, Dēvidāsa, Sūryadāsa, and of his son Śaktisimha and grandson Madana.

297.—V. 1545.— *Bhāvanagar Inscr.* p. 117. Udaypur (in Rājputāna) inscription of the time of the Guhila Rājamalla, the son of Kumbhakarṇa, of Mēdapāṭa (Mēwād); (composed by Mahēśvara, the son of Atri and grandson of Kēśava-Jhōṭiṅga²):—

(V. 99).— Vatsarē nṛipati-Vikram-ātyayāt vāṇa-vēda-śara-bhūmi-sammitē 1545 Chaitra-śukla-daśamī Gura-vārē.

Thursday, 12th March A.D. 1489.

The inscription especially eulogizes the Guhila princes Arisimha, Hamra, Kahētrasimha, Lakshasimha, Mōkala, Kumbhakarṇa, and Rājamalla.

298.—V. 1553.— *Ant. Remains Bo. Pres.* p. 266. Borsad stepwell inscription:—

(L. 1).— saṁvat 1553 varshē Śrāvapa-vadi 13 Ravau.

Sunday, 7th August A.D. 1496; see *Ind. Ant.* Vol. XIX. p. 178, No. 124.

299.—Āshādhādi-V. 1555.— *Ant. Remains Bo. Pres.* p. 264. Aḍālij well inscription of the Rānī Rūqādēvi, the wife of the Vāghēla Virasimha of Daḍāhidēsa; of the reign of the 'Pātasāha' Mahamūda (Sultān Maḥmūd Baiqara):—

(L. 21).— Śrīman-nṛipa-Vikrama-samay-ātita Āshādhādi-saṁvat 1555 varshē Śak[ā] 1420 pravarttamānē uttarāyana(ṇa)-gatē śrī-sūry[ā] śīsarutau³ Māgha-māsē śukla-pakshē pañchamyām tithau Budha-vāsarē Uttarābhadrpad[ā]-nakshatrē Siddhi(ḍdha)-nāmnī yōgē Bava-karapē Mina-rāṣau sthitē chaṇdrē.

Wednesday, 16th January A.D. 1499; see *Ind. Ant.* Vol. XIX. p. 27, No. 23.

¹ In verses 184, 186 and 187 there are other dates of V. 1505, 1507 and 1509.

² Below, in No. 301, the second name is spelt Jōṭiṅga.

³ Read śīsarutau.

The Vāghela Mokalasinha; his son Karṇa; his son Mūlurāja; his son Mahīpa; his son Virasinha, married Rūḍādēvi; their sons Varasinha and Jētra (? Jaitra).

300.—V. 1556.—*Ind. Ant.* Vol. IV. p. 368; *Ant. Remains Bo. Pres.* p. 254; *Ep. Ind.* Vol. IV. p. 298. Aḥmadābād well inscription of Bāl Harira, of the reign of the 'Pātusāha' Mahamūda (Sultān Maḥmūd Baiqara):—

(L. 12).—saṁvat 1556 varshē Śākē 1421 pravarttamānē Pauṣa-śudi 13 Sōmē.

The date is irregular.¹

301.—V. 1556 and 1561.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 79. Nagari (near Chitōr) inscription of the Guhila Rājamalla (the son of Kumbhakarṇa) of Mēdapāṭa (Mēwād), and his wife Śrīṅgarādēvi, a daughter of the prince Yōdha (the son of Rājamalla) of Marusthali (Mārṇād); (composed by Mahēsa, the son of Atri and grandson of Jōṭinga-Kēsava²):—

(V. 24).—Ritu-bāpa-bāpa-śāsi-saṁkhyā-vatsarē Nabhasaḥ sita-Smaratithau sa-Bhūmijēh(jē).

Tuesday, 31st July A.D. 1498.

Saṁvat 1561 varshē Śākē 1426 pravarttamānē nttarāyana(na)-gatē śrī-sūryē vasanta-ritau mahāmāṅgalya-prada-Vaiśāsha(kha)-māsē śukla-pakshē tṛtīyāyām puṇya-tithau Budhāvāsarē yathāvarttamāna-nakṣatra-yōga-kara . . .

Wednesday, 17th April A.D. 1504.

302.—V. 1557 (?).—Nāralai inscription of the reign of the Guhila Rāyamalla (Rājamalla); see below, No. 306.

303.—V. 1581.—*Archaeol. Surv. of India*, Vol. V. p. 144, and Plate xli. H. Delhi Siwālik pillar inscription of the reign of Sultān Ibrāhīm Lōdī:—

(L. 1).—saṁvat 1581 va° Chaitra-vadi 13 Bhauma-dinē.

Tuesday, 21st March A.D. 1525; see *Ind. Ant.* Vol. XIX. p. 176, No. 117.

304.—V. 1587.—*Ep. Ind.* Vol. II. p. 42; *Bhāvnagar Inscr.* p. 134. Śatruṅjaya inscription on the seventh restoration of the temple of Puṇḍarika; mentions the Sultāns of Gujarāt Mahimūda (Maḥmūd Baiqara), Madāphara-sāha (Muzaffar II.), and Bāhadara-sāha (Bahādur), and the Guhila rulers of Chitrakūṭa Kumbharāja, his son Rājamalla, his son Saṁgrāmasinha, and [his son] Ratnasinha; (composed by Lāvanyasamaya):—

(L. 2).—saṁvat 1587 varshē.

(L. 30).—Vikrama-samay-ātītē tithi-mita-saṁvatsarē 'śva-vasu-varshē | 1587 | Śākē jagat-tri-bāpē 53 Vaiśāshē(khē) kṛishṇa-shashṭhyām cha || . . . vahanānē Dhanur-lagnē.

305.—V. 1595.—*Proceedings Beng. As. Soc.* 1875, p. 16. Tilbagāmpur inscription of the reign of the emperor Humāyūn (Humāyūn):—

Śrī-nṛipa-Vikramāditya-rājyē saṁvat 1595 Śākē 1460 varshē Mārgasīra-māsē śuklē pakshē daśamī-tithau Śani-vāsarē Uttarā-nakṣatrē Variyāna-nāma-yōgē.

The date is irregular.³

306.—V. 1597 (for 1557 ?).—*Bhāvnagar Inscr.* p. 140. Nāralai inscription of the time of the Guhila Rāṇā Rāyamalla (Rājamalla), the son of Kumbhakarṇa, of Mēdapāṭa (Mēwād), and of his son, the Mahākumāra Prithvirāja:—

(L. 2).—saṁvat 1597 varshē Vaiśākha-māsē | śukla-pakshē shashṭhyām tithau Śukravāsarē Punarvasu-ṛikṣa-chandra-yōgē |

¹ The 13th tithi of the bright half of Pauṣa of V. 1556 expired ended on Sunday, 15th December A.D. 1499, and the same tithi of the dark half on Monday, 30th December A.D. 1499.

² Above, in No. 297, the first name is spelt Jāḍiāga.

³ The intended day may be Saturday, 30th November A.D. 1595, with the nakṣatra Uttarabhadrapadā and the yōga Variyāsa; but on this day the 10th tithi only commenced 16 h. 34 m. after mean sunrise. The date of a corresponding Persian inscription, published *ibid.*, would correspond to Friday, 25th October A.D. 1595.

For V. 1597 the date is irregular; for V. 1557¹ it would regularly correspond to Friday, 23rd April A.D. 1501.

307.—V. 1646.—*Proceedings Beng. As. Soc.* 1875, p. 83. Benares inscription of the time of the emperor Akavara (Akbar) and his minister Tōḍara:—

(L. 8).—Kṛi(r)tu-nigama-ras-ātmā(?)—1646-sammitē vatsar-ēśē.

308.—V. 1650.—*Ep. Ind.* Vol. II. p. 50, No. xii. Śatruñjaya Ādiśvara temple inscription; eulogizes some members of the Tapā gachchha, and mentions the emperor Akabbara (Akbar); (composed by Hēma vijaya). Latest date:—

(L. 77).—gagana-bāṇa-kalā-1650-mitē 'bdē.

309.—V. 1651 and 1652.—*Ep. Ind.* Vol. I. p. 323. Inscription in the temple of Vādīpura-Pārśvanātha at Aphilvād, containing a *pañḍavali* of the Brihat-Kharatara gachchha; date of the reign of the emperor Akabbara (Akbar):—

(L. 3).—Pātisāhi-śrī-Akabbara-rājyē | śrī-Vikrama-nripa-samayāt-samvati 1651 Mārggaśīrsha-sita-navami-dinē Sōma-vārē | Pūrvabhadrpad[ā*]-nakshatrē.

Monday, 11th November A.D. 1594; see *Ind. Ant.* Vol. XX. p. 141, note 31.

Another date in the same inscription:—

(L. 47).—Kara-karapa-kāya-ku-pramita-samvat Allāī 41 varshē | Vaiśāsha(kha)-vadi dvādaśī-vāsarē Guru-vārē Rēvati-nakshatrē.

Thursday, 13th May A.D. 1596; see *ibid.* Vol. XX. p. 141, note 32.

310.—V. 1652.—*Ep. Ind.* Vol. II. p. 59, No. xiii. Śatruñjaya Jaina inscription of the reign of the emperor Akabara (Akbar):—

(L. 1).—śrī-samvat 1652 varshē Mārggē(rga)-vadi 2 Sōma-vāsarē Pushya-nakshatrē.

Monday, 8th December A.D. 1595.²

311.—V. 1654.—*Proceedings Beng. As. Soc.* 1876, p. 110. Rōhtās inscription of the time of the Mahārājādhirāja Mānasīmha:—

(L. 1).—samvat 1654 . . . Ambhōdh-īsha-ras-ēmdubhiḥ parimitē puṇyāyanē bhāyanē Chaitrē māsi valakshē(ksha)-pakshē(ksha)-valitē shashṭhyām tithau Śitagoh | vārē.

Monday, 14th March A.D. 1597.

312.—V. 1654.—*Bhāvnagar Inscr.* p. 144. Sādaḍī inscription of the reign of the Mahārājā Amarasīmhaḥ [of Mēwād]:—

(L. 3).—śrī-nripa-Vikramārka-samay[ā*]t || samvat 1654 va[r*]shē Śāk[ā*] 1520 pravarttamānē mahāmāngalya-prada-Vaiśāsha(kha)-m[ā*]sē kṛishṇa-pakshē dvitīyāyām tithau Brihaspatta(ti)-vāsarē.

Thursday, 13th April A.D. 1598.

313.—V. 1675.—*Ep. Ind.* Vol. II. p. 60, No. xv. Śatruñjaya Jaina inscription³ of the reign of the emperor Jahāngira (Jahāngir):—

(L. 1).—sam 1675 Vaiśākha-sudi 13 tithau Śukra-vārē suratāpa-Nūradīna-Jahāngira-Savāī-vijayirājyē ||

Friday, 16th April A.D. 1619.

¹ The year V. 1557 falls in the reign of Rājamalla; already in V. 1567 his grandson Ratnasīmha was reigning; see above, Nos. 301 and 304.

² But on this day the moon entered the *nakshatra* Pushya only 19 h. 3 m. after mean sunrise.

³ Other Śatruñjaya inscriptions of the same reign and date *ibid.* p. 61, No. xviii.; p. 62, No. xvii.; p. 63, No. xix. and No. xx.; p. 67, No. xxiii. and No. xxiv.; and of the same date, p. 60, No. xiv.; p. 61, No. xvi. and p. 67, No. xxii.

314.—V. 1675 and 1676.—*Ep. Ind.* Vol. II. p. 64, No. xxi. Śatruñjaya Jaina inscription of the time of Jasavanta, the son of the Yāma Śatruñālya, of Navānapura (Navānagar) in Hāllāra (Halār Prānt); (composed by Dēvasāgara):—

(L. 1).—sainvat 1675 varshē Śākē 1541 pravarttamānē |

(L. 19).—Prāgukta-vatsarē ramyē | Mādhav-ārjjuna-pakshakē | Rōhipi-bha-tritīyāyām Budhavāsara-saṁyujī ||

Wednesday, 7th April A.D. 1619.

(L. 25).—sainvat 1676 varshē Phālguna-sita-dvītīyāyām tithau Daityaguru-vāsarē Rēvati-nakshatrē.

Friday, 25th February A.D. 1620.

315.—V. 1680.—*Proceedings Beng. As. Soc.* 1875, p. 82. Benares inscription of the time of a prince Vāsudēva of the lunar race:—

(L. 1).—Vyōm-āshṭa-shaṭ-chandra-1680-mitē śubhē-bdau(bdē) | māsē Śuchau Brahma-tithau śivāyām.

316.—V. 1683.—*Ep. Ind.* Vol. II. p. 68, No. xxvii. Śatruñjaya Jaina inscription of the reign of the emperor Jihāngira (Jahāngir); (composed by Dēvasāgara):—

(L. 1).—sainvat 1683 varshē || Pātisāha-Jihāngira-śrī-Salēmasāha-bhūmanādalākhamāḍala-vijayarājyē ||

(L. 33).—sainvat 1683 varshē | Māgha-sudi trayōdaśī-tithau Sōma-vāsarē.

Monday, 30th January A.D. 1626.

317.—V. 1686.—*Ep. Ind.* Vol. II. p. 72, No. xxx. Śatruñjaya Jaina inscription of the reign of the emperor Śāhājyāhām (Shāh-Jahān):—

(L. 1).—sainvat 1686 varshē Vaiśākha-sudi 5 Budhē Śākē 1551 pravarttamānē.

(L. 3).—Pātasāhā-śrī-Śāhājyāhām-vijayarājyē.

Wednesday, 8th April A.D. 1629.

318.—V. 1688.—*Jour. Beng. As. Soc.* Vol. VIII. p. 695. Inscription of the Tōmara Mitrasēna, on a "slab removed from above the Kothoutiya gate of the Fort Rōhtās"; (composed by Śivadēva, the son of Kṛishṇadēva):—

(V. 18).—Sandham bhūmīndu(ndra)-chūdāmagir-akṛita vasudvandva-shaṭ-chandra-1688-saṁkhyē varshē śrī-Vikramārka-kshitipati-gapitē sainvatē sammata-śrīḥ |

In the Tōmara family at Gōpāchala (Gwālīor), Virasimha; his son Uddharapa; his son Virama; his son Ganapati; his son Hūngurasimha (Dhūngarasimha?); his son Kirtisimha; his son Kalyāṇasāhi; his son Mānasāhi; his son Vikramasāhi; his son Rāmasāhi; his son Śālivāhana; his sons Śyāmasāhi and Mitrasēna (contemporaries of Sāhi Jallālādina).

Compare the Narwar pillar inscription, *ibid.* Vol. XXXI. p. 404, Plate iv.

319.—V. 1689.—*Ep. Ind.* Vol. I. p. 301. Date of the renewal of the Vaḍnagar inscription of V. 1208 (above, No. 130):—

(L. 45).—Chaitra-māsē śubhrē pakshē pratipad-Guruvāsarē | Namd-āshṭa-nripō¹ 1689 varshē prāsasti[r²]=likhitā punaḥ ||

Thursday, 28th February A.D. 1633.²

320.—V. 1717.—*Archaeol. Surv. of India*, Vol. XXI. p. 136. Notice of a Chambā inscription, dated (according to Sir A. Cunningham's rubbings):—

(L. 1).—śrīman-nripati-Vikramāditya-sainvatsarē 1717 śrī-Śālivāhana-śākē 1582 śrī-Śāstra-sainvatsarē 36 Vaiśākha(kha)-vadi trayōdaśyām Vn(bu)dha-vāsarē | Mēshō=rka-saṁkr[ā]ntau.

Wednesday, 28th March A.D. 1660; see *Ind. Ant.* Vol. XX. p. 152, No. 6.

¹ Here one syllable is wanting.

² On this day the *tithi* of the date commenced 1 h. 25 m. after mean sunrise.

321.—V. 1718, 1723, and 1732.—*Bhāvnagar Inscr.* pp. 145 and 150. Rājānagar-Kāōkarōli inscriptions, containing the second and third *sargas* of Raṇachchhōḍa's *Rājapratashti-mahākāvya*.

322.—V. 1724.—*Jour. Amer. Or. Soc.* Vol. VII. p. 4. Rāmnagar inscription of king Hṛidayēśa of Gaḍhādēśa and his wife Sundaridēvi; (composed by Jayagōvinda, the son of Maṇḍana):—

(From Sir A. Cunningham's rubbings, line 64).—Vēda-nētra-hay-ēndv-abdē Jyēsthē Vishva-tithau [ś]itau || samvat 1724 varshē Jyēsthā-śuddha 11 Śakra-vāsar[ś] ||

The date is irregular; see *Ind. Ant.* Vol. XIX. p. 369, No. 189.

The inscription enumerates: Yādavarāya (a monarch in Gaḍhādēśa), Mādhavasīmha, Jagannātha, Raghunātha, Rudradēva, Vihārisīmha, Narasimhadēva, Sūryabhānu, Vāsudēva, Gōpālāsāhi, Bhūpālāsāhi, Gōpinātha, Rāmachandra, Suratānasīmha, Hariharadēva, Krishnadēva, Jagatsīmha, Mahāsīmha, Darjanamalla, Yaśahkarpa, Pratāpāditya, Yaśāchandra, Manōharasīmha, Gōvindasīmha, Rāmachandra, Karpa, Ratnasēna, Kamalanayana, Naraharidēva, Virasīmha, Tribhuvanarāya, Pṛithvirāja, Bhāratīchandra, Madanasīmha, Ugrasēna, Rāmasāhi, Tārāchandra, Udayasīmha, Bhānumitra, Bhavānidāsa, Sivasīmha, Harinārāyaṇa, Sabalasīmha, Rājasīmha, Dādīrāya, Gōrakahadāsa, Arjunasīmha, Saṅgrāmasāhi; Dalapati, married Durgāvatī;¹ their son Viranārāyaṇa; Dalapati's younger brother Chandrasāhi; Madhukarasāhi; Prēmanārāyaṇa (Prēmasāhi); Hṛidayēśa, married Sundaridēvi; their daughter (?) Mṛigāvatī.

323.—V. 1770.—*Bhāvnagar Inscr.* p. 155. Udaypur (in Rājputāna) inscription of the time of the Rājā Saṅgrāmasīmha of Mēwād:—

(L. 20).—Svasti śrī-Vikramāditya-rājyō(jēm?)dra-gata-kālataḥ | gagan-ādry-aśva-bhū-saṁkhyē (1770) vatsarē Śōbbha-āhvayē || 10 || Tathā cha Śaka-, amāsya Śālivāhana-bhūpatēḥ [!]^{*} pañch-āgny-aṣṭi-pramitikē 1635 'suanibhē harāsyadē (?) || 11 || Saumyāyanō savitari guru-śukr-ōdayē śubhē | Chaitrasya paupimāyām cha.

324.—V. 1861.—*Proceedings Beng. As. Soc.* 1869, p. 204. Nāgpur plate of Ratnakumārīkā, the wife of the chief Jayantasīmha [of Sambalpur]:—

Āshādhē Ravi-vāsarē śubha-tithau tatrōparāgē sinī² samvatē=shādaśa-śatē ēkashasṭy-uttar-ākhyakē Vikramāditya-bhūpasya Svarbhānu-vatsarē.

Perhaps Sunday, 22nd July A.D. 1804, with a lunar eclipse, visible in India; but this day fell by the mean-sign system in the Jovian year Yuvan, and by the southern luni-solar system in Raktāksha.

325.—V. 1874, 1875, and 1877.—*Ind. Ant.* Vol. IX. p. 193. Nepāl inscription of Lalitatripurasundaridēvi, the widow of the Mahārājādhirāja Raṇabāhādūrasāha; of the time of his grandson, the Mahārājādhirāja Rājendravikramaśāha:—

Vēda-sapta-gaj-ēndu-mitē 1874 Vaikramē śākē Śuchi-śukla-navamyām Sōm-ānvitāyām.

Monday, 23rd June A.D. 1817; see *ibid.* Vol. XIX. p. 35, No. 56.

Tasminn-ēva śākē Bhādra-kṛishṇa-navamyām Śāklē.

Friday, 5th September A.D. 1817; see *ibid.* p. 176, No. 120.

Bāpa-svara-nāga-bhū-mitē 1875 śākē Māgha-māsi(?) tṛitīyāyām Gurau.

Thursday, 28th January A.D. 1819 (?).

¹ Durgāvatī, together with her son Viranārāyaṇa, is said to have died by her own hand, after a battle with Āsapha-khāna (Āsaf Khān), who had been sent by the emperor Akabara (Akbar) for the purpose of levying a

² Read *chandr-ōparāgē sati* (?).

Tasminn-eva śakē Mārga-kṛishṇa-pañchamyām Budhā.

Wednesday, 18th November A.D. 1818; see *ibid.* p. 169, No. 96.

Pātālā-lōka-vasu-vasumati-śakē Jyēshṭha-kṛishṇa-daśamyām Ravan.

Sunday, 7th May A.D. 1820; see *ibid.* p. 177, No. 121.

Prithvinārāyaṇaśāha; his son Simhapratāpaśāha; his son Raṇabāhādūraśāha; his son Gīrvāyuddhavikramaśāha; his son Rājēndravikramaśāha.

326.—V. 1876.—*Archæol. Surv. of India*, Vol. III. p. 70, and Plate xxiv. Masār (Mahāsāra) Jaina inscription:—

(L. 1).—sa[m] 1876 Vē(vai)śāsha(kha)-śukla 6 Śukrē.

(L. 5).—Amgarēja-rājyē varttamānē Kārusha-dēsē.

Friday, 30th April A.D. 1819.

327.—V. 1881.—*Ep. Ind.* Vol. II. p. 244, and Plate. Pabbhāsā Jaina inscription:—

(L. 1).—samvat 1881 mitē Mārgaśīrṣha-śukla-shashṭhyām Śakra-vāsarē.

(L. 10).— . . . Amgarēja-vahādura-rājyē.

Friday, 26th November A.D. 1824.

328.—V. 1915 and 1917.—*Archæol. Surv. of India*, Vol. XXI. p. 136. Notice of a Chambā plate of the Mahārājādhirāja Śrisimhadēva (?), dated (according to Sir A. Cunningham's rubbings):—

(L. 1).—śrimad-Vikramā[rka]-samvatsarē 191[5] śri-Śāstra-samvatsarē 34.

(L. 7).—śrimad-Vikramāditya-samvatsarē 1917 Śāstra-samvatsarē 36.

(L. 8).—Vikramāditya-samvat 1915 śri-Śāstra-samvat 34.

(L. 18).—Vikramāditya-samvat 1917 Śāstra-samvat 36.

a.—Undated Inscriptions connected with those under A.

329.—*Gupta Inscr.* p. 146, and Plate. Mandasār pillar inscription¹ of the king Yaśōdharman, to whom homage was rendered by the king Mihirakula;² (composed by Vāsula, the son of Kakka, and engraved by Gōvinda³).

330.—*Jour. Roy. As. Soc.* 1894, p. 4. Jōdhpur inscription of the Pratihāra Bāuka:—

(L. 21).—samvāt 4 Chaitra-sudi 5 ||

The Brāhmaṇ Harichandra from his Kshatriya wife Bhadrā had four sons, Bhōgabhaṭa, Kakka, Rajilla, and Dadda; Rajilla's son Narabhaṭa-Pellāpelli; his son Nāgabhaṭa, married Jajjikādēvi; their sons Tāta and Bhōja; Tāta's son Yaśōvardhana; his son Chanduka; his son Śiluka or Śiluka (defeated Bhaṭṭikadēvarāja); his son Jhōta; his son Bhillāditya; his son Kakka, married Padminī; their son Bāuka (slew Mayūra, who had defeated Nandāvalla).⁴

331.—*Ep. Ind.* Vol. I. p. 244, and Plate. Pehevā (Pehoa, now Lucknow Museum) inscription of the reign of Mahēndrapālādēva⁵ [of Kanauj], recording the construction of a temple of Viṣṇu by some members of the Tōmara family. In this family there was the Rājā Jāula; a descendant of his, Vajraṭa, married Maṅgaladēvi; their son, Jajjuka, married Chandrā and Nāyikā; and their sons were Gōgga, Pūrṇarāja, and Dēvarāja. (Composed by Mu . . . (?), the son of Bhaṭṭa Rāma).

¹ For a fragmentary duplicate copy of this inscription see *Gupta Inscr.* p. 140, and Plate.

² See below, No. 521.

³ He also engraved the Mandasār inscription, above, No. 4 of V. 589.

⁴ Compare the Ghatyāla inscription, above, No. 13 of V. 918.

⁵ See the dates in the Siyadōl inscription, above, No. 13 of V. 960, and No. 20 of V. 964.—The British Museum possesses two unpublished inscriptions of the reign of Mahēndrapālādēva. One of them ends (in line 8): Paramabhāṭṭāraka-mahārājādhirāja-paramādivars-śri-Mahēndrapālādēva-rājyē samvat 2 Mārga-sudi 91 Kṛitdēyam Śiharudrā-śrī; and the other (in line 3): Śri-Mahēndrapālādēva-rājyē samvat 6 (?) Jyēshṭha-sudi . . . (?).

332.—*Ep. Ind.* Vol. I. p. 122; *Archæol. Surv. of India*, Vol. XXI. Plate xvi. B. Khajurâhō fragmentary Chandëlla inscription; mentions Jêjjâka and Vijjâka,¹ and Harshadëva; also Kshitipâladëva² [of Kanauj].

333.—*Ind. Ant.* Vol. XVIII. p. 237; *Archæol. Surv. of India*, Vol. X. Plate xxxii. 1, 2, 4-6. Dudahi inscriptions of the Chandëlla³ Dëvalabdhi, a son of Krishnapa and his wife Âsarvâ, and grandson of the Mahârâjâdhirâja Yaśôvarman.⁴

334.—*Ep. Ind.* Vol. I. p. 221; *Archæol. Surv. of India*, Vol. XXI. Plate xxi. Fragmentary Chandëlla inscription from Mahôbâ (now in the Lucknow Museum); mentions Jêjâ⁵ and his younger brother Vijâ, Dhaṅga, his son Gaṇḍa, his son Vidyâdhara (contemporary (?) of Bhôjadëva [of Dhârâ]), Vijayapâla (contemporary of the Chêdi Gâṅgëyadëva), and his son Kirtivarman⁶ (who conquered Lakshmîkarpa, i.e. the Chêdi Karpa).

335.—*Ep. Ind.* Vol. I. p. 197. Mau (now Calcutta Museum) fragmentary inscription of the Chandëlla Madanavarmadëva; mentions [Dhaṅga], his son Gaṇḍa, his son Vidyâdhara, his son Vijayapâla, his son Kirtivarman, his son Sallakshavarman, his son Jayavarman, Sallakshavarman's younger brother Prithivivarman, and Prithivivarman's son Madanavarman.⁷

336.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 317; *Archæol. Surv. of India*, Vol. XXI. p. 39. Kâlânjar fragmentary Chandëlla inscription; apparently mentions Vijayapâla, the Chêdi Karpa, Jayavarman, Madanavarman, his younger brother Pratâpavarman, and Viravarman.⁸

337.—*Ep. Ind.* Vol. I. p. 333; *Archæol. Surv. of India*, Vol. XXI. Plate xv. Ajaygaḍh rock inscription of the time of the Chandëlla Bhôjavarman; gives an account of some members of the Vâstavya clan of Kâyasthas, and mentions the Chandëllas Gaṇḍa, Kirtivarman, Paramardin, Trailôkyavarman, and Bhôjavarman.⁹

338.—Prof. Bendall's *Journey*, p. 82, and Plate. Ar (near Udaypur in Râjputâna) fragmentary inscription, containing the name of the [Guhila] king Śaktikumâra.¹⁰

339.—*Bhâvnagar Inscr.* p. 72, and Plate. Udaypur (in Râjputâna) fragmentary inscription, containing the names of the [Guhila] kings Śaktikumâra and Śuchivarman.

340.—*Ep. Ind.* Vol. I. p. 233, and Plate. Udaypur (in Gwâlior) fragmentary inscription of the Paramâra rulers of Mâlava; mentions, in the lineage of the hero Paramâra, Upëndrarâja; his son Vairisimha [I.]; his son Siyaka; his son Vâkpati [I.]; his son Vairisimha [II.] Vajraṭa; his son Harsha (defeated the [Râshtrakûṭa] king Khettiga); his son Vâkpati [II.] (conquered Yuvarâja [II.] of Tripurî); his younger brother Sindhurâja; his son Bhojarâja (at war with Indraratha, Toggala (?), and [the Chaulukya] Bhîma [I.]); and Udayâditya.¹¹

341.—*Ind. Ant.* Vol. XIX. p. 350; *Ind. Inscr.* No. 52. Ujjain (now Royal As. Soc.'s) first plate only of the Paramâra Mahârâjâdhirâja Jayavarmadëva,¹² issued from Vardhamânapura.¹³

Udayâditya; Naravarman; Yaśôvarman; Jayavarman.

¹ They are called *Jayaśakti* and *Vijayaśakti* in other inscriptions; see, e.g., above, No. 35 of V. 1011.

² See above, No. 31 of V. 1005.

³ This is an earlier form of the name *Chandëlla*.

⁴ See above, No. 35 of V. 1011.

⁵ After him *Jêjâbhuktî* (*Jêjâbhuktî*, see No. 176) was named. He is the *Jayaśakti* (*Jêjâka*), and Vijâ the *Vijayaśakti* (*Vijâka*) of other inscriptions.

⁶ See above, No. 76 of V. 1154.

⁷ See above, from No. 101 of V. 1186 to No. 142 of V. 1219.

⁸ See above, from No. 226 of V. 1317 to No. 242 of V. 1342.

⁹ See above, No. 247 of V. 1345.

¹⁰ See above, No. 43 of V. 1034.

¹¹ See above, No. 68 of V. 1116, and No. 70 of V. 1137.

¹² The grant may be assigned to the time between V. 1192 and 1200.

¹³ But, when the grant was made, the king was at Chandrapur.

342.—*Ep. Ind.* Vol. I. p. 215, and Plate. Jhānsī (now Lucknow Museum) fragmentary inscription of Sallakshapasiṃha (?);¹ mentions Kanyākubja; the chiefs Sīdhuka and Māmaka (?); Lakkhaṭa and Rajahpāla; Rājāladēvi; [the Chandēlla] Kirtivarman; Gaṇapāla (?); [the Paramāra] Udayāditya of Avanti; Nṛsiṃha; Hira or Hīrāśu (?); and Sallakshapasiṃha.

343.—*Bhāvnagar Inscr.* p. 206. Ratnāpur (in Mārṇād) fragmentary inscription of the reign of the Chaulukya Mahārājādhirāja Kumārāpāladēva;² contains an order of Pūnapākshadēva or his queen, the Mahārājñī Girijādēvi, and mentions a Mahārāja Rāyapāladēva.

344.—*Bhāvnagar Inscr.* p. 214. Cambay unfinished inscription of the Chaulukya (Vāghēlā) Viśvaladēva: Arṇōrāja married Salakshapadēvi; their son Lavaṇaprasāda, married Madanadēvi; their son Viradhavala, married Vayajaladēvi; their son Viśvaladēva.³

345.—*Archæol. Surv. of West. India*, Vol. II. p. 159, and Plate xxx.; *Ant. Remains Bo. Pres.* p. 302. Gīrnār fragmentary inscription of the Chūḍāsamā chiefs;⁴ mentions, in the Yādava family, Maṇḍalika [I.], his son Navaghana, his son Mahipāla [I.], Shaṅgāra (Khaṅgāra), Jayasiṃha, Mōkalasiṃha, Mēlaga, Mahipāla [II.], and his son Maṇḍalika [II.].

B.—Inscriptions dated according to the Śaka Era.

346.—*Ś. 400.*—*Ind. Ant.* Vol. X. p. 283, and Plate. Bombay Aa. Soc.'s (spurious) plates of the Mahārājādhirāja Dharasēnadēva, the son of Guhasēna (who is called here) the son of Bhaṭṭārka (Bhatārka); issued from Valabhi:—

(L. 23).—Śakanripa-kāl-ātita-samvachchha(tsa)ra-śata-chatuṣṭayē Vaiśākhy[ā*]m paurnamāsī.⁵

Compare below, No. 468 of G. 252.

347.—*Ś. 400.*—*Ind. Ant.* Vol. VII. p. 63, and Plate. Umētā (spurious)⁶ plates of the Gurjara Mahārājādhirāja Dadda II. Praśāntarāga, the son of Jayabhaṭṭa (Jayabhaṭa) Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:—

(L. 22).—Śakanripa-kāl-ātita-samvachchha(tsa)ra-śata-chatuṣṭayē Vaiśākha-paurnamāsyām.

Compare below, Nos. 395 and 396 of K. 380 and 385.

348.—*Ś. 415.*—*Ind. Ant.* Vol. XVII. p. 199, and Plate. Bagumrā (spurious) plates of the Gurjara Mahārājādhirāja Dadda II. Praśāntarāga, the son of Jayabhaṭṭa (Jayabhaṭa) Vitarāga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:—

(L. 21).—Śakanripa-kāl-ātita-samvachchha(tsa)ra-śata-chatuṣṭayē parichadaś-ādhikē Yē(jyē)shth-[ā]māsy[ā*]-su(sū)ryagrahē.

There was no solar eclipse on any of the possible equivalents of the date; see *ibid.* Vol. XXIV. p. 11, No. 170.

¹ Of about the 12th or 13th century A.D.

² The inscription is similar to No. 133 of V. 1209, and in its concluding lines has some names which also occur in the last lines of that inscription.

³ See above, No. 222 of V. 1311, and No. 225 of V. 1317.

⁴ See above, No. 276 of V. 1445, and No. 294 of V. 1473.

⁵ Read *paurnamāsyām*.

⁶ See *Ind. Ant.* Vol. XIII. p. 72, Vol. XVII. p. 185 ff., and Vol. XVIII. p. 92.

349.—*Ś. 417.*—*Ind. Ant.* Vol. XIII. p. 116, and Plate. Ilāḥ (sparious) plates of the Gurjara *Mahārājādhirāja* Dadda II. Prasāntarāga, the son of Jayabhata Vitarāga who was the son of Dada (Dadda) I; issued from (the camp before the gates of) Bharukachchha:—

(L. 18).—*Śakanripa-kāl-ātita-samvachchha(ṣa)ra-sata-chatusṭayē* saptadaś-ādhikē
Yē(jyē)shth-[ā]m[ā*]vāsy[ā*]-su(sū)ryagrāhē.*

There were solar eclipses on the new-moon days of the *pūrṇimā* and the *amānta* *Jyāishṭha* of *Ś. 417* expired, corresponding to the 10th May and the 8th June A.D. 495, but neither eclipse was visible; see *ibid.* Vol. XXIV. p. 10, No. 165.

350.—*Ś. 831.*—*Ind. Ant.* Vol. XVIII. p. 234, and Plate. Multāi (in the Central Provinces) plates of the Rāshtrakūṭa Nandarāja-Yuddhāsura:—

(L. 21).—*Kārttika-paurṇamāsyām*

(L. 29).—*Śakakāla-samvatsara-satēshu shatcchiv(ṭsv)=ekatri[ā*]ś-ottarēshu.*

In the Rāshtrakūṭa lineage, Durgarāja; his son Gōvindarāja; his son (?) Svāmikarāja; his son Nandarāja-Yuddhāsura.

351.—*Ś. 728 (?)*.—*Ep. Ind.* Vol. I. p. 112. Baijnāth inscription (second *prāstī*²) of the time of the *Rājānaka* Lakshmanachandra of Kirgrāma, and the reign of the king Jayachchandra of Trigarta (Jālandhara); (composed by Rāma, the son of Bhriṅgaka):—

(L. 33).—*Śakakāla-gat-Abdāh 7[26].*

The inscription mentions the following *Rājānakas* of Kirgrāma: Kanda; his son Buddha; his (?) son Vigraha; his son Brahman; his son Dombaka; his son Bhuvana; his son Kalhana; his son Bilhana, married Lakshapikā, the daughter of king Hridayachandra of Trigarta; their sons Rāma and Lakshmana (Lakshmanachandra, who married Mayatalā).

352.—*Ś. 784.*—Dēḡgaḍh Jaina pillar inscription of the reign of the *Mahārājādhirāja* Bhōjadēva [of Kananj], and of his feudatory, the *Mahāsāmanta* Vishṇurama, governor of Lusachchagira (Dēḡgaḍh); see above, No. 14 of V. 919.

353.—*Ś. 838.*—*Ind. Ant.* Vol. XII. p. 193. Haddālā plates of the Chāpa *Mahāsāmantaādhipati* Dharanivarāha, a feudatory of the *Rājādhirāja* Mahipaladēva,⁴ issued from Vardhamāna:—

(L. 35).—*prāpt-ōdagayana-mahāparvvaṇi*

(L. 44).—*Śaka-samvat 836 Pausa-sudi 4 uttarāyanē ||*

23rd December A.D. 914; see *ibid.* Vol. XXIII. p. 114, No. 6.

In the Chāpa family, Vikramārka; his son Addaka; his son Pulakēsi; his son Dhruvabhata; his younger brother Dharanivarāha.

354.—*Ś. 940.*—*Wiener Zeitschrift*, Vol. VII. p. 88. Notice of the Surat plates of the reign of the Chālukya⁴ *Mahāmāṇḍalēśvara* Kirtirāja of Lātadēsa, the son of Gōggirāja and grandson of Bārappa who was the son of Nimbārka; recording a grant which was made by the Rāshtrakūṭa chief Samburāja, the son of Amritarāja and grandson of Kundarāja.

355.—*Ś. 980.*—*Ep. Ind.* Vol. IV. p. 190. Date of the coronation of the Gaṅga *Mahārājādhirāja* Vajrahastadēva, lord of Trikalīṅga, as given in his Naḡagām plates of *Ś. 979* (below, No. 357):—

(L. 34).—*Viyad-ṛitu-nidhi-samkhyām yāti Śākārda(bda)-saṅghē dīnakrid-Vṛishabhastha⁵ Rā(rō)hīpi-bh[ā*] s[u]-lagnē [i*] Dhanushi cha sita-pakṣhē Sūryya-vārē tṛitīyām(yā)-yuji sakala-dharitrim rakshitum(tam) yā(yō)=bhīpi(ṣhi)ktāb ||*

¹ Read **trīmad-uttarēshu*.

² For the first *prāstī* of Baijnāth see below, No. 569 of the [Kārttika] year 83.

³ According to Prof. Bühler, he must have been one of the Chūḡḡsamāns of Gīrnā-Jaṇḡḡḡḡ.

⁴ Below, in No. 356, we have *Chaulukya* instead of *Chālukya*.

⁵ Read **kriti Vṛishabhasthē*.

With this reading the date is irregular; but for the month of Mēsha (instead of Vrishabha) it corresponds to Sunday, 9th April A.D. 1038.¹

356.—Ś. 972.—*Ind. Ant.* Vol. XII. p. 201, and Plates. Surat plates of the Chaulukya² Trilōchanapāla of Lāṭadēsa:—

(L. 52).—Śākē nava-sa(sa)tair=yuktē dvisaptaty-adbhikē tathā Vikṛitē vatsarē Pausḥē māṣē pakṣhē oha tāmā(ma)sē || Amāvāsyā-tithau sūrya-parvvaṇy=Āṅgāra-vārakē.

Tuesday, 15th January A.D. 1051; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 65.

In the Chaulukya lineage (descended from the mythical Chaulukya and a Rāshtrakūṭa princess from Kanyākubja) there was Bārappārāja; his son Gōggirāja; his son Kīrtirāja; his son Vatsārāja; his son Trilōchanapati (Trilōchanapāla).

357.—Ś. 979.—*Ep. Ind.* Vol. IV. p. 189, and Plate. Nāḍagām (in the Gaṇjam district) plates of the Gaṅga Mahārājādhirāja Vajrahastadēva,³ lord of Trikalīṅga, issued from Kalinganagara:—

(L. 53).—aja-giri-nidhi-Śāk[ā*]vdē(bdē) || Ph[ā*]lgaṇ-āmala-pakṣhē | dvādaśyām=Āditya-vārē |

Sunday, 8th February A.D. 1058.

In the lineage of the Gaṅgas of Trikalīṅga there was (1.) the Mahārāja Guṇamahārṇava; (2.) his son Vajrahasta (reigned 44 years); (3.) his son Guṇḍama (3 ys.); (4.) his younger brother Kāmārṇava (35 ys.); (5.) his younger brother Vinayāditya (3 ys.); (6.) Kāmārṇava's son Vajrahasta-Aniyāṅkabhīma (35 ys.); (7.) his eldest son Kāmārṇava (½ y.); (8.) his younger brother Guṇḍama (3 ys.); (9.) his brother, from a different mother, Madhu-Kāmārṇava (19 ys.); (10.) Vajrahasta, the son⁴ of Kāmārṇava (7.) from Vinayamahādēvī of the Vaidumba family.

358.—Ś. 999.—*Ind. Ant.* Vol. XVIII. p. 163. Date⁵ of the coronation of the Gaṅga Mahārājādhirāja Anantavarman-Chōḍagaṅgadēva, lord of Trikalīṅga, as given in his Vizagapatam plates of Ś. 1003 (below, No. 359):—

(L. 30).—Śāk-āvdē(bdē) Nanda-randhra-grahagaṇa-gapitē Kumbha-samsthē dinēśē śuklē pakṣhē tri(tri)tīyā-yaṇi Raviya-dinē Rēvatī-bhē Nṛiyugmē lagmē(gmē).

Saturday, 17th February A.D. 1078; see *ibid.* Vol. XXIII. p. 132, No. 111.

359.—Ś. 1003.—*Ind. Ant.* Vol. XVIII. p. 162. Vizagapatam (now Madras Museum) plates of the Gaṅga Mahārājādhirāja Anantavarman-Chōḍagaṅgadēva,⁶ lord of Trikalīṅga, issued from Kalinganagara:—

(L. 40).—Haranayana-viyad-gogana-chandra-gapitē Śāk-āvdē(bdē) Mēshamāsa-kṛishṇ-āṣṭamyām=Āditya-vārē.

Sunday, 4th April A.D. 1081; see *ibid.* Vol. XXIII. p. 132, No. 112.

Genealogy as far as (10.) Vajrahasta as in No. 357; (he reigned 33 years); (11.) his son Rājarāja (8 ys.); (12.) his son, from Rājasundarī, the daughter of Rājēndrachōla, Anantavarman-Chōḍagaṅga.

360.—Ś. 1040.—*Ind. Ant.* Vol. XVIII. p. 166. Vizagapatam (now Madras Museum) plates of the Gaṅga Rājādhirāja Mahārāja Anantavarman-Chōḍagaṅgadēva, lord of Trikalīṅga, issued from Sindūrapōra:—

(L. 114).—viyad-udadhi-kh-ēndu-gapitēshu Śāka-vatsarēshu puṇyē=hani.

¹ On this day the third *tithi* of the bright half commenced 14 h. 40 m., the *nakṣatra* was Rōhiṇi from about 14 h., and the *lagna* Dhanus from about 15 h., after mean sunrise.

² Above, in No. 354, we have *Chālukya* instead of *Chaulukya*.

³ Compare above, No. 355, and below, No. 685.

⁴ The same date we have in l. 23 of the Vizagapatam plates of Ś. 1040, and in l. 20 of the Vizagapatam plates of Ś. 1057 (below, Nos. 360 and 361).

⁵ According to No. 360, the son of Madhu-Kāmārṇava.

⁶ See above, No. 358.

Genealogy from Ananta (Vishnu), through the Moon, to Gāṅgēya; from him to Kōlāhala, the founder of Kōlāhalapura in Gaṅgavādī, and his son Virōchana; then, after 81 kings of Kōlāhalapura, Virasimha, who had five sons, Kāmārpava [I.], Dānārpava, Guṇārpava [I.], Mārasimha, and Vajrahasta [I.]. (1.) Kāmārpava [I.], after defeating Balāditya, took Kalinga (and reigned at Jantāvura 36 years); (2.) his younger brother Dānārpava (40 ys.); (3.) his son Kāmārpava II. (reigned at Nagara 50 ys.); (4.) his son Raṇārpava (5 ys.); (5.) his son Vajrahasta II. (15 ys.); (6.) his younger brother Kāmārpava III. (19 ys.); (7.) his son Guṇārpava [II.] (27 ys.); (8.) his son Jitāṅkuśa (15 ys.); (9.) his brother's son Kaligalāṅkuśa (12 ys.); (10.) his father's brother Guṇama [I.] (7 ys.); (11.) his younger brother Kāmārpava IV. (25 ys.); (12.) his younger brother Vinayāditya (3 ys.); (13.) the son of Kāmārpava IV., Vajrahasta IV. (35 ys.); (14.) his son Kāmārpava V. ($\frac{1}{2}$ y.); (15.) his younger brother Guṇama II. (3 ys.); (16.) his brother, from a different mother, Madhu-Kāmārpava VI. (19 ys.); (17.) his¹ son Vajrahasta [V.] (30 ys.); (18.) his son Rājārāja (8 ys.), married the Chōḍa princess Rājasundarī; (19.) his eldest son Anantavarman-Chōḍagaṅga.

361.—Ś. 1057.—*Ind. Ant.* Vol. XVIII. p. 173. Vizagapatam (now Madras Museum) plates of the Gaṅga Mahārājādhirāja Anantavarman-Chōḍagaṅgadēva, lord of Trikalīṅga, issued from Kalīṅganagara:—

(L. 32).—ś[ī*]-Śāk-āvdē(bdē)śhu muni-sa(śa)ra-viyach-chlraṁ(cham)dra-gaṇitēśhu
Vriśchika-māsē.

Genealogy as in No. 359.

362.—Ś. 1059.—*Ep. Ind.* Vol. II. p. 333. Gōvīndpur inscription of the poet Gaṅgādharma; mentions the Māna² princes Varṇamāna and Rudramāna of Magadha:—

(L. 34).—Nand-ēndriy-ābhr-ēndu-samē Śāk-āvdē(bdē) . . . Śāka 1059.

The inscription treats of the Maga or Śākadvīpiya Brāhmapa Dāmōdara, his son Chakrapāṇi, his sons Manōratha and Daśaratha, Manōratha's sons Gaṅgādharma (who composed this inscription³) and Mahādharma, and Daśaratha's sons Harihara and Purushōttama.

363.—Ś. 1064.—*Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 242. Date⁴ of the coronation of the Gaṅga Kāmārpava of Kalinga, the son and successor of Anantavarman-Chōḍagaṅga, as given in the Kēndupāṭṇā plates of Narasimhadēva II. of Ś. 1217 (below, No. 367):—

(V. 37).—Vēda-ritu-vyōma-chandra-pramita-Śāka-samā-prāpta-kālē dinēś Chāpa-sthē-
nya-grah-aughē va(ba)lavati.

364.—Ś. 1107.—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43; *Ep. Ind.* Vol. V. p. 183, and Plates. Assam (now Bengal As. Soc.'s) plates of Vallabhadēva:—

(L. 40).—Śākē nāga-nabbō-rudraiḥ samkhyātē ch-ōttarāyapē ! su(śu)bbē śubhē kṣhaṇē
rāsaṁ sa(śa)stē.

In the lunar race, Bhāskara; his son Rāyāridēva-Trailōkyasimha; his son Udayakarṇa-Niṣaṅkasimha, married Ahiavadēvi; their son Vallabhadēva.

365.—Ś. 1141.—*As. Res.* Vol. IX. p. 403; Colebrooke's *Misc. Essays*, Vol. II. p. 242, and Plate. Tipura (Tipperah) plate of Harikāladēva Raṇavaṅkamalla (?):—

(L. 22).—Śakanripatē-atitā abdāl 1141 Raṇavaṅkamalla-śrīmat (?) Harikāladēvapādānām
saptadaśa-samvatsarē bhilikhyamānē ystr-āṅkēn-āpī samvat 17 sūrya-gatyā Phālguna-dinē 26.⁵

¹ According to No. 357, the son of Kāmārpava V. According to Nos. 359 and 361, Vajrahasta V. reigned 33 years.

² Compare below, No. 628.

³ He also composed a poem, entitled *Adaitatata*.

⁴ The same date we have in the Purī plates of Narasimhadēva IV. of Ś. 1305 and 1316 (below, Nos. 369 and 370).

⁵ The published text has *sūrya-gatyā tela-dinē 26*.

366.—Ś. 1165.—*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 322, and Plate xviii. Chittagong plate of Dāmōdara:—

(L. 1).—Śak-ābdāḥ 1165.

In the lunar race, Purushōttama; his son Madhusūdana; his son Vāsudēva; his son Dāmōdara.

367.—Ś. 1217 (for 1218).—*Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 235, and Plates. Kēndupāṭṇā (in Orissa) plates of the 21st aṅka-year of the Gaṅga king Narasimhadēva II. [of Kālīṅga], issued from Rēmunā:—

(Pl. v. b, l. 16).—saptadaśōttara-dvādaśasata-Śakavatsarē chaturddaśabhuvanādhipaty-ādi-virudāvali-virājamānaḥ ||¹ śrī-vīra-Narasimhadēva-mahipatiḥ svarājyasy-aikaviṃśaty-āṅkē-bhīlikhyamānē Simha-śukla-shashṭhyām Sōma-vārē.

For Ś. 1217 the date is irregular; for Ś. 1218 expired it corresponds to Monday, 6th August A.D. 1296.

Genealogy from Vishnu, through the Moon, to Gāṅgēya; and from him to Kōlāhala Anantavarman who founded Kōlāhalapura; then many other kings. After them, Kāmārṇava and four others (see No. 360) took possession of Kālīṅga. Descended from Kāmārṇava there was, in this Gaṅga lineage, (1.) Vajrahasta, who married Naṅgamā; (2.) his son Rājārāja [I.], married Rājasundarī; (3.) their son Chōḍagaṅga (reigned 70 years); (4.) his son, from Kastūrikāmōdini, Kāmārṇava (was anointed king in Ś. 1064,² and reigned 10 years); (5.) Chōḍagaṅga's son, from Indirā of the solar race, Rāghava (15 ys.); (6.) Chōḍagaṅga's son, from Chandralēkhā, Rājārāja [II.] (25 ys.); (7.) his younger brother Aniyāṅkabhīma³ (10 ys.); (8.) his son, from Bāghalladēvi, Rājārāja [III.] (17 ys.); (9.) his son, from Maṅkupadēvi (?)⁴ of the Chālukya family, Anaṅgabhīma (34 ys.⁵); (10.) his son, from Kastūrādēvi, Narasimha [I.] (33 ys.); (11.) his son, from the Mālava king's daughter Sitādēvi, Bhānudēva [I.], married Jākalladēvi of the Chālukya family, and died in the 18th aṅka-year of his reign; (12.) his son Narasimha [II.].

368.—Ś. 1304.—Māchāḍī (near Alvar) inscription of the time of the Mahārājādhirāja Gōgādēva, the son of Āsaladēva, of the Vaḍagūjara family, and of the reign of Sultān Pērōja Sāhī (Firōz Shāh); see above, No. 272 of V. 1439.

369.—Ś. 1305.—*Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 136. Purī (in Orissa) plates of the 8th aṅka-year of the Gaṅga king Narasimhadēva IV. [of Kālīṅga], issued from Vārāṇasi-kāṭaka (?):—

(Pl. vi. a, l. 13).—Śaka-nripatār-atitēshu pañch-ādhikēshu trayōdaśa-śata-samvachchhha(tsa)rēshu chaturddaśa[bhu*]dha(va)nādhipat-ityādi-virudāvali-virājamānaḥ śrīmān Nrisimhadēva-nripatēḥ⁶ eva-rājyasya asṭ-āṅkē abhīlikhyamānō Chaitrē māsi śuklē pakṣē trayōdasyām(4yām) tithau Ravi-vārē.

For Ś. 1305 expired and the solar month Chaitra the date corresponds to Sunday, 6th March A.D. 1384.

Genealogy as far as (12.) Narasimha [II.] as in No. 367; (he reigned 34 years); (13.) his son, from Chōḍadēvi, Bhānudēva [II.]⁷ (24 ys.); (14.) his son, from Lakṣmī, Narasimha [III.] (24 ys.); (15.) his son, from Kamaladēvi, Bhānudēva [III.] (26 ys.); (16.) his son, from Hīrādēvi of the Chālukya family, Narasimha [IV.].

¹ Read *mdaś śrī-. ² See above, No. 363. ³ See below, No. 670. He is also called Anaṅgabhīma.

⁴ According to the Purī plates, below, Nos. 369 and 370, the name is Sadgūṇadēvi or Gūṇadēvi.

⁵ According to the Purī plates, 33 years.

⁶ Read -nripatiḥ.

⁷ He was at war with Gayāśodina (Ghiyās-ud-dīn Tughlq, A.D. 1321-25).

370.—**Ś. 1316** (for 1317).—*Jour. Beng. As. Soc.* Vol. LXIV. Part. I. p. 151. Purī (in Orissa) plates of the 22nd and 23rd aśka-years of the Gaṅga king Narasimhadēva IV. [of Kalinga], issued from Vārāṇasī-kaṭaka (?):—

(Pl. vi. a, l. 19).—Śaka-nripatōr=atīkēshu shōdash(ś)-ādīkēshu trayōdaśa-sata-satvatsarēshu chaturdāśabhuvanādhipat-ityādi-virodāvalī-virājamañah śrī-vira-Nṛsiṃhadēva-nripatīh sva-rājyasya dvāvīṃśaty-aṅkē abhīlikhyamānō Vichhā śukla śkādasām Maṅgala-vārē.

II For **Ś. 1316** the date is irregular; for **Ś. 1317** expired it corresponds to Tuesday, 23rd November A.D. 1395; see *Ind. Ant.* Vol. XXV. p. 285.

(Pl. vi. b, l. 1).—asmin rājyē trayōvīṃśaty-aṅkē Vichhā—dvītiya-kṛishṇa-saptamī Paṇḍita-vārē.

Wednesday, 22nd November A.D. 1396; see *ibid.* p. 285.

(Pl. vi. b, l. 5).—ś. srāhi Mīna-samkrānti kṛishṇa śkādasī Śani-vārē.

Saturday, 24th February A.D. 1397; see *ibid.* p. 286.

Genealogy as in No. 369.

371.—**Ś. 1321**.—Bihār (Darbhāṅga) (spurious?) plate of the Mahārājādhirāja Śiva-simhadēva, the son of Dēvasīmha, [of Mithilā], recording a grant which was made in favour of the poet Vidyāpati; see below, No. 578 of Lakshmanasēna-s. 293 (?).

372.—**Ś. 1322** (for 1323).—Rāypur inscription of the time of the Mahārājādhirāja Brahmādēva of Rāyapura, and his minister, the Nāyaka Hājirājādēva; see above, No. 280 of V. 1458.

373.—**Ś. 1334** (for 1336).—Khalāri inscription of the time of the Kalachuti (Kalachuri) Haribrahmadēva (Brahmadēva) of Khalvatīkā; see above, No. 283 of V. 1470 (for 1471).

374.—**Ś. 1346**.—Dōgaḥ Jainā inscription of the time of Sāhi Ālambhaka; see above, No. 285 of V. 1481.

375.—**Ś. 1358**.—Dōgaḥ Jainā inscription; see above, No. 287 of V. 1493.

376.—**Ś. 1377**.—*Ind. Ant.* Vol. XX. p. 391, and Plate. Kistna district plates¹ of Gaṅga-dēva of Kōṇḍaviḍa, a contemporary and tributary (?) of Kapila-Gajapati of Kaṭaka (Cuttack in Orissa):—

(L. 29).—Śākē śaila-turāṅgam-āgni-śāsi-samkhyātē Yuv-ābdē śubhē Bhādrapadē vidhōr-graha-dīnē.

The date is irregular; see *ibid.* Vol. XXIV. p. 17, No. 198.

The inscription enlogizes, as reigning at the time, Kapilēndra-Gajapati (Kapila-Kumbhī-rāja) of Kaṭaka, of the solar race. In his race (?) there was Chandra-dēva; his son Guhīdēva-pātra; his son Gaṇadēva (surnamed Rautarāja or Rāhuttarāja) of Kōṇḍaviḍa.

377.—**Ś. 1420**.—Adāli well inscription of the Rānī Rūqādēvi, the wife of the Vāgbhā Virasīmha of Daṇḍāhidēva; of the reign of the 'Pātasāha' Mahamūda (Sultān Mahmūd Baiqara); see above, No. 299 of Āshādhādi-V. 1555.

378.—**Ś. 1421**.—Ahmadābād well inscription of Bāl Harira, of the reign of the 'Pātasāha' Mahamūda (Sultān Mahmūd Baiqara); see above, No. 300 of V. 1555.

379.—**Ś. 1426**.—Nagari (near Chitōr) inscription of the Gubila Rājamalla of Mōḍapāṭa (Mōwād) and his wife Śrīṅgaradēvi; see above, No. 301 of V. 1556 and 1561.

380.—**Ś. 1453**.—Śatruṅjaya inscription on the seventh restoration of the temple of Puṇḍarīkā; see above, No. 304 of V. 1587.

¹ Three plates; "the fourth plate, together with any other plate that may have followed it, are lost."

381.—S. 1480.—Tillegāmpur inscription of the reign of the emperor Humāshūm (Humāyan); see above, No. 305 of V. 1595.

382.—S. 1520.—Sādādi inscription of the reign of the Mahārāja Amarasimhaji [of Mēwād]; see above, No. 312 of V. 1654.

383.—S. 1541.—Śatruñjaya Jaina inscription of the time of Jasavanta, the son of the Yama Śatruñjaya, of Navinapura (Navānagar); see above, No. 314 of V. 1675 and 1676.

384.—S. 1551.—Śatruñjaya Jaina inscription of the reign of the emperor Śāhajāhām (Shāh-Jahān); see above, No. 317 of V. 1686.

385.—S. 1582.—Notice of a Chambā inscription; see above, No. 320 of V. 1717.

386.—S. 1635.—Udaypur (in Rājputāna) inscription of the time of the Rājā Samgrāmasimha of Mēwād; see above, No. 323 of V. 1770.

C.—Inscriptions dated according to the Kalachuri-Chēdi Era.

387.—K. (?) 174.¹—*Gupta Inscr.* p. 118, and Plate. Kāritālī plates of the Mahārāja Jayanātha, issued from Uchchakalpa:—

(L. 21).—²sambatsara-ga(śa)itē chatuhsaptatē Āshādha-māsasya chaturddasārah³ divasē asyām divasa-pūrvvāyam.

(L. 24).—sambāt⁴ 100 70 4 Āshādha-di 10 4 |

The Mahārāja Ōghadēva; his son, from Kumāradēvi, the Mahārāja Kumāradēva; his son, from Jayasvāmīni, the Mahārāja Jayasvāmīn; his son, from Rāmādēvi, the Mahārāja Vyāghra; his son, from Ajjhitādēvi, the Mahārāja Jayanātha.

388.—K. (?) 177.¹—*Gupta Inscr.* p. 122, and Plate. Khōh plates of the Mahārāja Jayanātha, issued from Uchchakalpa:—

(L. 21).—sambatsara-satē saptasaptaty-a(ṭṭa*)rū Chaittramāsa-divasē dvāvimsatimē.⁵

⁶Genealogy as in No. 387.

389.—K. (?) 193.¹—*Gupta Inscr.* p. 126, and Plate. Khōh plates⁷ of the Mahārāja Śarvanātha, issued from Uchchakalpa:—

(L. 29).—²sambatsara-satē tri(tri)navaty-uttarē Chaittramāsa-divasē dvāsamē.

⁸Genealogy as far as Jayanātha as in No. 387; his son, from Murundadēvi, the Mahārāja Śarvanātha.

390.—K. (?) 197.¹—*Gupta Inscr.* p. 133, and Plate. Khōh second plate only [of the Mahārāja Śarvanātha]:—

(L. 10).—²sambatsara-satē saptanavaty-uttarē Āsvayajamāsa-divasē vimsatimē.⁹

391.—K. 207.—*Jour. Bo. As. Soc.* Vol. XVI. p. 347. Paṭlī (Sarat District) plates of the Mahārāja Dahrāsēna (of the family) of the Trukūṭakas, issued from Āmrakā:—

(L. 10).—sam 200 7 Vaisākha-āditha-trayōdasya(śa*) 10 3.

392.—K. (?) 214.¹—*Gupta Inscr.* p. 136, and Plate. Khōh plates of the Mahārāja Śarvanātha, issued from Uchchakalpa:—

(L. 27).—sa[¹⁰in*]vatsara-satā-dvayā chaturddas-uttarē Pausamāsa-divasē shapthē(khthē).

¹¹Genealogy as in No. 389, but Murundadēvi is here called Murundasvāmīni.

¹ See *Ind. Ant.* Vol. XIX. p. 227 f.

² Read *sambatsara*.

³ Read *śatē*.

⁴ Read *śambāt*.

⁵ Read *śatimē*.

⁶ The first plate, on the outer side, contains a cancelled inscription of the same prince.

⁷ Read *śarvanātha*.

⁸ See *Ind. Ant.* Vol. XIX. p. 227 f.

393.—K. 245.—*Cave-Temples of West. India*, p. 58, and Plate. Dr. Bird's Kanheri plate, recording the erection of a *chaitya* at the *Mahāvihāra* (or great convent) of Kṛishṇagiri; dated in the reign of the Traikūṭakas :—

(L. 1).—Tr[ai]kūṭakānā[m] pravarddhamaṇa-rājya-sa[m]vatsara-śata-dvayē pañcha-chatvāri[m]śad-uttarē.

394.—K. 346.—*Ep. Ind.* Vol. II. p. 20, and Plate. Sāṅkhēḍā second plate only [of a Gurjara king ?] :—

(L. 10).—samvatsara-śata-trayaṁ(yē) śaṭchatvāriṇś-ōttarakē¹ || 346.²

The only name which occurs in the plate is that of the writer, the *Sāṁdhivigrahika* Āditya-bhōgika.

395.—K. 380.—*Jour. Roy. As. Soc.*, N. S., Vol. I. p. 273, and Plates; *Ind. Ant.* Vol. XIII. p. 82. Kaira plates of the Gurjara Dadda II. Praśāntarāga,³ issued from Nāndipuri :—

(L. 43).—Kārttikyām.

(L. 50).—samvatsara-śata-trayē-śīty-adhikō Kārttika-śuddha-pañchadaśyām
sam 300 80 Kārttika-śu 10 5.

In the family of the Gurjara kings, the *Sāmanta* Dadda [I.]; his son Jayabhata [I.] Vitarāga; his son Dadda [II.] Praśāntarāga.

396.—K. 385.—*Jour. Roy. As. Soc.*, N. S., Vol. I. p. 273, and Plates; *Ind. Ant.* Vol. XIII. p. 88. Kaira plates of the Gurjara Dadda II. Praśāntarāga, issued from Nāndipuri :—

(L. 41).—Kārttikyām.

(L. 49).—samvatsara-śata-trayē pañchāśī(śī)ty-adhikō Kārtti[i*]ka-paurṇamāsyām
. . . . sam 300 80 5 Kārttika-bhu(śu) 10 5.

Genealogy as in No. 395.

397.—K. 391.—*Ep. Ind.* Vol. II. p. 21, and Plate. Sāṅkhēḍā second plate only of Rapagrha, the son of Vitarāga and relative of Dadda [of the time of Rapagrha's brother (?), the Gurjara Dadda II. Praśāntarāga] :—

(L. 8).—samvatsara-śata-trayē ōkanavatyē(tē) Vaiśākha-bahula-pañchadaśyām sam 300 90 1 Vaiśākha-ba 10 5.

398.—K. 394.—*Ind. Ant.* Vol. VII. p. 248, and Plate. Kaira (now Royal As. Soc.'s) plates⁴ of the Gujarāt Chalukya Vijayarāja, issued from Vijayapura :—

(L. 11).—Vaiśākha-pūrṇamāsyām.

(L. 32).—samvatsara-śata-trayē chaturṇavaty-adhikō Vaiśākha-paurṇamāsyām . . .
. . . samvatsara || 300 90 4 Vaiśākha-śu 10 5 ||

In the lineage of the Chalukyas, Jayasīṁharāja; his son Buddhavarmanarāja, surnamed Vallabha-Raṇavikrānta; his son Vijayarāja.

399.—K. 406.—*Ind. Ant.* Vol. XVIII. p. 267, and Plate. Bagumrā (now British Museum) plates of the Sōndraka Nikumbhallaśakti :—

(L. 24).—Bhādrapada-paurṇam[ā*]syām.

(L. 37).—samvatsara-śata-chatuṣṭayē śaṭ-uttarē Bhādrapada-su(śu)ddha-pañcha-daśy[ān*].

¹ Read **vedriṇśad-uttarakē*.

² This number is expressed by numerical symbols for 3, 4, and 6.

³ For three spurious plates of his, see above, Nos. 347-349, of S. 400, 415, and 417.

⁴ The same plates contain a cancelled inscription of the same prince who is called in it Vijayavarmanarāja, and of the same date; see *ibid.* pp. 251-53.

In the lineage of the Sēndraka kings, Bhāpuśakti; his son Ādityaśakti; his son Pṛithivīvallabha-Nikumbhallaśakti.

400.—K. 421.—*Jour. Do. As. Soc.* Vol. XVI. p. 2, and Plates. Nausāri plates of the Gujarāt Chalukya Yuvarāja Śrīyāśraya-Śīlāditya, issued from Navasārikā:—

(L. 20).—Mākha(gha)-śuddha-trayōdaśyām saṁvatsara-śata-chatusṭhayē 'lākaviṁśaty-adhikē 400 20 1.

In the lineage of the Chalukyas, Pulakēśi-Vallabha;² his son Dharāśraya-Jayasimhavarman (younger brother of the Mahārājādhirāja Vikramāditya-Satyāśraya-Pṛithivīvallabha); his son, the Yuvarāja Śrīyāśraya-Śīlāditya.

401.—K. 443.—*Vienna Or. Congress*, Arian section, p. 225, and Plates. Surat plates of the Gujarāt Chalukya Yuvarāja Śrīyāśraya-Śīlāditya, of the time of the Western Chalukya Vinayāditya-Satyāśraya-Vallabha; issued from Kusumēśvara near Kārmāpēya:—

(L. 25).—pūṇyē tithau Śrāvāṇa-paurṇamāsyām.

(L. 36).—saṁvatsara-śata-chatusṭhayē 'trichatvāriṁśad-adhikē Śrāvāṇa-śuddha-paurṇamāsyām | saṁvatsara 400 40 3 Śrāvāṇa-śudi 10 5.

The Mahārāja Satyāśraya-Pulakēśi-Vallabha³ (defeated Harshavardhana, 'the lord of the whole northern country'); his son, the Mahārāja Vikramāditya-Satyāśraya-Vallabha; his son, the Mahārājādhirāja Vinayāditya-Satyāśraya-Śrīpṛithivīvallabha; his father's brother Dharāśraya-Jayasimhavarman; his son, the Yuvarāja Śrīyāśraya-Śīlāditya.

402.—K. 458.—*Ind. Ant.* Vol. XIII. p. 77, and Plate. Nausāri plates of the Gurjara Jayabhāṭa III., issued from Kāyāvatāra:—

(L. 30).—Māgha-śuddha-pañchadaśyām(śyām) | chandr-ōparāgē |

(L. 41).—saṁvatsara-śata-chatusṭhayē śaṭpañchāśad-uttarakē Māgha-śuddha-pañchadaśyām saṁ 400 50 6⁴ mā³-vārē |

Tuesday, 2nd February A.D. 706,⁵ with a lunar eclipse, visible in India; see *ibid.* Vol. XVII. p. 220.

In the lineage of the Mahārāja Karṇa, Dadda [II.] (protected a lord of Valabhi who had been defeated by Harshadēva); his son Jayabhāṭa [II.]; his son Dadda [III.] Bāhusabhya; his son Jayabhāṭa [III.].

403.—K. 486.—*Ind. Ant.* Vol. V. p. 113. Kāvi second plate only of the Gurjara Jayabhāṭa III.:—

(L. 15).—Āśhādha-śud[dh]a-daśam[yām] Karkkātaka-r[ā*]śau sa[m]krānt[ē] ravau pūṇya-tithau.

(L. 24).—sa[m]vatsara-śata-chatusṭhayē [sha ?] [sa]m 400 80 6 Āśhādha-śu [10 ?] Āditya-vārē.

Sunday, 24th June A.D. 736 (?)⁷; see *ibid.* Vol. XVII. p. 221.

404.—K. 490.—*Vienna Or. Congress*, Arian section, p. 230, and Plates. Nausāri plates of the Gujarāt Chalukya Pulakēśirāja:—

(L. 39).—Mahākārttikyām.

¹ Read *lākaviṁśaty*.

² Read *trichatvāriṁśad*.

³ See *Ind. Ant.* Vol. XIII. p. 79, note 38: "Enough of this letter remains . . . to show indubitably that it was *ma*. It is, of course, a matter of conjecture whether the preceding *akṣara* was *sō* or *bhau*."

⁴ With the epoch which best suits the later Kalachuri dates, the original date would be expected to fall in A.D. 704-5, not in A.D. 705-6.

⁵ This may be the intended date, but there are difficulties. Judging by the later Kalachuri dates, the original date would be expected to fall in A.D. 735, not in A.D. 736. Besides, although in A.D. 736 the Karkātaka-saṁkrānti did take place during the 10th *tithi* of the bright half of Āśhādha, this *tithi* fell on Friday, the 22nd June, and the *tithi* which ended on Sunday, the 24th June, was the 12th of the bright half. [According to my calculations for all the years from Kaliyuga-saṁvat 3501 to 3925 expired, the date would work out quite correctly only for A.D. 576 and A.D. 793.]

⁶ This is Satyāśraya-Pulakēśi II. of Dr. Fleet's Table.

⁷ About six *akṣaras* are broken away here.

(L. 48).—samvatsara-śata 400 90 Kārttika-śuddha 10 5.

The *Mahārājādhirāja* Satyāśraya-Prithivīvallabha-Kīrtivarmarāja;¹ his son Satyāśraya-Pulakēśi-Vallabha (defeated Harshavardhana, 'the lord of the northern country'); his son Satyāśraya-Vikramādityarāja; his younger brother Dharāśraya-Jayasimhavarmarāja; his son Jayāśraya-Maṅgalarasarāja; his younger brother Palakēśirāja² (who from the king Śrīvallabha received the epithet) Ayanijanaśraya (and other titles).

405.—K. 724.—*Ind. Ant.* Vol. XX. p. 85. Notice of a Chandrehe inscription of the ascetic Praśantaśiva and others of the Mattamayūra³ (spiritual) lineage; (composed by Dhāmsaṭa, the son of Jēika and Amarikā, and grandson of Mēhuka) :—

Samvat 724 Phālguna-śudi 5.

406.—K. 789 (?).—*Archæol. Surv. of India*, Vol. XXI. p. 113, and Plate xxviii. Piāwan rock inscription of the Kalachuri (Chēdi) Gāṅgēyadēva :—

(L. 6).—samvat 789 (?).

407.—K. 793.—*Ep. Ind.* Vol. II. p. 305, and Plate. Benares plates of the Kalachuri (Chēdi) *Mahārājādhirāja* Karnadēva, lord of Trikalīṅga, issued from Prayāga on the Vēṇī⁴ :—

(L. 39).—ih=aiva pituḥ śrīmad-Gāṅgēyadēvasya samvatsarē(ra)-srā(śrā)ddhē Phālguna-va(ba)hulapaksha-dvitiyāyām Sa(śa)naishcara-vāsarē Vēṇyām snātva.

(L. 48).—samvat 793 Phālguna-vadi 9 Sōmē.

The first date is incorrect; the second corresponds to Monday, 18th January A.D. 1042.

In the lineage of the Haihayas, Kōkkalla [I.] (contemporary of Bhōja,⁵ Vallabharāja, [the Chandēlla] Harsha of Chitrakūṭa, and Śaṁkaragaṇa) married the Chandēlla princess Naṭṭā (Naṭṭadēvī); their son Prasiddhadhavalā; his sons Bālaharsha and Yuvarāja [I.]; Yuvarāja's son Lakshmaparāja; his sons Śaṁkaragaṇa and Yuvarāja [II.]; Yuvarāja's son Kōkkalla [II.]; his son Gāṅgēya; his son Karṇa.

408.—K. 840.—*Archæol. Surv. of India*, Vol. XVII. p. 35, and Plate xxii. C. Bōramdēv inscription of the reign of the Rāṇaka (?) Gōpāladēva :—

(L. 1).—samvat 840 rāṇaka (?) śrī-Gōpāladēva-rājyē.

409.—K. 866.—*Ep. Ind.* Vol. I. p. 34, and Plate. Ratnapur (now Nāgpur Museum) inscription of Jājalladēva I. of Ratnapura :—

(L. 31).—[sa]mvat 866 Mārga-sudi 9 Ravau |
Sunday, 8th November A.D. 1114.

In the family of the Haihayas was Kōkkalla, the ruler of Chēdi, the eldest of whose eighteen sons became ruler of Tripurī. Kalīṅgarāja, the descendant of one of the younger sons, conquered Dakṣiṇakōśala; his son Kamalarāja; his son Ratnarāja (Ratnēśa) [I.], married Nōnallā, the daughter of Vajjūka of the Kōmō maṇḍala; their son Prithvīśa (Prithvidēva) [I.], married Rājallā; their son Jājalla [I.] (contemporary of one Sōmēśvara).

410.—[K. 874.]—*Ep. Ind.* Vol. II. p. 3. Jabalpur (now Nāgpur Museum) first plate only of the Kalachuri (Chēdi) *Mahārājādhirāja* Yaśaḥkarnadēva :—

[Monday, 25th December A.D. 1122.⁶]

In the Kalachuri family, Yuvarāja [II.] of Tripurī; his son Kōkkalla [II.]; his son Gāṅgēyadēva-Vikramāditya; his son Karṇa, married the Hāpa princess Āvalladēvī; their son Yaśaḥkarṇa.

¹ This is Rāṇaparākrama-Kīrtivarman I. of Dr. Fleet's Table.

² He repulsed an attack of the *Tājika* (Arab) army.

³ See below, Nos. 429 and 430, and compare *Ep. Ind.* Vol. I. p. 354.

⁴ In line 33 of the inscription I now read *Prayaga-samśedsita*; see *Ep. Ind.* Vol. IV. p. 123.

⁵ Compare below, No. 429.

⁶ According to a transcript of the text of the lost second plate, the grant recorded in the inscription was made "at the time of the Makara-saṁkrānti, on Monday, the 10th of the waning moon of Māgha."—Compare above, No. 93 of V. 1177.

411.—K. 893.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Kugda fragmentary inscription of the reign of Prithvidēva II. of Ratnapura :—

(L. 25).—Kalachuri-samvatsarē 893 rāja-srīmat-Prithvidēva-[rājyē].

The inscription mentions a queen Lāchchhalladēvi, Ratnadēva(?), and one Vallabharāja.

412.—K. 896.—*Ind. Ant.* Vol. XVII. p. 139. Rājim inscription of the chief Jagapāla (Jagasimha), of the time of Prithvidēva II. of Ratnapura; (composed by Jasānanda, the son of Jasōdhara) :—

(L. 18).—K[u]lachuri-samvatsar[ē] 896 Māghē māsi su(śu)kla-pakshē rath-āṣṭamyām [V]u(bu)dha-dinē.

Wednesday, 3rd January A.D. 1145.

The inscription mentions Jājalla [I.], Ratnadēva [II.], and Prithvidēva [II.] of Ratnapura; and gives an account of Jagapāla's family, commencing with his ancestor, the *Thakkura* Sāhilla, 'the spotless ornament of the illustrious Rājamāla race which gave delight to the Pañchabamśa race.' Sāhilla had a younger brother, Vāsudēva, and three sons, Bhāyila, Dēsala, and Svāmin; Svāmin's sons were Jayadēva and Dēvasimha; and to one of these his wife Udayā bore Jagapāla, who had two younger brothers, Gājala and Jayatsimha.

413.—K. 898.—*Archæol. Surv. of India*, Vol. IX. p. 86, and Vol. XVII. Plate xx.; and Sir A. Cunningham's rubbing. Date of a Sōrinārāyan inscription :—

Kalachuri-samvatsarē || 898 || A(ā)svi(śvi)na-sudi 2 Sōma-dinē.

Monday, 9th September A.D. 1146; see *Ind. Ant.* Vol. XVII. p. 216.

414.—K. 902.—*Ind. Ant.* Vol. XVIII. p. 210. Tēwar inscription of the time of the Kalachuri (Chēdi) Gayākarnadēva and his son, the Yucarāja Narasimha; (composed by Prithvidhara, the son of Dharapīdhara) :—

(L. 20).—Navasa(śa)ta-yugal-ā[bd]-ādihikya-gē Chēdi-disht[ē] ja[na*]padam-avat-imam śrī-Gayākarnadēv | pratipadi Śuchimāsa-śvētapakshē-rkka-vārē.

Sunday, 17th June A.D. 1151.

In the Ātrēya gōtra, Karṇa; his son Yaśaḥkarṇa; his son Gayākarnā; his son, the Yucarāja Narasimha.

415.—K. 907.—*Ep. Ind.* Vol. II. p. 10; *Cave-Temples of West India*, p. 107, Plate. Bhēra-Ghāt (now Amer. Or. Soc.'s) inscription of the Kalachuri (Chēdi) queen Alhanadēvi, the widow of Gayakarnadēva, of the reign of her son Narasimhadēva¹; (composed by Śaśīdhara, the son of Dharapīdhara) :—

(L. 29).—samvat 907 Mārgga-sudi 11 Ravau ||

Sunday, 6th November A.D. 1155²; or, less probably, Sunday, 25th November A.D. 1156.

In the lineage of Sahasrārjuna of the lunar race, Kōkalla [II.]; his son Gāngēya; his son Karṇa; his son Yaśaḥkarṇa; his son Gayakarnā, married Alhanadēvi, a daughter of Vijayasimha (a son of the Guhila Vairisimha who was a son of Harṣapāla³) and his wife Śyāmaladēvi (a daughter of [the Paramāra] Udayāditya of Mālava); their sons Narasimha and Jayasimha.

416.—K. 909.—*Ind. Ant.* Vol. XVIII. p. 212; *Archæol. Surv. of India*, Vol. IX. Plate ii. 1. Lal-Pahāḍ rock inscription of the time of the Kalachuri (Chēdi) Narasimhadēva, lord of Trikalīnga :—

(L. 7).—sa[m]vat | 909 Srā(śrā)vaṇa-sudi 5 Vu(bu)ddhē(dhē).

Wednesday, 2nd July A.D. 1158.

¹ See above, No. 140 of V. 1216.

² On this day the *fithī* of the date commenced 2 h. 12 m. after mean sunrise.

³ See above, No. 290, where we have the name *Vaṣṭapāla*.

417.—K. 910.—*Archæol. Surv. of India*, Vol. XVII. Plate xx. Date of a Ratnapur (now Nāgpur Museum) inscription of the reign of Prithvidēva II. of Ratnapura :¹—
Kalachuri-samvatsarē 910 rāja-śrīmat-Prithvidēva-vijayarājyē ||

418.—K. 919.²—*Ep. Ind.* Vol. I. p. 40. Malhār (now Nāgpur Museum) inscription of the time of Jājalladēva II. of Ratnapura ; (composed by Ratnasimha,³ the son of Māmē, of the Vāstavya family) :—

(L. 28).—samvat 919.

In the lunar race, Ratnadēva [II.] (defeated Chōḍagaṅga) ; his son Prithvidēva [II.] ; his son Jājalla [II.].

419.—K. 926.⁴—*Ind. Ant.* Vol. XVII. p. 226, and Plate. Rēwah (now British Museum) plate of the *Mahārāṇaka* Kirtivarman of Kakkarēdikā, of the reign of the Kalachuri (Chēdi) *Mahārājādhirāja* Jayasimhadēva, lord of Trikalīṅga :—

(L. 14).—samvat 926 Bhādrapada-māsē śukla-pakṣhē va(cha)turthyāṁ tithau Gurn-dinē rāṇaka-śrī-Vatsarājasya nimittē pīmḍārchana-sthānē.

(L. 19).—samvat 926.

Thursday, 21st August A.D. 1175.⁵

In the Kaurava family, the *Mahārāṇaka* Jayavarman ; his son, the *Mahārāṇaka* Vatsarāja ; his son, the *Mahārāṇaka* Kirtivarman.⁶

420.—K. 928.—According to Sir A. Cunningham, *Archæol. Surv. of India*, Vol. IX. p. 111, and *Ind. Eras*, p. 61, there is a Bhēra-Ghāt inscription, dated “928, Māgha-badi 10, Monday.”

Monday, 27th December A.D. 1176 ; see *Ind. Ant.* Vol. XVII. p. 217.

421.—K. 928.—*Ep. Ind.* Vol. II. p. 18 ; *Cave-Temples of West. India*, p. 119, Plate. Tēwar (now Amer. Or. Soc.'s) inscription of the time of the Kalachuri (Chēdi) Jayasimhadēva, the younger brother of Narasimhadēva, and son of Gayākarṇa :—

(L. 7).—samvat 928 Śrāvapa-sudi 6 Ravau Hastē ||

Sunday, 3rd July A.D. 1177.

422.—K. 932.—*Jour. Beng. As. Soc.* Vol. VIII. p. 481, and Plate with specimen of letters and seal ; and Vol. XXXI. p. 116. Kumbhī plates of the Kalachuri (Chēdi) Vijayasimhadēva and his mother Gōsaladēvi, issued from Tripurī on the Narmadā :—

Samvat 932 śrīmat-Tripuryām yugādasu Narmadāyām vidhivat-snātvā.

Genealogy as far as Yaśaḥkarṇa as in No. 410 ; his son Gayākarṇa, married Alhanadēvi ; their son Narasimha ; his younger brother Jayasimha ; his son Vijayasimha ; the *Mahākumāra* Ajayasimha.

423.—K. 933.—*Ind. Ant.* Vol. XXII. p. 82. Notice of a Khārōd inscription of the time of Ratnadēva III. of Ratnapura :—

(L. 28).—Chēdi-samvat 933.

In the family of the Haihayas, Kalīṅga ; his son Kamala ; his son Ratnarāja [I.] ; [his son] Prithvidēva [I.] ; his son Jājalla [I.] (defeated Bhujabala of Savarṇapura) ; his son Ratnadēva

¹ The inscription is almost entirely effaced.—The Nāgpur Museum contains another much effaced inscription, dated (in line 36) *samvat* 915, which apparently treats of the chiefs of the Talai & i *maṇḍala* ; see *Ep. Ind.* Vol. I. p. 33.

² For a Sōrinārāyan inscription, dated *Chēdi-samvat* 919, see *Archæol. Surv. of India*, Vol. XVII. Plate xx.

³ Compare above, No. 184 of V. 1247 (7).

⁴ In the Nāgpur Museum there is a much effaced inscription, dated *samvat-sahodrimatguttara-sarvāśatā* (tē) *śatēpi* 926, apparently of the time of the Kalachuri (Chēdi) Jayasimhadēva, and composed by Śaṇḍhara, the son of Dharapādhara (see above, No. 415).

⁵ On this day the *tithi* of the date commenced 8 h. 7 m. after mean sunrise.

⁶ See above, No. 186 of V. 1253.

[II.] (defeated Chôḍagaṅga of Kalinga); his son Prithvidêva [II.]; his son Jājalla [II.], married Sômalladêvi; their son Ratnadêva [III.].

424.—K. 934.—*Archæol. Surv. of India*, Vol. XVII. Plate xxii. Sahaspur image inscription of Yaśôrāja :—

(L. 5).—samvat 934 Kârttika-sudi 15 Vu(ba)dhê ||

Wednesday, 13th October A.D. 1182; see *Ind. Ant.* Vol. XVII. p. 217.

The inscription, besides Yaśôrāja, mentions the queen Lakshmadêvi (?), the princes Bhôjadêva and Râjadêva, and the princess Jâsalladêvi.

425.—K. 958.—*Archæol. Surv. of India*, Vol. XXI. p. 102, and Plate xxvii. Besâni fragmentary inscription :—

(L. 1).—samvat 958 prathama-Âshâḍha-sudi 3.

The month Âshâḍha was intercalary in A.D. 1207; see *Ind. Ant.* Vol. XVII. p. 219.

c.—Undated Inscriptions connected with those under C.

426.—*Gupta Inscr.* p. 130, and Plate. Khôh first plate only of the Mahârāja Śarvanâtha, issued from Uchchakalpa.

Genealogy as in No. 392.

427.—*Ep. Ind.* Vol. II. p. 23, and Plate. Sâakhêḍâ first plate only of Sântilla, the general (*bal-âdhikṛita*) of the Bhôgikapâla Mahâp[ati]¹ Nirihullaka who meditated on the feet of [the Kalachuri?] Śaṁkaraga (Śaṁkaraga?), the son of Kṛishnarāja; issued from Nirguṇḍipadraka :—

(L. 9).—Âdi[tyô*]parâga-kâlam.

428.—*Ep. Ind.* Vol. II. p. 175. Kâritalâi (now Jabalpur Museum) fragmentary inscription of the time of the Kalachuri (Chêdi) Lakshmaparâja, and his minister Sômêśvara, the son of Yuvarâja's minister Bhâkamiśra; mentions Yuvarâja [I.], [his son] Lakshmaparâja whose queen was Râhaḍâ, and [their son] Śaṁka[ragaga].²

429.—*Ep. Ind.* Vol. I. p. 254, and Plate. Bilhari (now Nâgpur Museum) inscription of the Kalachuri (Chêdi) Yuvarâjadêva II.³ (the first part of the inscription was composed by Śrinivâsa, the son of Sthirânanda; the second by Sajjana, the son of Thira; and the concluding verses are by Siruka⁴).

In the lineage of the Haihayas, Kôkkalla [I.] (supported Kṛishnarāja in the south and Bhôjadêva in the north); his son Mugdhataṅga; his son Kêyûravarsha-Yuvarâja [I.], married Nôhalâ (the daughter of the Chaulukya Avanivarman who was a son of Sadhanva and grandson of Simhavarman); their son Lakshmaparâja; his son Śaṁkaraga; his younger brother Yuvarâja [II.].—The inscription also mentions, in connection with a Śaiva ascetic Mattamayûranâtha, a prince or king Avanti.⁵

430.—*Ep. Ind.* Vol. I. p. 354. Ranod (Narod, Narvad) inscription; gives an account of certain Śaiva ascetics (Kadambaguhâdhivâsin, Śaṁkhamathikâdhipati, Têrambipâla, Âmaradakatîrthanâtha, Purandara, Kavachâśiva, Sadâśiva, Hridayêśa, and Vyêmaśiva), and mentions (in connection with Purandara) a king Avanti or Avantivarman who resided at Mattamayûra;⁶ (composed by Dêvadatta).

¹ The published text has *mahâpalapati*, altered by the editor to *mahâpallapati*; but the photolithograph shows that the *akshara* which precedes *la* contains a superscript *i* or *t*, and the word *mahâpâlapati* actually occurs, immediately after *mahâbhâgika*, in line 28 of the Tarpendighi plate of Lakshmagadga, below, No. 648.

² See above, No. 407 of K. 793.

³ Siruka in one of his verses refers to the poet *Bijalêkhara*.

⁴ See Nos. 405 and 430.

⁵ See above, Nos. 405 and 429.

431.—*Ind. Ant.* Vol. XVIII. p. 216. Karanbél unfinished inscription of the Kalachuri (Chédi) Jayasimhadēva.¹

In the Kalachuri family, Yuvarāja [II.]; his son Kōkalla [II.]; his son Gāṅgēya; his son Karṇa; his son Yaśaḥkarṇa; his son Gayākarṇa, married Alhaṇadēvi, a daughter of [the Guhila] Vijayasimha (a son of Vairisimha who was a son of Haṁsapāla in Prāgrāṭa) and his wife Śyāmaladēvi (a daughter of [the Paramāra] Udayāditya of Dhārā); their sons Narasimha and Jayasimha.

432.—*Ind. Ant.* Vol. XVIII. p. 218. Notice of a Gōpālpur fragmentary inscription of the time of the Kalachuri (Chédi) Vijayasimhadēva.² The inscription mentions the Kalachuri kings Karṇa, Yaśaḥkarṇa, Gayākarṇa, Narasimha, Jayasimha who married Gōsaladēvi, and their son Vijayasimha.

433.—*Ind. Ant.* Vol. XX. p. 84. Notice of an Akaltārā fragmentary inscription of the Kalachuri rulers of Ratnapura (composed by Dēvapāṇi), containing the names Ratnadēva, Harigaṇa, Lāchchhalladēvi (see No. 411), Vallabharāja, and Jayasimhadēva.

434.—*Ind. Ant.* Vol. XX. p. 84. Notice of a Muhammadpur inscription of the Kalachuri rulers of Ratnapura, containing the names Jājalladēva, Ratnadēva, Prithvidēva, and Vallabharāja.

435.—*Ind. Ant.* Vol. XX. p. 85. Notice of a Tēwar fragmentary inscription, containing the name Bhimapāla.

D.—Inscriptions dated according to the Gupta-Valabhī Era.

436.—*G. 82.*—*Gupta Inscr.* p. 25, and Plate. Udayagiri cave inscription, recording a gift of the Sanakānika Mahārāja . . . ḍha(?)la, the son of the Mahārāja Vishṇudāsa and grandson of the Mahārāja Chhagalaga, a feudatory of the Mahārājādhirāja Chandragupta II. :—

(L. 1).—saṁvatsarē 80 2 Āśhādhamāsa-śukl-ē(ai)kādaśyām |

437.—*G. 88.*—*Gupta Inscr.* p. 37, and Plate. Gaḍhwā (now Calcutta Museum) fragmentary inscription [of the time of the Mahārājādhirāja Chandragupta II.] :—

(L. 10).—[. . . -śrī-Chandragupta-rā]jya-saṁvatsarē 80 8 . . . [asyām divasa]-pūrvvāyām Pātā(ṭa)liput[t]ra . . .

438.—*G. 93.*—*Gupta Inscr.* p. 31, and Plate. Sāñchi inscription of the time of the Mahārājādhirāja Chandragupta II., recording a gift in favour of the Ārya-saṁgha at the Mahāvihāra (or great convent) of Kākanāḍabōṭa (i.e. Sāñchi itself) :—

(L. 11).—saṁ 90 3 Bhādrapada-di 4.

439.—*G. 96.*—*Gupta Inscr.* p. 43, and Plate. Bilsad pillar inscription of a certain Dhruvasārman, of the reign of the Mahārājādhirāja Kumāragupta I. :—

(L. 6).—-śrī-Kumāraguptasy-ābhivarddhamāna-vijayarājya-saṁvatsarē shappavatē asyān-divasa-pūrvvāyām.

The Mahārāja Gupta; his son, the Mahārāja Ghaṭōtkacha; his son, the Mahārājādhirāja Chandragupta [I.]; his son, from Kumāradēvi who was the daughter of Licchhavi,³ the Mahārājādhirāja Samudragupta; his son, from Dattadēvi, the Mahārājādhirāja Chandragupta [II.]; his son, from Dhruvadēvi, the Mahārājādhirāja Kumāragupta [I.].

¹ See above, Nos. 415, 419 and 421 of K. 907, 926 and 928.

² See above, No. 422 of K. 932.

³ Or "of a Licchhavi (king)."

440.— G. 98.— *Gupta Inscr.* p. 41, and Plate. Gadhwā (now Calcutta Museum) fragmentary inscription [of the time of the *Mahārājādhirāja Kumāragupta I.*]:—

(L. 2).— [śrī-Kumāragupta-rājya-samvatsa]rē 90 8 . . . [asyām divasa].
pūrvvāyām.

441.— G. 106.— *Gupta Inscr.* p. 258, and Plate. Udayagiri cave Jaina inscription:—

(L. 1).— Gupt-ānvayānām nripa-sattamānām rājyē kulasy-abbhivarddhamānē shaḍbhir-
yyutē varsha-śatē-tha māsē [||*] Su-Kārttikē bahula-dinē-tha pañcamē.

442.— G. 113 (?).— *Ep. Ind.* Vol. II. p. 210, No. xxxix, and Plate. Mathurā (now Lucknow Museum) Jaina image inscription of the reign of the *Mahārājādhirāja Kumāragupta I.*:—

(L. 1).— śrī-Kumāraguptasya vijayarājya-sain [100 10] 3 Ka . . . ntamā . .
[dī] . sa 20 asyām pū[rvvāyām].

443.— G. 129.— *Gupta Inscr.* p. 46, and Plate. Mankuwar Buddhist image inscription of the reign of the *Mahārāja¹ Kumāragupta I.*:—

(L. 2).— samvat 100 20 9 mahārāja-śrī-Kumāraguptasya rājyē Jyēṣṭhamāsa-di 10 8.

444.— G. 131.— *Gupta Inscr.* p. 261, and Plate. Sāuchi inscription, recording a gift in favour of the *Ārya-saṅgha* at the *Mahāvihāra* (or great convent) of Kākanādabōṭa (i.e. Sāuchi itself):—

(L. 11).— samvrat 100 30 1 Aśvayug-di 5 ||

445.— G. 135.— *Gupta Inscr.* p. 263, and Plate. Mathurā (now Lucknow Museum) Buddhist image inscription:—

(L. 1).— samvatsara-śatē pañchastri(trim)ś-ōttaratamē 100 30 5 Pushya-māse divasē
vi[n]ś[ā] di 20.

446.— G. 136, 137, and 138.— *Gupta Inscr.* p. 58, and Plate; *Bhāvnagar Inscr.* p. 24, and Plate. Junāgaḍh rock inscription of the time of the *Rājādhirāja² Skandagupta*, recording the restoration of the embankment of the Sudarśana lake by Chakrapālita, the son of Parṇadatta who was governor of Surāshṭra:—

(L. 15).— Samvatsarāgam=adhikē śatē tu trimśadbhir=anyair=api shaḍbhir=ēva | rātrau
dinē Pranshṭhapadasya shashṭhē Gupta-prakālē gaganām vidhāya | (||)

(L. 18).— Samvatsarāgam=adhikē śatē tu trimśadbhir=anyair=api saptabhis=cha | . . .

(L. 20).— Graishmasya māsasya tu pūrva-pa[kshē] . . . [pra]thamē=hai.

(L. 27).— varsha-śatē=shṭātrimsē Guptānām kāla . . .

447.— G. 139.— *Gupta Inscr.* p. 267, and Plate. Kōsam fragmentary image inscription of the time of the *Mahārāja Bhimavarman*:—

(L. 1).— . . . Mah[ā*]r[ā]jasya śrī-Bhimavarmanapāḥ samva[t*] 100 30 9 . . .
2(?)³ diva 7 śtad-[d*]ivasa.

448.— G. 141.— *Gupta Inscr.* p. 67, and Plate. Kāhānū Jaina pillar inscription of the reign of *Skandagupta*:—

(L. 4).— varshē ⁴trimsad-daś-nik-ōttaraka-śatatamē Jyēṣṭha-māsi prapannē || (||)

¹ In later inscriptions, also, kings, whose title ordinarily is *Mahārājādhirāja*, sometimes have the title *Mahārāja*.

² This occurs in verse, and is not a formal title.

³ It is doubtful whether the two marks, transcribed by '2,' are really the numerical symbol for 2.

⁴ Read *trimsad*.

449.—G. 148.—*Gupta Inscr.* p. 70, and Plate. Indôr plate of the Brâhman Dêvavishnu, of the time of the *Mahârâjadhîrâja Skandagupta* and his feudatory, the *Vishayapati Sarvanâga* of the Antarvêdi country :—

(L. 3).—*śrī-Skandaguptasy-ābhivarddhamāna-vijayarāja-saṁvatsara-śatē*
śhachchatrāṇśad-uttaratamē Phālguna-māsē . . . varttamānē.

450.—G. 148.—*Gupta Inscr.* p. 268, and Plate. Gadhwā (now Calcutta Museum) fragmentary Vaishnava inscription :—

(L. 1).—*. . . sya pravarddhamāna-vijayarāja-saṁvatsara-śatē=shṭāchatvāriṇśad-uttarē*
*Māghamāsa-divasē ēkaviṇśatimē.*²

451.—G. 150.—*Gupta Inscr.* p. 95. Khôh (now Lucknow Museum?) plates of the Parivrâjaka³ *Mahârâja Hastin*, the son of the *Mahârâja Dâmôdara*, grandson of the *Mahârâja Prabhañjana*, and great-grandson of the *Mahârâja Dêvâdhyâ* :—

(L. 1).—*Śhaṭpañchâś-ōttarē=bda-śatē Guptanripa-rāja-bhuktan Mahāvaiśākha-*
*sāmbatsarē*⁴ | *Kārttikamāsa-śuklapaksha-tṛitīyāyām=asyān=divasa-pūrvvāyām.*

[19th October⁵ A.D. 475; see *ibid.* Introduction, p. 105].

452.—G. (?) 158.—*Ep. Ind.* Vol. II. p. 364, and Plate. Pāli (now Lucknow Museum) plate of the *Mahârâja Lakshmaṇa*, issued from Jayapura :—

(L. 15).—*saṁvatsara-śatē=shṭapañchâśad-uttarē Jyēshṭha-māsē paurnamāsyām.*⁷
The inscription mentions, as *dūtaka*, the *Mahârâja Naravâhanadatta*.

453.—G. 163.—*Gupta Inscr.* p. 102, and Plate. Khôh (now Lucknow Museum) plates of the Parivrâjaka *Mahârâja Hastin* (described as in No. 451) :—

(L. 1).—*Thriśhashṭy-uttarē=bda-śatē Guptanripa-rāja-bhuktan Mahāśvayuja-sāmvatyarē*⁸
Chaittramāsa-śuklapaksha-dvītīy[ā]yām=asy[ā*]n=divasa-pūrvv[ā*]yā[m*].*

[7th March A.D. 482; see *ibid.* Introduction, p. 105.]

454.—G. 165.—*Gupta Inscr.* p. 89, and Plate. Êraṇ pillar inscription of the time of Budhagupta and his feudatory, the *Mahârâja Suraśmichandra*, recording the erection of the pillar by the *Mahârâja Mâtrivishnu* and his younger brother Dhanyavishnu :⁹—

(L. 2).—*Śatē pañchashashṭy-adhikē varshāyām bhūpatan cha Budhaguptē | Āshāḍhamāsa-*
ś[ukla]-dvādaśyām Suragurōr=ddivasē | saṁ 100 60 5 . . . asyām saṁvatsara-māsa-divasa-
pūrvvāyām.

Thursday, 21st June A.D. 484; see *ibid.* Introduction, p. 83.

455.—G. 191.—*Gupta Inscr.* p. 92, and Plate. Êraṇ *Sati*-pillar inscription of the widow of Gôparâja, the son of the *Râjâ Mâdhava* and follower (?) of a king *Bhânugupta* :—

(L. 1).—*saṁvatsara-śatē ēkanavaty-uttarē Śrāvapa-bahulapaksha-sap[t]amy[āṁ] saṁvat*
100 90 1 Śrāvapa-badi 7 ||

456.—G. 191.—*Gupta Inscr.* p. 107, and Plate. Majhgawān plates of the Parivrâjaka *Mahârâja Hastin* (described as in No. 451) :—

(L. 1).—*Ēkanavaty-uttarē=bda-śatē Guptanripa-rāja-bhuktan śrīmati pravarddhamāna-*
*Mahāchaittra-sāmbatsarē*¹⁰ | *Māghamāsa-bahulapaksha-tṛitīyāyām=asyā[m*]* ¹⁰*sāmbatsara-māsa-*
divasa-pūrvvāyām.

¹ Read *shṭāchatvāriṇśad*.

² The original has *nripatiparivardjaka-kul-ōtpanna*.

³ Read *shṭapañchâśad-uttarē*.

⁴ The original date contains no details by which the correctness of the exact day of the given equivalent could

be tested; the same remark applies to the equivalents of the original dates, given under Nos. 453, 456, and 459.

⁵ For G. 158 this date would correspond to the 13th May A.D. 477, when there was a lunar eclipse which was visible in India.

⁶ See below, No. 520.

⁷ Read *saṁvatsara*.

⁸ Read *śatēriṇśad*, and *ēkarimīatāmē*.

⁹ Read *saṁvatsarē*.

¹⁰ The first Pāda of this Āryā is incorrect.

(L. 20).—sambat¹ 100 90 1 Māgha-di 3.

[3rd January A.D. 511; see *ibid.* Introduction, p. 105.]

457.—G. 207.—*Ep. Ind.* Vol. III. p. 320, and Plate. Gaṇeśgaḍ (Baroda) plates of the Mahāsāmanta Mahārāja Dhruvasēna I. of Valabhi, issued from Valabhi :—

(L. 29).—sam 200 7 Vaiśākha-ba 10 5.

(In the family) of the Maitrakas, the Sēnāpati Bhaṭakka (Bhaṭārka); his son, the Sēnāpati Dharasēna [L]; his younger brother, the Mahārāja Dr̥ḥpasimha; his younger brother, the Mahāsāmanta Mahārāja Dhruvasēna [L].

458.—G. 207.—*Ind. Ant.* Vol. V. p. 205, and Plates. Bhāvnagar plates of the Mahārāja Dhruvasēna I.² of Valabhi, issued from Valabhi :—

(L. 26).—sam 200 7 Kārttika-śu 7.

Genealogy as in No. 457.

459.—G. 209.—*Gupta Inscr.* p. 114, and Plate. Khōh plates of the [Parivrājaka] Mahārāja Saṁkshōbha—the son of the Mahārāja Hastin, grandson of the Mahārāja Dāmōdara, and great-grandson of the Mahārāja Prabhaḍjana who was the son of the Mahārāja Dēvādhyā—born in the family of the king-ascetic Suśarman :—

(L. 1).—Nav-ōttarē=vda(bda)-śata-dvayē Guptanripa-r[ā*]jya-bhuktan śrīmati pravarddhamāna-vijayarājyē Mahāśvayuja-sa[m*]vatsarē Chaitramāsa-śuklapakṣa-trayōdaśy[ā*]m-asyām saṁba(va)tsara-māsa-divasa-pūrvvāyā[m*].

(L. 24).—Chaitra-di 20 8.³

[19th March A.D. 528⁴; see *ibid.* Introduction, p. 105.]

460.—G. 218.—*Ind. Ant.* Vol. IV. p. 105. Walā plates of the Mahāsāmanta Mahāpratihāra Mahādandanāyaka Mahākārttikāritika Mahārāja Dhruvasēna I. of Valabhi, issued from the village of Khudḍavēdiya :—

(L. 30).—sam 200 10 6 Māgha-badi 3 (?).

Genealogy as in No. 457.—The inscription mentions the king's sister's daughter, the paramōpāsikā or Banddhā devotee Duḍḍā, as the foundress of a convent at Valabhi.

461.—G. 217.—*Jour. Roy. As. Soc.* 1895, p. 382. British Museum plates of the Mahāpratihāra Mahādandanāyaka Mahākārttikāritika Mahāsāmanta Mahārāja Dhruvasēna I. of Valabhi⁵ :—

(L. 30).—sam 200 10 7 Āśvayuja-ba 10 3 (?).

Genealogy as in No. 457.—This inscription, also, mentions the king's sister's daughter Daḍḍā (see No. 460).

462.—G. 221.—*Wiener Zeitschrift*, Vol. VII. p. 297. Vāvaḍiā-Jōgiā plates of the Mahārāja Dhruvasēna I. of Valabhi, issued from Valabhi :—

(L. 33).—sam-200 20 1 Āśvay[n*]ja-ba 1.

Genealogy as in No. 457.

463.—G. 230.—*Gupta Inscr.* p. 273, and Plate. Mathurā (now Lucknow Museum) Buddhist image inscription :—

(L. 2).—samvatsarah 200 30 |

464.—G. 240 (? 237).—*Ind. Ant.* Vol. VII. p. 67, and Plate. Plates of the Mahārāja Guhasēna of Valabhi⁶ :—

(L. 31).—sam 200 40 (? 200 30 7) Śrāvapa-śu . . .

¹ Read *sambat*.

² Described here as *Mahārāja* only.

³ See *Ind. Ant.* Vol. XX. p. 379.

⁴ 2 h. 30 m. before mean sunrise of this day the Mēsha-saṁkrānti took place.

⁵ The name of the place from which the grant was issued is illegible.

⁶ The name of the place from which the grant was issued is not given.

Genealogy from Bhatârka to Dhruvasêna [I.] as in No. 457 ; then (with the omission of Dharapatta, see below, No. 468) the *Mahârāja Guhasêna*.— This inscription, also, mentions the lady Duddâ (see above, No. 460).

465.— G. 248.— *Ind. Ant.* Vol. IV, p. 175. Walâ second plate only of the *Mahârāja Guhasêna* of Valabhî :—

(L. 18).— sam 200 40 6 Mâgha-ba[di ?] . . .

This inscription, also, mentions the lady Duddâ (see above, No. 460).

466.— G. [2]47.— *Ind. Ant.* Vol. XIV, p. 75, and Plate. Walâ fragmentary inscription, containing the name of Guhasêna [of Valabhî] :—

. . . [200*] 40 7 âri-Guhasêna.

467.— G. 248.— *Ind. Ant.* Vol. V, p. 207, and Plate. Bhâvnagar second plate¹ of the *Mahârāja Guhasêna* of Valabhî [issued from Valabhî] :—

(L. 15).— sam 200 40 8 Âsvayuja- . . . (?).

468.— G. 252.— *Bhâvnagar Inscr.* p. 31, and Plates ; *Ind. Ant.* Vol. XV, p. 187. Jhar plates of the *Sâmanta Mahârāja Dharasêna II.*² of Valabhî, issued from Valabhî :—

(L. 33).— sam 200 50 2 Chaitra-ba 5.

Genealogy from Bhatârka to Dhruvasêna [I.] as in No. 457 ; Dhruvasêna's younger brother, the *Mahârāja Dharapatta* ; his son, the *Mahârāja Guhasêna* ; his son, the *Sâmanta Mahârāja Dharasêna* [II.].

469.— G. 252.— *Gupta Inscr.* p. 165, and Plate. Mâliyâ (Junâgaḍh) plates of the *Mahârāja Dharasêna II.* of Valabhî, issued from Valabhî :—

(L. 36).— sam 200 50 2 Vaiśākha-ba 10 5.

Genealogy, here and in Nos. 470-472, as in No. 468.

470.— G. 252.— *Ind. Ant.* Vol. VII, p. 68, and Plate. Sorath (Junâgaḍh) plates of the *Mahârāja Dharasêna II.* of Valabhî, issued from Valabhî ; of the same date.

471.— G. 252.— *Ind. Ant.* Vol. VIII, p. 301, and Plate. Bombay As. Soc.'s plates of the *Mahârāja Dharasêna II.* of Valabhî, issued from Valabhî ; of the same date.

472.— G. 252.— *Bhâvnagar Inscr.* p. 35, and Plates. Katapur (now Bhâvnagar Museum) plates of the *Mahârāja Dharasêna II.* of Valabhî, issued from Bhadrâpattanaka (?) ; of the same date.

473.— G. 269.— *Ind. Ant.* Vol. VI, p. 11. Walâ plates of the *Mahâsâmanta Mahârāja Dharasêna II.*³ of Valabhî, issued from Bhadrâpatta (?) :—

(L. 32).— sam 200 60 9 Chaitra-ba 2.

Genealogy as in No. 468.— The inscription mentions, as *dâtaka*, the *Sâmanta Śilāditya*.⁴

474.— G. (?) 269.— *Gupta Inscr.* p. 276,⁵ and Plate. Bôdh-Gayâ (now Calcutta Museum) inscription of the Buddhist teacher Mahânâman :—

(L. 14).— samvat 200 60 9 Chaitra-sudi 7.

475.— G. 270.— *Ind. Ant.* Vol. VII, p. 71, and Plate. Alinâ plates of the *Mahâsâmanta Mahârāja Dharasêna II.* of Valabhî, issued from Bhartṛiṣṭṭanaka (?) :—

(L. 40).— sam 200 70 Phâmn(lga)na-ba 10.

Genealogy as in No. 468.— This inscription also mentions, as *dâtaka*, the *Sâmanta Śilāditya*.

¹ On the first plate very few words only are said to be legible.

² For spurious plates of his see above, No. 346 of S. 400.

³ In the signature described as *Mahâdhîrāja* (?).

⁴ This probably is the king's elder son.

⁵ See *ibid.* p. 324. *see* note Mahânâman II ; compare also below, No. 525.

476.—G. 288.—*Ind. Ant.* Vol. I. p. 46. Walā fragmentary second plate only of Śilāditya I. Dharmāditya of Valabhi [the son of Dharasēna II.] :—

(L. 16).—sam 200 80 6 Vaiśākha-va (?) 6.

477.—G. 288.—*Ind. Ant.* Vol. XIV. p. 329, and Plates. Walā (now Bombay As. Soc.'s) plates¹ of Śilāditya I. Dharmāditya of Valabhi, issued from Valabhi :—

(L. 35).—sam 200 80 6 Jyēṣṭha-ba 6.

Descended from Bhaṭārka, Guhasēna; his son Dharasēna [II.]; his son Śilāditya [I.] Dharmāditya.—This inscription, again, mentions the lady Duḍḍā (see above, No. 460).

478.—G. 290.—*Ind. Ant.* Vol. IX. p. 238, and Plates. Dhānk (now Rājkot Museum) plates of Śilāditya I. Dharmāditya of Valabhi, issued from the hōmba (?) before the gates of Valabhi :—

(L. 38).—sam 200 90 Bh[ā*]drapada-ba 8.

Genealogy as in No. 477.—The inscription mentions, as *dātaka*, the illustrious Kharagraha.²

479.—G. 310.—*Ind. Ant.* Vol. VI. p. 13, and Plate; *Bhāvnagar Inscr.* p. 40, and Plates. Bōṭād (now Bhāvnagar Museum) plates of Dhruvasēna II. Bālāditya of Valabhi, issued from Valabhi :—

(L. 45).—sam 300 10 Āśvayuja-ba 10 5.

Genealogy as far as Śilāditya [I.] Dharmāditya as in No. 477; his younger brother Kharagraha [I.]; his son Dharasēna [III.]; his younger brother Dhruvasēna [II.] Bālāditya.—This inscription, also, mentions the lady Duḍḍā (see above, No. 460); and, as *dātaka*, the *Sāmanta* Śilāditya.

480.—G. 316 (or 318 ?).—*Ind. Ant.* Vol. XIV. p. 98; Prof. Bendall's *Journey*, p. 72, and Plate. Gōlmādhīṭol (Bhātgaon) inscription of the Mahārāja Śivadēva I. of the Lichchhavi family, recording an order which was made at the request of the Mahāsāmanta Amśuvarman; issued from Mānagriha³ :—

(L. 15).—samvat 300 10 6 (or 8 ?) Jyāishṭha-śukla-divā daśamyām.

481.—G. 326.—*Jour. Bo. As. Soc.* Vol. X. p. 77; *Ind. Ant.* Vol. I. p. 14, and Plates. Plates of the Mahārājādhirāja Dharasēna IV. of Valabhi, issued from Valabhi :—

(L. 58).—sam 300 20 6 Āśādhya-śu 10.

Genealogy as far as Dhruvasēna [II.] Bālāditya as in No. 479; his son, the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Chakravartin Dharasēna [IV.].—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.⁴

482.—G. 326.—*Ind. Ant.* Vol. I. p. 45. Notice of a Bhāvnagar second plate only of the Mahārājādhirāja Dharasēna IV. of Valabhi, dated—

“S. 326, the fifth day of the dark half of Māgha.”

This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.

483.—G. 330.—*Ind. Ant.* Vol. VII. p. 73, and Plate. Alia plates of the Mahārājādhirāja Dharasēna IV. of Valabhi, issued from Bharnkachchha :—

(L. 53).—sam 300 30 Mārgaśīra-śu 3.

Genealogy as in No. 481.—The inscription mentions, as *dātaka*, the king's daughter (*rāja-duhitṛī*) Bhūpā (see No. 484).

¹ This, so far as I know, is the earliest Valabhi inscription which, in the introductory passage, has the reading *sampanna*, instead of the reading *sapanna* of the earlier inscriptions; compare Dr. Hultzsch's remarks in *Ep. Ind.* Vol. III. p. 319.

² This probably is the king's younger brother.

³ See below, No. 526.

⁴ This probably is the prince who afterwards ruled as Dhruvasēna III.

484.—G. 330.—*Ind. Ant.* Vol. XV. p. 339. Kaira plates of the *Mahārājādhirāja* Dharasēna IV. of Valabhī, issued from Bharukachobha :—

(L. 57).—sam 300 30 dvi-Mārgasira-śu 2.

The date apparently falls in A.D. 648¹ (in Kaliyuga-samvat 3749 expired) when, by the rules of mean intercalation, there was an intercalated month which might be called either Pausa or Mārgasira²; (see Sewell and Dikshit's *Ind. Calendar*, p. xxiii, and *Gupta Inscr.* Introduction, p. 93 ff.).

Genealogy as in No. 481.—The inscription mentions, as *dātaka*, the king's daughter Bhāvā (see No. 483).

485.—G. 334.—*Ep. Ind.* Vol. I. p. 86. Kāpaḍvaṇaj plates of Dhruvasēna III. of Valabhī, issued from Sirisimmipikā :—

(L. 50).—sam 300 30 4 Māgha-śu 9.

Genealogy as far as Dharasēna [IV.] as in No. 481; he was succeeded by Dhruvasēna [III.], the son of Dērabhaṭa who was the son of Śīlāditya [I.], the [elder] brother of the grandfather [Kharagraha I.] of Dharasēna [IV.].

486.—G. 337.—*Ind. Ant.* Vol. VII. p. 76, and Plates. Alinā plates of Kharagraha II.³ of Valabhī, issued from Pālēpḍaka (?) :—

(L. 50).—sam 300 30 7 Āshāḍha-ba 5.

Genealogy as far as Dhruvasēna [III.] as in No. 485; his elder brother Kharagraha [II.].

487.—G. 350.—*Ep. Ind.* Vol. IV. p. 76. Lunsāḍi plates of Śīlāditya III.⁴ of Valabhī, issued from Khētaka :—

(L. 67).—sam 300 50 Phālgua (na)-ba 3.

Genealogy as far as Kharagraha [II.] Dharmāditya as in No. 486; after him, Śīlāditya [III.], the son of Śīlāditya [II.]⁵ who was the elder brother of Kharagraha [II.].—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.

488.—G. 352.—*Ind. Ant.* Vol. XI. p. 306; *Bhāvnagar Inscr.* n. 45, and Plates. Lunsāḍi (now Bhāvnagar Museum) plates of Śīlāditya III. of Valabhī, issued from Mēghavēna :—

(L. 65).—sam 300 50 2 Bhādrapada-śu 1.

Genealogy as in No. 487.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.

489.—G. 365 (?).—*Jour. Beng. As. Soc.* Vol. VII. p. 968. Kaira plates of Śīlāditya III. of Valabhī :—

(L. 66).—sam || 365 || (?) Vaiśākha-śu || 1 || (?).

Genealogy as in No. 487.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Dhruvasēna.

490.—G. 372.—*Ind. Ant.* Vol. V. p. 209, and Plate. Bhāvnagar plates of the *Mahārājādhirāja* Śīlāditya IV. of Valabhī, issued from the camp at the tank of Bālāditya :—

(L. 58).—sam 300 70 2 Śrāvapa-ba 9.

¹ The year 330 of the date would thus correspond to the [*Kṛttikā*] Vikrama year 330 + 375 = 705 expired; see *Ep. Ind.* Vol. III. p. 303.

² The case, however, is not free from difficulties. According to the *Sūrya-* and *Ārya-siddhāntas*, and by also by the *Brahma-siddhānta* and the earlier (Brahmagupta's) rule. And Mārgasira it can be called only on Gupta's rule. Compare below, No. 530 of H. (?) 34.

³ In later inscriptions surnamed *Dharmāditya*.

⁴ In the inscriptions of his successor described as *Paramabhāṭṭaraka Mahārājādhirāja Paramāditya*.

⁵ I follow Dr. Fleet in calling this Śīlāditya 'Śīlāditya II.' By other scholars he is not numbered, with the result that the kings of the same name, who are here numbered from III. to VII., in other accounts bear the numbers from II. to VI.

Genealogy as far as Śīlāditya [III] as in No. 487; his son, the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya* [IV.].—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Kharagraha.

491.—G. 375.—*Wiener Zeitschrift*, Vol. I. p. 253, and Plates; *Bhāvnagar Inscr.* p. 55, and Plates. Dēvali (now Bhāvnagar Museum) plates of the *Mahārājādhirāja Śīlāditya* IV. of Valabhī, issued from the village of Pārṇika :—

(L. 60).—sam 300 70 5 Jyēsthā-ba 5.

Genealogy as in No. 490.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Kharagraha.

492.—G. 376.—From impressions supplied by Dr. Burgess. Plates of the *Mahārājādhirāja Śīlāditya* IV. of Valabhī :—

(L. 59).—sam 300 70 6 Mārgaśīra-śu 10 5.

Genealogy as in No. 490.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Kharagraha.

493.—G. 382.—From impressions supplied by Dr. Fleet. Plates of the *Mahārājādhirāja Śīlāditya* IV. of Valabhī, issued from Valabhī :—

(L. 65).—sam 300 80 2 Mārgaśīra-śu 6.

Genealogy as in No. 490.—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Dharasēna.

494.—G. 388.—*Ind. Ant.* Vol. IX. p. 163, and Plates. Chāngu-Nārāyaṇa (near Kāṭmāṇḍu) pillar inscription of Mānadēva :—

(L. 1).—samvat 300 80 6 Jyēsthā-māsē śukla-pakṣhē pratipadi 1 [Rā]higīnakshatra-yuktē chandramasi muhūrttē prasastē-bhijiti.

28th April, A.D. 705; see *ibid.* Vol. XVII. p. 210, and *Gupta Inscr.* Introduction, p. 95.

Vṛishadēva; his son Śaṅkaradēva; his son Dharmadēva, married Rājyavatī; their son Mānadēva. (Compare below, No. 541.)

495.—G. 403.—*Jour. Bo. As. Soc.* Vol. XI. p. 335, and Plates. Gōṇḍal plates of the *Mahārājādhirāja Śīlāditya* V. of Valabhī, issued from Khēṭaka :—

(L. 61).—sam 400 3 Vaiśākha-śu[ddha 10 3 ?].

Genealogy as far as Śīlāditya [IV.] as in No. 490; his son, the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya* [V.].—The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Śīlāditya.

496.—G. 403.—*Jour. Bo. As. Soc.* Vol. XI. p. 335, and Plates. Gōṇḍal plates of the *Mahārājādhirāja Śīlāditya* V. of Valabhī, issued from Khēṭaka :—

(L. 60).—sam 400 3 Māgha-ba 10 2.

Genealogy as in No. 495.—This inscription also mentions, as *dātaka*, the king's son (*rāja-putra*) Śīlāditya.

497.—G. 413.—*Ind. Ant.* Vol. IX. p. 167, and Plate. Dēvapātana (near Kāṭmāṇḍu) fragmentary inscription of the time of Mānadēva :—

(L. 1).—samvat 400 10 3.

498.—G. 435.—*Ind. Ant.* Vol. IX. p. 167, and Plate. Lagantōl (Kāṭmāṇḍu) fragmentary inscription of the *Mahārāja Vasantasēna*,² issued from Mānagriha :—

(L. 20).—samvat 400 30 5 [Aśva]yujī śukla-divā 1.

¹ The name of the place from which the grant was issued is illegible.

² See below, No. 541.

499.—G. 441.—*Ind. Ant.* Vol. VI. p. 17, and Plate. Luṇāvárāḍḍ plates of the Mahārājādhirāja Śīlāditya VI. of Valabhi, issued from Gōdrahaka :—

(L. 70).—saṁvat 400 40 1 (?) Kārttika-śu 5 (?).

Genealogy as far as Śīlāditya [V.] as in No. 495; his son, the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya [VI.].

500.—G. 447.—*Gupta Inscr.* p. 173, and Plate. Alloḥ (now Royal. As. Soc.'s) plates of the Mahārājādhirāja Śīlāditya VII. Dhrūbaṭa¹ of Valabhi, issued from Ānandapura :—

(L. 77).—saṁva[t]sara-śata-chatusṭayē saptachatvarīṇśad-²adhikē Dyēpṭha(Jyēshṭha)-suddha-paṁchamyām aṅkata[h*] sava³ 400 40 7 Śrē(jyē)shṭha-gu(śu) 5.

Genealogy as far as Śīlāditya [VI.] as in No. 499; his son Dhrūbaṭa, styled the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya [VII.].

501.—G. 535.—*Ind. Ant.* Vol. IX. p. 168, and Plate. Laganṭōl (Kāṭmāṇḍu) fragmentary inscription; mentions, as dātaka, the king's son (rāja-putra) Vikramasēna :—

(L. 18).—saṁvat 500 30 5 Śrā[vaṣa]-śukla-divā saptamyām.

502.—G. 535.—*Ind. Ant.* Vol. II. p. 257, and Plate. Mōrbī second plate only of Jāiṅka :—

(L. 16).—Paṁchāśītyā yutē-tītē samānām śata-paṁchakē | G[au]ptē dadāv-adō nripaḥ sōparāgē-rkka-maṇḍalē ||

(L. 19).—saṁvat 585 Phālguna-sudi 5.⁴

503.—Valabhi-s. 850.—*Wiener Zeitschrift*, Vol. III. p. 7; *Bhāvnagar Inscr.* p. 186. Vērāval inscription of the temple-priest Bhāva-Bṛihaspati⁵ :—

(L. 54).—Valabhi-saṁvat 850 Āshā[ḍha]

The inscription mentions the Chaulukyas Jayasīmha-Siddharāja and Kumārapāla (who defeated the king Ballāla⁶ of Dhārā).

504.—Valabhi-s. 850 (?).—*Bhāvnagar Inscr.* p. 184. Junāgaḍh fragmentary inscription of the time of (?) the Chaulukya Kumārapāla; is said to be dated :—

(L. 34).—Valabhi-saṁvat 850 śrī-Sīmha-saṁvat 60 varshē.⁷

505.—Valabhi-s. 911.—*Bhāvnagar Inscr.* p. 161, and Plate. Ghelāṇā (near Māngrol) fragmentary inscription :—

(L. 1).—śrīmad-Valabhi-saṁvat 911 [varshē] . . . [śu]di 5 Śakrē.

506.—Valabhi-s. 927.—*Ep. Ind.* Vol. III. p. 303, and Plate. Vērāval image inscription :—

(L. 1).—śrīmad-Valabhi-sa[m]vat 927 varshē Phālguna-sudi 2 Sōmē ||
Monday, 19th February A.D. 1246.

507.—Valabhi-s. 945.—Vērāval inscription of the reign of the Chaulukya (Vāghēlā) Mahārājādhirāja Arjunadēva; see above, No. 228 of V. 1320.

d.—Undated Inscriptions connected with those under D.

508.—*Gupta Inscr.* p. 141, and Plate. Mēharauli (Mihrauli) iron pillar inscription, being a posthumous eulogy of the conquests of a powerful king Chandra.⁸

¹ I.e. Dhruvabhaṭa.

² Read ²śatvīṁśad-.

³ Read saṁvat.

⁴ See *Ind. Ant.* Vol. XVII. p. 211, and Vol. XX. p. 381; and *Gupta Inscr.* Introduction, p. 97.

⁵ See below, No. 527.

⁶ See above, No. 210.

⁷ This cannot be correct. According to the date of the Vērāval inscription of the reign of Arjunadēva (No. 228) the difference between a Valabhi year and the corresponding Sīmha year (for the month of Āshāḍha) is 794, while here the difference between 850 and 60 is 790.

⁸ See *Gupta Inscr.* p. 140, note 1, and *Jour. Roy. As. Soc.* 1897, p. 9 ff.

509.—*Gupta Inscr.* p. 6, and Plate. Allahâbâd pillar inscription of the *Mahārājādhirāja Samudragupta*,¹ who captured and again liberated "Mahendra of Kōsala, Vyāghrarāja of Mahākāntāra, Maṇṭarāja of Kēraja, Mahendra of Pishtapura, Svāmidatta of Kottūra on the hill, Damana of Ēraṇḍapalla, Vishnugōpa of Kāñchī, Nilarāja of Avamukta, Hastivarman of Veṅgi, Ugrasēna of Palakka, Kubēra of Dēvarāsbṭra, Dhanamjaya of Kusthalapura,"² and all the other kings of Dakṣiṇāpatha, and exterminated "Rudradēva, Matila, Nāgadatta, Chandravarman, Gaṇapatiṇāga, Nāgasēna, Achyuta, Nandin, Balavarman," and other kings of Āryāvarta. (A *kāvya* in verse and prose, composed by the *Sāṃdhivigrahika Kumārāmātya Mahādaṇḍanāyaka* Harishēga, the son of Dhruvabhūti).

510.—*Gupta Inscr.* p. 20, and Plate. Ēraṇ (now Calcutta Museum) fragmentary inscription of *Samudragupta*.

511.—*Gupta Inscr.* p. 256, and Plate. Gayā (spurious) plate³ of the *Mahārājādhirāja Samudragupta*, issued from Ayōdhyā:—

(L. 14).—samvat 9⁴ Vaiśākha-di 10.⁴

Genealogy as in No. 439.

512.—*Gupta Inscr.* p. 35, and Plate. Udayagiri cave inscription of the time of *Chandragupta II.*,⁵ recording the excavation of the cave by the order of his minister, the poet Virasēna, otherwise called Śāba, of Pāṭaliputra.

513.—*Gupta Inscr.* p. 26, and Plate. Mathurā (now Lahore Museum) fragmentary inscription [of the *Mahārājādhirāja Chandragupta II.*].

514.—*Gupta Inscr.* p. 40, and Plate. Gaḍhwā (now Calcutta Museum) fragmentary inscription of the reign of the *Mahārājādhirāja Kumāragupta I.*:—

(L. 2).—śrī-Kumāragupta-rājya-[samvatsarē] divasē 107 [asyām divasa-pūrvvāyām].

515.—*Gupta Inscr.* p. 265, and Plate. Gaḍhwā (now Calcutta Museum) fragmentary inscription [of the time of *Kumāragupta I.* P].

516.—*Gupta Inscr.* p. 49, and Plate. Bihār fragmentary pillar inscription of the time of the *Mahārājādhirāja Skandagupta*.⁶

Genealogy as far as *Kumāragupta* [I.] as in No. 439; his son, the *Mahārājādhirāja Skandagupta*.

517.—*Gupta Inscr.* p. 53, and Plate. Bhitari pillar inscription of *Skandagupta*, recording the installation of an image of the god Vishṇu and the allotment to the idol of a village.

Genealogy as in No. 516.

518.—*Jour. Beng. As. Soc.* Vol. LVIII. Part I. p. 89, and Plate; *Ind. Ant.* Vol. XIX. p. 225. Bhitari (now Lucknow Museum) seal of the *Mahārājādhirāja Kumāragupta II.*

Genealogy as far as *Kumāragupta* [I.] as in No. 439; his son, from Anantadēvi, the *Mahārājādhirāja* Paragupta; his son, from Vatsadēvi, the *Mahārājādhirāja* Narasimhagupta; his son, from Mahālakṣmīdēvi (?), the *Mahārājādhirāja* Kumāragupta [II.].

¹ His genealogy is given as in No. 439, above.

² The above is from Dr. Fleet's published translation, but it should be stated that Dr. Fleet has the passage, translated by 'Maṇṭarāja on the hill,' under further consideration; compare also *Bombay Gazetteer*, Vol. I. Part I. p. 63, and *Jour. Roy. As. Soc.* 1897, p. 864 ff.

³ The grant, according to Dr. Fleet, has the general appearance of having been fabricated somewhere about the beginning of the eighth century A.D.

⁴ Expressed by numerical symbols; compare *Gupta Inscr.* p. 255, note 1.

⁵ See above, Nos. 436-438 of G. 82-83

⁶ See above, Nos. 439-442 of G. 96-129.

⁷ Expressed by a numerical symbol.

⁸ See above, Nos. 446-449 of G. 136-146.

519.—*Ep. Ind.* Vol. I. p. 239, and Plate. Kura (now Lahore Museum) inscription¹ of the reign of a *Rājādhirāja Mahārāja Tōramāna Shāha* (or *Shāhi*) *Jaūvia*, recording the construction of a Buddhist convent:—

(L. 1).—[rāja]. rāja-mahārāja-Tōramāna-shā[hi]. Jaū . . [bhivardhamāna-rājyē . . saṁvatsarē] mē Mārgaśīramāsa-śukla-dvitiyāyām.

520.—*Gupta Inscr.* p. 159, and Plate. Eraṇ stone boar inscription of the first year of the reign of the *Mahārājādhirāja Tōramāna*, recording the building of the temple, in which the boar stands, by Dhanyaviṣṇu, the younger brother of the deceased *Mahārāja Mātṛivishṇu*²:—

(L. 1).—Varshē prathamē prithivīm prithu-kirttan prithu-dyutan mahārājādhirāja-śrī-Tōramānē praśāsati | (||) Phālguna-divasē daśamē | ity-ēvaṁ rājyavaraha-māsa-dīnāḥ | [1*] śtaśyām pūrvvāyām | sva-lakṣhapair-yukta-pūrvvāyām | (||)

521.—*Gupta Inscr.* p. 162, and Plate. Gwālior (now Calcutta Museum) inscription of the 15th year of the reign of *Mihirakula*³ (who broke the power of Paśupati), the son of *Tōramāna*, recording the building of a temple of the Sun, by a person named *Mātṛichēta*, on the mountain *Gōpa* (Gwālior):—

(L. 4).— . . . abhivarddhamāna-rājyē pañchadaś-ābdē . . . Kārttika-māsē prāpt[ē*] gagana-[patau (?) ni]rmmalē bhāti tithi-nakṣatra-muhūrttē saṁprāptē suprasasta-dinē.

522.—*Gupta Inscr.* p. 111, and Plate. Bhumarā pillar inscription of the [*Parivrājaka*] *Mahārāja Hastin* and the *Mahārāja Śarvanātha* [of *Uchchakalpa*]:—

(L. 7).—Mahāmāghē sambatsarē⁴ Kārttikamāsa-dīvasa 10 9.

Ibid. Introduction, p. 105 ff., it is shewn that the date might correspond to either the 13th October A.D. 508 (in Gupta-saṁvat 189) or the 2nd October A.D. 520 (in Gupta-saṁvat 201); but according to *Ind. Ant.* Vol. XIX. p. 228 the Mahāmāgha saṁvatsara of this date commenced in A.D. 484 (in Gupta-saṁvat 165). Compare above, Nos. 389, 390, 392, and 451, 453 and 456.

523.—*Bhāvnagar Inscr.* p. 30, and Plate. Bāṅkōḍi (now Bhāvnagar Museum) fragmentary inscription, containing the name of *Guhasēna*⁵ [of *Valabhi*]

524.—*Ind. Ant.* Vol. XII. p. 148; *Bhāvnagar Inscr.* p. 64, and Plate. Gōpnāth first plate only of a *Valabhi* grant, which breaks off in the description of *Dharasēna III.*, the son of *Kharagraha I.*; issued from *Valabhi*.

525.—*Gupta Inscr.* p. 279, and Plate. Bōdh-Gayā Buddhist image inscription, recording the presentation of the statue, on the pedestal of which it is engraved, by the *Śikhariva Mahānāman*.⁶

526.—*Ind. Ant.* Vol. IX. p. 168, and Plate. Fragmentary inscription from near the Śivapuri hill, five miles north of Kāṭmāṇḍu, of the *Mahārāja Śivadēva I.* of the Lichchhavi family, recording some act done at the request of the *Mahāsāmanā Amśuvarman*; issued from *Mānagṛiha*.⁷

527.—*Bhāvnagar Inscr.* p. 208. Vērāval fragmentary inscription of the temple-priest *Bhāva-Bṛihaspati*,⁸ mentions the *Chaulukyās* [*Jayassinha*]-*Siddharāja*, *Kumārāpāla*, *Ajayapāla*, *Mūlarāja II.*, and *Bhīmadēva II.*

¹ Of about "the fourth or fifth century A.D." There is no evidence to shew that the *Tōramāna* of this inscription is in any way connected with the *Tōramāna* of No. 520.

² See above, No. 454 of G. 165. ³ See above, No. 329.

⁴ See above, Nos. 464—467 of G. 240 (? 237)—248.

⁵ See above, No. 80 of G. 316 (or 318?).

⁶ Read *saṁvatsarē*.

⁷ See above, No. 474 of G. (?) 269.

⁸ See above, No. 503 of *Valabhi*-s. 850.

E.—Inscriptions dated according to the Harsha Era.

528.—H. 22.—*Ep. Ind.* Vol. IV. p. 210, and Plate. Banskhēra (now Lucknow Museum) plate of the *Mahārājādhirāja Harsha*, issued from Vardhamānakōṭi:—

(L. 16).—samvat 20 2¹ Kārtti[ka*]-vadi 1.

The *Mahārāja* Naravardhana; his son, from Vajripīdēvi, the *Mahārāja Rājyavardhana* [I.]; his son, from Apsarōdēvi, the *Mahārāja Ādityavardhana*; his son, from Mahāsēnaguptadēvi, the *Mahārājādhirāja Prabhākaravardhana*; his son, from Yaśomatīdēvi, the *Mahārājādhirāja Rājyavardhana* [II.] (subdued Dēvagupta and other kings); his younger brother, the *Mahārājādhirāja Harsha*.—The inscription mentions, as officials, the *Mahāsāmanta Skandagupta* and the *Mahāsāmanta Mahārāja Bhāna* (?).

529.—H. 25.—*Ep. Ind.* Vol. I. p. 72. Madhuban (now Lucknow Museum) plate of the *Mahārājādhirāja Harsha*, issued from Kapitthikā¹:—

(L. 18).—samvat 20 5 Mārgaśīrsha-vadi 6.

Genealogy as in No. 528.—The inscription mentions, as officials, the *Mahāsāmanta Skandagupta* and the *Sāmanta Mahārāja Īśvaragupta*.

530.—H. (?) 34.²—Prof. Bendall's *Journey*, p. 74, and Plate. Sundhārā damaged inscription of the *Mahāsāmanta [Amśuvarman*]*, issued from Kailāsakūṭabhavana:—

(L. 16).—samvat 30 4 prathama-Pauṣa-śukla-dvitiyāyām.

Judging by the date of No. 542 of H. 155, the month of Pauṣa of Harsha-samvat 34 would be expected to fall in A.D. 639-40 (in Kaliyuga-samvat 3740 expired), but in that year no month was intercalary. In (Kaliyuga-samvat 3741 expired =) A.D. 640-41, by the rules of mean intercalation, there was an intercalated month which might be called Pauṣa on the supposition³ that it was calculated by the *Brahma-siddhānta*, and named according to the modern (not Brahmagupta's) rule for naming intercalated months, but which ordinarily would be called Mārgaśīra. (See Sewell and Dikshit's *Ind. Calendar*, p. xxiii).

531.—H. (?) 34.—*Ind. Ant.* Vol. IX. p. 169, and Plate. Bungmatī (near Kāṭmāṇḍu) fragmentary inscription of the *Mahāsāmanta Amśuvarman*, issued from Kailāsakūṭabhavana:—

(L. 14).—samvat 30 4 Jyēṣṭha (shṭha)-śukla-daśamyām.

532.—H. (?) 39.—*Ind. Ant.* Vol. IX. p. 170, and Plate. Dēvapātana (near Kāṭmāṇḍu) inscription of *Amśuvarman*, issued from Kailāsakūṭabhavana:—

(L. 22).—samvat 30 9 Vaiśākha-śukla-divā daśamyām.

The inscription mentions, as *dātaka*, the *Yuearāja Udayadēva*.⁴ It also mentions *Amśuvarman's* sister Bhōgadēvi, who was the wife of the king's son (*rāja-putra*) Śūrasēna, and the mother of Bhōgavarman and Bhāgyadēvi.

533.—H. (?) 45 (?).—*Ind. Ant.* Vol. IX. p. 171, and Plate. Satdhārā (near Kāṭmāṇḍu) inscription of *Amśuvarman*:—

(L. 1).—samvat 40 5 (?) Jyēṣṭha-śukla. . . .

¹ This '2' is denoted by a numeral figure, but the preceding '20' and the following '1' by numerical symbols.

² The published text has *Paṭhikā*.—In line 10 reference is made to a forged grant (*kōṭa-śāsana*).

³ Prof. S. Lévi, in the *Jour. Asiatique*, 1894, Juillet-Août, p. 62, has referred this date (and those of the following dates, in which a sign of interrogation has been put here after H.) to a local era the epoch of which would fall in A.D. 695. But since for Amśuvarman we have the date No. 533, of the year 44 or 45, even the adoption of such a new era would not meet one of Prof. Lévi's main objections to the assignment of this date (of the year 34) to the Harsha era—the objection, namely, that according to Hsien Tsiang's account Amśuvarman could not have lived after A.D. 637.

⁴ See above, No. 480 of G. 316 (or 318?).

⁵ This supposition would be the very reverse of the supposition made above, under No. 484 of G. 330.

⁶ See below, No. 541.

⁷ According to Dr. Fleet, the year of the date is either 41 or 45; see *Gupta Insr.* Introduction, p. 180, F.

534.—H. (?) 48.—*Ind. Ant.* Vol. IX. p. 171, and Plate. Lalitapattana (near Kāṭmāṇḍu) inscription of Jishnugupta, issued from Kailāsakūṭabhavana :—

(L. 21).—samvat 40 8 Kārttika-śukla 2.

The inscription mentions, in connection with Mānagriha, the *Mahārāja* Dhruvadēva;¹ also the *Mahārājādhirāja* Aihśavarman; and, as *dātaka*, the *Yuvarāja* Vishnugupta.

535.—H. 66.—*Gupta Inscr.* p. 210, and Plate. Shāhpur image inscription of the reign of Ādityasēnadēva² [of the family of the Guptas of Magadha], recording the installation of the image by the general (*bal-ādhiprita*) Sālapaksha at, apparently, Nālanda (?) :—

(L. 2).—samvat 60 6 Mārgga-śudi 7 (?) asyān-divasa-māsa-samvatsar-ānupūrvvyām.

536.—H. (?) 82 (?).—Prof. Bendall's *Journey*, p. 77, and Plate. Gairidhārā fragmentary inscription, issued from Kailāsakūṭabhavana :—

(L. 29).—samvat 80 2 (?) [Bhādra]pada-śukla-di

The inscription mentions, as *dātaka*, the *Yuvarāja* Skandadēva (?).

537.—H. (?) 119.—*Ind. Ant.* Vol. IX. p. 174, and Plate. Igaṇṭol (Kāṭmāṇḍu) inscription of the *Mahārājādhirāja* Śivadēva II.,³ issued from Kailāsakūṭabhavana :—

(L. 23).—samvat 100 10 9 Phālguna-śukla-divā daśamyām.

The inscription mentions, as *dātaka*, the king's son (*rāja-putra*) Jayadēva.

538.—H. (?) 143 (?).—*Ind. Ant.* Vol. IX. p. 176, and Plate. Kāṭmāṇḍu fragmentary inscription of the *Mahārājādhirāja* [Śivadēva II. ?] :—

(L. 37).—samvat 100 40 (?)⁴ 3 Jyēṣṭha-śukla-divā trayōdaśyām |

539.—H. (?) 145.—*Ind. Ant.* Vol. IX. p. 177, and Plate. Lalitapattana (near Kāṭmāṇḍu) fragmentary inscription :—

(L. 17).—samvat 100 40 5 Pausa-śukla-divā tṛitīyāyām |

The inscription mentions, as *dātaka*, the *Yuvarāja* Vijayadēva.

540.—H. (?) 161.—Prof. Bendall's *Journey*, p. 79, and Plate. Inscription of a private person, on a water-conduit slab near the temple of Jaisi, Kāṭmāṇḍu :—

(L. 1).—samvat 100 50 1 Vaiśākha-śukla-dvītyāyām.

541.—H. (?) 153.—*Ind. Ant.* Vol. IX. p. 178, and Plate. Kāṭmāṇḍu inscription of Jayadēva Parachakrakāma; (with the exception of five verses, which are by the king himself, composed by Buddhakīrti) :—

(L. 35).—samvat 100 50 3⁵ Kārttika-śukla-navamyām ||

In the solar race there was Lichchhavi; in his family was Supushpa, born at Pushpapura (Pāṭaliputra); after him came, omitting 23 kings, Jayadēva; after him, omitting 11 kings, Vṛishadēva; his son Śaṅkaradēva; his son Dharmadēva; his son Mānadēva (see Nos. 494 and 497); his son Mahidēva; his son Vasantadēva (the Vasantasēna of No. 498).—The inscription then has Udayadēva (mentioned as *Yuvarāja* in No. 532); [his son] Narēndradēva; Bhōgavarman and daughter's daughter of Ādityasēna of Magadha (No. 533); their son, Jayadēva Parachakrakāma, married Rājyamati, the daughter of Harshadēva, king of Gaṇḍa, Uḍra etc., and of Kaliṅga and Kōsala, of the family of king Bhagadatta (or of the Bhagadatta⁶ kings). (See *ibid.* Vol. XIV. p. 346 ff. and *Gupta Inscr.* Introduction, p. 185 ff.).

542.—H. 155.—*Ind. Ant.* Vol. XV. p. 112, and Plate. Dighwā-Dubauli plate of the *Mahārāja* Mahēndrapālādēva, issued from Mahōdaya (Kanauj) :—

(L. 12).—savitub Kumbha-samkrāntau snātvā

(L. 14).—samvatsrā(tsrō?) 100 50 5 Māgha-śudi 10 niva(ba)ddham.

¹ See below, No. 557.

² See below, No. 550.

³ This may possibly be 20 or 80.

⁴ This '3' is denoted by a numeral figure.

⁵ See below, No. 541.

⁶ For the lineage of Bhagadatta, see below, Nos. 652, and 711-714.

20th January A.D. 761; see *Gupta Inscr.* Introduction p. 178.

The *Mahārāja* Dēvaśakti; his son, from Bhuyikādēvi, the *Mahārāja* Vatsarāja; his son, from Sundaridēvi, the *Mahārāja* Nāgabhaṭa; his son, from Isatādēvi, the *Mahārāja* Rāmabhadra; his son, from Appādēvi, the *Mahārāja* Bhōja [I.]¹; his son, from Chandrabhaṭṭārikādēvi, the *Mahārāja* Mahēndrapāla [surnamed Bhāka?].

543.—H. 184.—*Ind. Ant.* Vol. XXVI. p. 29. Pañjāb inscription of the reign of a certain Vīgraha (?) :—

(L. 1).—samvat 184 Śrāvapa-vati 15 atra dinē.

544.—H. 188.—*Ind. Ant.* Vol. XV. p. 140, and Plate. Bengal As. Soc.'s plate of the *Mahārāja* Vināyakapālādēva, issued from Mahōdaya (Kanañj) :—

(L. 14).—shashṭhyām (?) Gaṅgāyā[m*] snātvā . . .

(L. 17).—samvatsrō 100 80 8 Phālguna-vadi 9 niva(ba)ddham ||

Genealogy as far as Mahēndrapāla as in No. 542; his son, from Dēhanāgādēvi, the *Mahārāja* Bhōja [II.]; his brother, the son of Mahēndrapāla from Mahidēvidēvi, the *Mahārāja* Vināyakapāla [surnamed Harsha?].

545.—H. 218.—*Ind. Ant.* Vol. XXVI. p. 31; *Archæol. Surv. of India*, Vol. X. Plate ix. 1, and Vol. XXI. Plate xvi. A. Khajurāhō image inscription :—

(L. 2).—samvatsrō 200 10 8 Māgha-śudi 10.

546.—H. 276.—*Ep. Ind.* Vol. I. p. 186. Peheṇā (Pehoa) inscription of the reign of the *Mahārājādhirāja* Bhōjadēva, the successor of the *Mahārājādhirāja* Rāmabhadradēva,² [of Kanañj] :—

(L. 2).—samvatsara-śata-dvayē śhaṭsapṭaty-adhikē Vaiśākhamāsa-śuklapaksha-saptamyām samvat 276. Vaiśākha-śudi 7 asyām samvatsara-māsa-dīvasa-pūrvvāyām tithāy-iha śrī-Prithōdak-ādhibishṭhānē piśheṭi-chaturddasīyām³ ghōṭaka-yātrāyām samāyāta . . .

547.—H. 563 (or 562 ?).—*Ind. Ant.* Vol. XXVI. p. 32; *Archæol. Surv. of India*, Vol. XIV. p. 72, and Plate xxii. 3. Notice of a Pañjaur inscription :—

(L. 1).—samvat 563 (or 562 ?) Jēṭha-śudi 9 vāra Śākrah.

Friday, 17th May A.D. 1168.

c.—Undated Inscriptions connected with those under E.

548.—*Gupta Inscr.* p. 232, and Plate. Sōopat copper seal inscription of the *Mahārājādhirāja* Harshavardhana.

Genealogy from Rājyavardhana [I.] to Harshavardhana (Harsha) as in No. 528 of H. 22.

549.—*Ep. Ind.* Vol. I. p. 180, and Plate. Kadārkōṭ (Gavidhumat, now Lucknow Museum) inscription,⁴ recording the erection of some building in memory of Takshadatta by his father Harivarman (Mamma), the son of Haridatta who had been 'raised to eminence by the illustrious Harsha' [of Kanañj]; (composed by Bhadra, the son of Vāmana).

550.—*Gupta Inscr.* p. 202, and Plate. Apsaṇḍ inscription of Ādityasēna⁵ [of the family of the Guptas of Magadha], his mother Śrīmatī, and his wife Kōṇadēvi.

Krishnagupta; his son Harshagupta; his son Jivitagupta [I.]; his son Kumāragupta (at war with [the Maukhari] Išānavarman⁶); his son Dāmōdaragupta (fell in a battle with the Maukhari); his son Mahāsēnagupta (defeated Susthitavarman); his son Mādhavagupta (contemporary of Harsha [of Kanañj]); his son Ādityasēna.

¹ See below, No. 710 of H. 100.

² See above, No. 15 of V. 932.

³ This is the 14th *tithi* of the dark half of the *amānta* Chaitra or *pūrpimānta* Vaiśākha; see *Ind. Ant.* Vol. XXVI. p. 179.

⁴ Of about the latter half of the seventh century A.D.

⁵ See above, No. 535 of H. 66.

⁶ See below, No. 554.

551.—*Gupta Inscr.* p. 212. Mandār Hill rock inscriptions of the *Mahārājādhirāja* Ādityasēnadēva [of the family of the Guptas of Magadha] and his wife Kōpadēvi.¹

552.—*Gupta Inscr.* p. 215, and Plate. Dōḍ-Barapārk inscription of the *Mahārājādhirāja* Jivitaguptadēva II. [of the family of the Guptas of Magadha], issued from Gōmatikoṭṭaka.

Mādhavagupta; his son, from Śrīmatī, Ādityasēna; his son, from Kōpadēvi, the *Mahārājādhirāja* Dēvagupta;² his son, from Kamaladēvi, the *Mahārājādhirāja* Viṣṇugupta; his son, from Ijjādēvi, the *Mahārājādhirāja* Jivitagupta [II].—The inscription mentions, as previous kings, Bālāditya, Śārvavarman, and Avantivarman.

553.—*Gupta Inscr.* p. 229, and Plate. Jaunpur fragmentary inscription of Īśvaravarman, of the lineage of the Mukhara kings.³

554.—*Gupta Inscr.* p. 220, and Plate. Aśīgnadh copper seal inscription of the Maukhari *Mahārājādhirāja* Śārvavarman.

The *Mahārāja* Harivarman; his son, from Jayasvāmīnī, the *Mahārāja* Ādityavarman; his son, from Harshaguptā, the *Mahārāja* Īśvaravarman; his son, from Upāguptā, the *Mahārājādhirāja* Īśānavarman;⁴ his son, from [Lakshmi]vatī, the *Mahārājādhirāja* Śārvavarman.

555.—*Gupta Inscr.* p. 222, and Plate. Barābar Hill cave inscription of the Maukhari Anantavarman, the son of Śārdūla.

556.—*Gupta Inscr.* pp. 224 and 227, and Plates. Nāgarjuni Hill cave inscriptions of [the Maukhari] Anantavarman, the son of Śārdūlavarman who was the son of Yajñavarman.

557.—*Ind. Ant.* Vol. IX. p. 173, and Plate. Kāṭmāṇḍu fragmentary inscription of Jishnugupta,⁵ issued from Kailāsakūṭabhavana; mentions [as lord paramount?] the *Bhattāraka* [*Mahā*]rāja Dhruvadēva of the Licchhavi family, who resided at Mānagrīha.

558.—*Ind. Ant.* Vol. IX. p. 174, and Plate. Kāṭmāṇḍu fragmentary inscription of the reign of Jishnugupta.

F.—Inscriptions dated according to the Newār Era.

559.—N. 203.—Prof. Bendall's *Journey*, p. 80, and Plate. Lalitapattana (near Kāṭmāṇḍu) image inscription of Vāpadēva, the son of a king Yaśōdēva :—

(L. 1).—Tribhir-varshaib samāyuktē sathvatsara-śata-drayē | Vaiśākha-śukla-śa(sa)ptamyām Budhē Pushy-ōdayē śubhā(bhā) ||

Wednesday, 26th April A.D. 1083 ;⁶ see *Ind. Ant.* Vol. XVII. p. 248, No. 7.

560.—N. 259.—Prof. Bendall's *Journey*, p. 81, and Plate. Varamtōl (Kāṭmāṇḍu) inscription of the reign of the *Rājādhirāja* Mānadēva :—

(L. 1).—samvat 200 50 97 Bhādrapada-kṛishṇa-saptamyām |

561.—N. 512.—Prof. Bendall's *Journey*, p. 83, and Plate. Lalitapattana (near Kāṭmāṇḍu) inscription of the reign of the *Mahārājādhirāja* Jayasthitirājamalladēva⁷ :—

(L. 1).—śrīman-Naipālīka-samvat 512 Vaiśākha-kṛishṇa-śaśthīyām tithau || Gara-karaṇē⁸ | Viśva(śva)-muhūrtē Śrāvapa-nakṣatrē | Aindra-yōgē | Āditya-vāśa(sa)rē || Sunday, 12th May A.D. 1392 ; see *Ind. Ant.* Vol. XVII. p. 249, No. 12.

¹ For a modern Deoghar inscription which glorifies Ādityasēna and his wife 'Kōshadēvi,' see *Gupta Inscr.* p. 213, note.

² See below, No. 619. For another Dēvagupta, see above, No. 528.

³ See No. 554.

⁴ See above, No. 550.

⁵ See above, No. 534 of B. (?) 48.

⁶ On this day the *Uttī* of the date commenced 4 h. 7 m. after mean sunrise.

⁷ This '9' is denoted by a numeral figure.

⁸ Called *Śkṛitimala* in No. 562.

⁹ The published text has *śara-karaṇē*.

562.—N. 533.—*Ind. Ant.* Vol. IX. p. 183. Kāṭmāṇḍu inscription of the *Mahārājādhirāja* Jayajōtimalladēva:—

(V. 11).—Sāmvaṇ=Nēpālak-ākhyē ṭribhuvana-dahanē Kāma-bānē prayātē Māghē śuklē cha Kāmē tithi ८८ viditē Prīti-yōgē cha paṇyē | vārē Pūsh-ābhidhānē Makara-ravi-gatē Yugma-rāsan śasāṅkē sāmvaṇ 533 Māgha-śukla-trayōdaśī Panarvasu-nakshatrē Prīti-yōgē Āditya-vārē.

Sunday, 15th January A.D. 1413; see *ibid.* Vol. XVII. p. 247, No. 3.

Sthitimalla¹ of the solar race married Rājalladēvi; their sons Jayadharmamalla, Jayajōtimalla (married Samsārādēvi), and Jayakirtimalla. The inscription further mentions Jayajōtimalla's son-in-law Jayabhairava (the husband of Jivarakshā), and Jayajōtimalla's son Yakshamalla (governor of Bhaktāpurī), and another (?) son Jayantarāja (described as the son of Jayalakshmi and husband of (?) Jayalakshmi).

563.—N. 757.—*Ind. Ant.* Vol. IX. p. 184. Lalitapattana (near Kāṭmāṇḍu) inscription of Siddhinṛisimhamalla:—

(V. 17).—Nēpāla-varshē svara-śara-turagair-aṅkitē Phālgunīyē pakshē prāptē valakshē-margun-divasē Śaṅkara-rkshē daśamyām

Sāmvaṇ 757 Phālguna(na)-māsē śukla-pakshē daśamyām tithau Ādrā-para-Punarvasu-nakshatrē Āyushmān-yōgē Brīhaspati-vāsarē.

Thursday, 23rd February A.D. 1637;² see *ibid.* Vol. XVII. p. 250, No. 16.

The king Harisimha;³ in his lineage, Mahēndramalla; his son Śivasimha; his son Hariharasimha, married Lālamatī; their son Siddhinṛisimhamalla.⁴

564.—N. 769.—*Ind. Ant.* Vol. IX. p. 188. Kāṭmāṇḍu inscription of Pratāpa (Jayapratāpamalladēva):—

Sāmvaṇ 769 Phālguna-śukla-⁵śashṭhyām tithau Anurādhā-nakshatrē Harahaṇa-yōgē Brīhaspati-vāsarē.

Thursday, 22nd February A.D. 1649; see *ibid.* Vol. XVII. p. 250, No. 17.

In the family of Rāmāchandra of the solar race, Nānyadēva;⁶ his son Gaṅgadēva; his son Nṛisimha; his son Rāmasimha; his son Śaktisimha; his son Bhāpālasimha; his son Harasimha;⁷ in his family, Yakshamalla; his son Ratnamalla; his son Sūryamalla; his son Amaramalla; his son Mahēndramalla; his son Śivasimha; his son Hariharasimha; his son Lakshminṛisimha; his son Pratāpa (who defeated Siddhinṛisimhamalla⁸ and others), married Rūpamatī (a sister of Prāṇanārāyaṇa and daughter of Vīranārāyaṇa, the son of Lakshminārāyaṇa and grandson of Nārāyaṇa, whose capital was Vihāranagarī) and Rājamatī.

565.—N. 777.—*Ind. Ant.* Vol. IX. p. 189. Kāṭmāṇḍu inscription of the *Mahārājādhirāja* Jayapratāpamalladēva; (composed by the king himself):—

(V. 30).—Nēpālē sāmvaṇṭ=amin=haya-giri-munibhiḥ samyutē Māgha-māsē sapṭamyām śukla-pakshē Ravidina-sahitē Rēvatī-ṛiksharājē | yōgē śrī-Siddhi(ddha)-sāmjñē.

Sunday, 11th January A.D. 1657; see *ibid.* Vol. XVII. p. 251, No. 18.

In the solar race, in the family of Rāme's son Lava, there was Harisimha (who dug tanks in Mithilā and settled Nēpāla); his son⁹ Yakshamalla; his son Ratnamalla; his son Sūryamalla; his son Narēndramalla; his son Mahēndramalla;¹⁰ his son Śivasimha; his son Hariharasimha; his son Lakshminarasimha; his son Pratāpamalla.

¹ Called *Jagathitirdjamalla* in No. 561.

² On this day the *tithi* of the date commenced 5 h. 49 m. after mean sunrise.

³ Below, in No. 564, the name is *Harasimha*; but see also No. 565.

⁴ See below, Nos. 564 and 565.

⁵ Read *brīhadga*.

⁶ The name *Nānya* occurs below, in No. 647.

⁷ In Nos. 563 and 565 the name is *Harisimha*.

⁸ See No. 563.

⁹ But see ab-vo, No. 564; in the same inscription *Narēndramalla* is called *Amaramalla*.

¹⁰ In Nos. 563 and 564 called *Mahēndramalla*.

566.—N. 792.—*Ind. Ant.* Vol. IX. p. 192. Bungmati (near Kātmāṇḍu) inscription of the Rājā Śrīnivāsa¹:—

Nēpāl-ābdē lōchana-chchhidm-saptē śrī-pāñchamyām.

567.—N. 810.—*Ind. Ant.* Vol. IX. p. 191. Kātmāṇḍu inscription² of the queen Riddhilakshmi, the mother of the king Bhūpālēndramalla:—

(V. 3).—Nēpāl-ābdē gagana-dhariyī-nāga-yuktē kīl-Ōrjē māsē pakshē vidhu-virahitē su-dvitiyā-tithau Rayan.

Sunday, 20th October A.D. 1689; see *ibid.* Vol. XVII. p. 251, No. 19.

568.—N. 843.—*Ind. Ant.* Vol. IX. p. 192. Lalitapattana (near Kātmāṇḍu) inscription of the princess Yōgamati, recording the consecration of a temple in memory of her son Lōkaprakāśa:—

(V. 10).—Abdē Rāma-prajēsavarāśya-vasubhir-Māghē-mitē pakshakē Śālē ch=Ōttara phālgunē Śāsadhare vārē dvitiyā-tithau.

Monday, 11th February A.D. 1723; see *ibid.* Vol. XVII. p. 251, No. 21.

Siddhinisīrhamalla³ of Lalitapattana; his son Śrīnivāsa⁴; his son Yōganarēndramalla; his daughter Yōgamati; her son Lōkaprakāśa.

G.—Inscriptions dated according to the Saptarshi Era, the Era of Buddha's Nirvāpa, the Lakshmanasēna Era, the Simha Era, the Hijra Era, the Bengālī San, and the Ilāhī Era.

569.—The [laukika] year 80.—*Ep. Ind.* Vol. I. p. 104. Baijnāth inscription (first *prastasti*⁵) of the time of the Rājānaka Lakshmanachandra of Kīragrāma, and the reign of the king Jayachohandra of Trigarta (Jālandhara); (composed by Rāma, the son of Bhṛīngaka):—

(L. 32).—Sārvatsarē-sititamē [pra]as[annē Jyaishtha]śya śukla-pratipat-tithau cha | [śrī]ma[j-Ja]yachchandra-narēndra-rājyē Rāvē[r=di]nē Rāma-kṛitā prastati || [Sakakāla-gat-ābdāp]

The year 80 of this date has been taken to correspond to Śaka-samvat 726 expired (=A.D. 804-5), which probably is the date of the second Baijnāth *prastasti*; but for that year the date is irregular.⁶

570.—The [laukika?] year 30.—*Ep. Ind.* Vol. I. p. 120. Kāngrā Bazar Jaina image inscription of the Śārī Abhayachandra and others of the Rājakula gachchha:—

(L. 1).—samvat 30.

The year 30 of this date has been taken by Prof. Bühler to correspond, probably, to A.D. 854[-55].

571.—The [laukika?] year 6.—*Ep. Ind.* Vol. I. p. 192. Kāngrā inscription (containing the Bhavānī-Jvālāmukhī stōtra of Rāghavachaitanya), put up during the reign of the king

¹ See below, No. 568.

² "On the upper portion of the same stone is found a hymn to Śiva, in the Bhujānga metre, composed by Śrī-Śrī-Jayabhōpādīndramalla."

³ See above, No. 563.

⁴ See above, No. 566.

⁵ For the second *prastasti* of Baijnāth see above, No. 351 of Ś. 726 (F).—Compare also *Ep. Ind.* Vol. II. p. 432.

⁶ See *Ind. Ant.* Vol. XX. p. 154, where I have stated that, of all the expired 26th years of the centuries of the Śaka era from Ś. 626 to 1426, only the year Ś. 1126 would yield the desired weekday (Sunday, the 2nd May A.D. 1204).

Samsārachandra [of Trigarta], the son of Karmachandra who was the son of Mēghachandra, under **Sāhi Mahammada**¹ :—

(L. 19).—*tasmāt-Samsārachandraḥ samajani nripatiḥ pañcam-ā[bd-ā]bhishiktaḥ.*

Prof. Bühler has translated *pañcam-ābd-ābhishiktaḥ* by "who was anointed in the fifth year (of the *Lōkakāla*)."² and has taken the year to correspond to A.D. 1429-30.

572.—The [laukika] year 60.—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 9. Notice of a Hariparyat memorial tablet of the reign of **Mahammada Śāha (Muhammad Shāh)**, dated —

Saṁ 60 Śrā vati pra Śukrē | Mahammada-śāha-rājyē ||

Friday, 9th July A.D. 1484; see *Ind. Ant.* Vol. XX. p. 153, No. 9.

573.—Śāstra-s.³ 36.—Notice of a Chambā inscription; see above, No. 320 of V. 1717.

574.—Śāstra-s. 34 and 36.—Notice of a Chambā plate of the *Mahārājādhirāja Śrī-simbhadēva*(?) ; see above, No. 328 of V. 1915 and 1917.

575.—The year 1813 after Buddha's Nirvāṇa.—*Ind. Ant.* Vol. X. p. 342, and Plate Gayā inscription of **Purushōttamasimha**, the son of Kāmadēvasimha and grandson of Jayatūngasimha, of the Kanā country; (composed by Mañjunandin, the son of Jīvanāga and grandson of Vāsadēva, of the Nandin family) :—

(L. 25).—*Bhagavati parinirvṛtē samvat 1813 Kārttika-vadi 1 Vu(bu)dbē ||*

With an epoch falling in 638 B.C., this date for the *amānta* Kārttika would correspond to Wednesday, 20th October A.D. 1176.

The inscription mentions **Aśōkavalla**,⁴ a king of the Sapādalaksha mountains, to whom **Purushōttamasimha** was tributary, and a **Chhinda**⁵ chief (of Gayā).

576.—**Lakshmanasēna-s. 51.**—*Jour. Bo. As. Soc.* Vol. XVI. p. 358, and Sir A. Cunningham's *Mahābōdhi*, Plate xxviii. A. Bōdh-Gayā inscription of the *Mahārāja Aśōkavalladēva*⁶ :—

(L. 12).—*śrīmal-Lakshmanasēna-y-ātita-rājyē saṁ 51 Bhādra-dinē 29.**

577.—**Lakshmanasēna-s. 74.**—*Ind. Ant.* Vol. X. p. 346, and Plate. Bōdh-Gayā inscription of a dependant of the prince **Daśaratha** who was the youngest brother of the *Rājādhirāja Aśōkavalladēva*, "lord of the Khāsa kings of the Sapādalaksha mountains" :—

(L. 6).—*śrīmal-Lakshmanasēnadēvapādānām-ātita-rājyē saṁ 74 Vaiśākha-vadi 12 Guraṁ ||*

Thursday, 19th May A.D. 1194; see *ibid.* Vol. XIX. p. 7.

578.—**Lakshmanasēna-s. 293(?)**.—*Ind. Ant.* Vol. XIV. p. 190; *Proceedings Beng. As. Soc.* 1895, Plate iii. Bihār (Darbhāṅga) (spurious?) plate of the *Mahārājādhirāja Śivasimbhadēva*, the son of **Dēvasimha**, [of Mithilā], recording a grant which was made in favour of the poet **Vidyāpati**; issued from **Gajarāthapura** :—

(L. 6).—*La-saṁ 292(?) || Śrāvāṇa-śukla 7 Guraṁ || . . . Avdē(bdē) Lakshmanasēna-bhūpati-matē valni-graha-dry-nākitē māsi Śrāvāṇa-saṁjūakē muni-tithau pakahē valakshē Guraṁ |*

(L. 24).—*sana 807 samvata(t) 1455 Śākē 1321.*

According to Sir A. Cunningham, **Muhammad Saiyid**, emperor of Delhi from A.D. 1433-46; see *Archæol. Surv. of India*, Vol. V. p. 168. According to E. Thomas, *Pathan kings of Delhi*, p. 334, **Muhammad Shāh ibn Farid** reigned from A.D. 1433-49.

¹ For the different expressions, used to denote years of the Saptarshi era, see *Ind. Ant.* Vol. XX. p. 149 ff.

² The published text has *āśōkachalla*, but see *Jour. Bo. As. Soc.* Vol. XVI. p. 358.

³ See above, No. 51. For a Bōdh-Gayā fragmentary inscription of the Chhinda family, which mentions **Vallabharāja**, his son **Dēsarāja**, his son **Āyichehha (Āditya)**, etc., see *Ind. Ant.* Vol. IX. p. 143, and Vol. X. p. 345.

⁴ For a short inscription of **Aśōkavalla**, at **Gōpēvar** in **Garhiwāl**, see *Ind. Ant.* Vol. X. p. 345.

⁵ The published text has *Bhādra-di 8 rd 29*. My remarks on the date in *Ind. Ant.* Vol. XXII. p. 107, which were based on this incorrect reading, must be withdrawn now.

For Ś. 1321 expired and the *Kāritikādi* Vikrama year 1455* expired the date regularly corresponds to Thursday, 10th July A.D. 1399 (see *Ind. Ant.* Vol. XVII. p. 31); but this day would fall in the Bengālī San 806 and in the Hijra¹ year 801 (not 807); and in the Lakshmapasēna year 279 expired (not in 292 or 293; see *ibid.* Vol. XIX. p. 1 ff).

579.—*Simha-s.* 32.—Māngrol (Maṅgalapura) inscription of some members of the Gūhila family, of the reign of the Chaulukya Kumārapāla; see above, No. 123 of V. 1202

580.—*Simha-s.* (?) 59.—*Ant. Remains Bo. Pres.* p. 312. Girnār image inscription :—

(L. 1).—sam 58 varshē Chaitra-vadi 2 Sōmē.

Monday, 13th March A.D. 1172² (?); see *Ind. Ant.* Vol. XXII. p. 109.

581.—*Simha-s.* 80 (?).—Junāgaḍh fragmentary inscription of the time of (?) the Chaulukya Kumārapāla; see above, No. 504 of Valabhī-s. 850 (?).

582.—*Simha-s.* (?) 93.—*Ind. Ant.* Vol. XVIII. p. 109; *Ind. Inscr.* No. 17. Bombay As. Soc.'s plates of the Chaulukya *Mahārājādhirāja* Bhīmadēva [II.], issued from Anahilapāṭaka :—

(L. 1).—samvat 93 Chaitra-śudi 11 Ravau.

(L. 5).—adya samkrānti-parvavapi.

With this reading, the date is irregular; but with *vadi* instead of *śudi*, it would, for *Simha-s.* 93, correspond to Sunday, 25th March A.D. 1207.—According to Dr. Hultzsch, the inscription probably is one of Bhīmadēva I., and the *samvat* 93 of the date, therefore, might be intended for *Vikrama-samvat* 1093;³ but for that year also the date would be irregular. See *Ep. Ind.* Vol. I. p. 317, and *Ind. Ant.* Vol. XIX. p. 253.

583.—*Simha-s.* 96.—Royal As. Soc.'s plates of the reign of the Chaulukya *Mahārājādhirāja* Bhīmadēva II.; see above, No. 194 of V. 1266.

584.—*Simha-s.* 151.—Vērāval inscription of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja* Arjunadēva; see above, No. 228 of V. 1320.

585.—*Mahammada-s.*⁴ 662.—Vērāval inscription of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja* Arjunadēva; see above, No. 228 of V. 1320.

586.—*Sana* 807 (?).—Bihār (Darbhāṅga) (spurious ?) plate of the *Mahārājādhirāja* Śivasimhadēva, the son of Dēvasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyāpati; see above, No. 578 of Lakshmapasēna-s. 293 (?).

587.—*Alhāl* (Ilāhl) year 41.—Inscription in the temple of Vādīpura-Pārśvanātha at Aphilvād; see above, No. 309 of V. 1651 and 1652.

H.—Undated⁵ Inscriptions, not enumerated above.

588.—*Gupta Inscr.* p. 252, and Plate. Bijayagaḍh (in Bharatpur, Rājputāna) fragmentary inscription⁶ of a *Mahārāja Mahāsēnāpati* whose name is lost, of the tribe of the Yaudhēyas.

¹ Dates of manuscripts show that *sana* denotes both the Bengālī San and the Hijra years.

² On this day the *tīthi* of the date commenced 1 h. 51 m. after mean sunrise.

³ Compare the plates of Bhīmadēva I., above, No. 61 of V. 1036, in which the names of the writer and his father, as well as that of the *dātaka*, are the same as in this inscription.

⁴ I.e. the Hijra year.

⁵ This part of the list (Nos. 588-688) includes 42 inscriptions, dated (apparently) in regnal years, and one (No. 671) dated in an *śaka* year. It also contains three inscriptions (Nos. 682-684), the years of which are distinctly referred to the reign of the *Gadādhya-śaka*, and six others (Nos. 676-681), the years of which probably belong to the same era, the exact epoch of which has not been ascertained yet. The same era may possibly have been followed in the date of No. 655, the reading of which is doubtful. Regarding the years of the dates of Nos. 606 and 653, the reading of which also is doubtful, I cannot offer any suggestion.

⁶ "Of decidedly early date."

589.—*Ind. Ant.* Vol. X, p. 34, and Plate; *Archæol. Surv. of India*, Vol. XX, Plate xii. Kāmā or Kāmavana (in Bhacatpur, Rājputāna) fragmentary pillar inscription¹ of some princes of the Śūrasēna family: Phakka, married Dēyikā; their son Kulabhaṭa, married Draṅgiṇī; their son Ajita, married Apsarabpriyā; their son Durgabhaṭa, married Vachchhullikā; their son Durgadāman, married Vachchhikā; their son Dēvarāja, married Yajñikā; their son Vatsadāman.

590.—*Gupta Inscr.* p. 283, and Plate. Lahore² copper seal inscription³ of the Mahārāja Mahēśvaranāga, the son of Nāgabhaṭṭa.

591.—*Gupta Inscr.* p. 270, and Plate. Tuṣām (in the Pañjāb) rock inscription,⁴ recording the building, by the Āchārya Sōmatrāta, of two reservoirs and a house, for the use of the god Vishnu.

592.—*Gupta Inscr.* p. 288, and Plate. Nirmapḍ (in the Pañjāb) plate⁵ of the Mahāsāmanta Mahārāja Samudrasēna:—

(L. 14).—saṁvat 6 Khē(vai) śudi 10 l.

The Mahāsāmanta Mahārāja Varuṇasēna; his son, from Prabālīkā, the Mahāsāmanta Mahārāja Samjayasēna; his son, from Śikharasvāmīnī, the Mahāsāmanta Mahārāja Ravishēpa; his son, from Mihiralakshmi, the Mahāsāmanta Mahārāja Samudrasēna.—The inscription also mentions, as a chief of the past, a Mahārāja Śarvavarman.

593.—*Ind. Ant.* Vol. XVII, p. 11. Chambā (in the Pañjāb) plate⁶ of the Mahārājādhirāja Sōmavarmanadēva, a son of the Mahārājādhirāja Śālavāhanadēva (also called Śāhasāṅka, Nibhāṅkamalla, Maṭamatasiṁha, and Karivaraha, born in the family of Śāhilladēva of the Paushapa or solar race) and his queen Rarḍhādēvī, and of his successor Āsaṭadēva; issued from Chappakā:—

(L. 27).—pravardhamāna-kalyāṇa-vijayarājyē śrīmad-Āsaṭadēviyē saṁvatsarē prathamē Vaiśākha-sita-[dvi]tīyāyām Śukravārēṇa.

(L. 30).—pa[ra?]-saṁvat 11 Bhādrapada-[śuti?] 12 [Sa?] . . .

594.—*Ind. Ant.* Vol. XVII, p. 10. Notice of a Chambā (in the Pañjāb) plate⁷ of the Mahārāja Bhōṭavarmadēva, the successor of the Mahārājādhirāja Māpikyavarman, issued from Chappakā.

595.—*Archæol. Surv. of India*, Vol. XIV, p. 111 ff., and Plate xxviii. Barmāvar (in the Pañjāb) image inscriptions of the Mahārājādhirāja Mōruvarman, the son of Divākara-varmadēva, grandson of Balavarmadēva, and great-grandson of Ādityavarmadēva.

596.—*Gupta Inscr.* p. 250, and Plate. Pakhlāḍpur (in the Ghāzīpur district of the North-West Provinces, now Benares College) partly damaged pillar inscription,⁸ with the name of a king (?) Śiśupāla, and that of the Pārthivas (?).

597.—*Gupta Inscr.* p. 271, and Plate. Dēōriyā (in the Allāhābād district of the North-West Provinces, now Lucknow Museum) image inscription,⁹ recording the gift, by the Śākya mendicant Bōdhivarman, of the statue of Buddha on the pedestal of which it is engraved.

598.—*Gupta Inscr.* p. 281, and Plate. Sārṇāth (near Benares, now Calcutta Museum) inscription,¹⁰ recording that the sculpture (representing scenes in the life of Buddha), below which it is engraved, was made by order of the religious mendicant Harigupta.

¹ Of about "the eighth century A.D."

² The seal was bought by Sir A. Cunningham at Lahore, but it is not known where it was originally found.

³ Of "about the end of the fourth century A.D."

⁴ Of about "the end of the fourth, or the beginning of the fifth century A.D."

⁵ Of "about the seventh century A.D."

⁶ Of about the middle of the eleventh century A.D.

⁷ Of about the fourteenth century A.D. (?)

⁸ Of about the fourth century A.D.

⁹ Of "about the fifth century A.D."

¹⁰ Of about "the fifth century A.D."

599.— *Gupta Inscr.* p. 272, and Plate. Kasiā (in the Gōrākhpur district of the North-West Provinces) image inscription,¹ recording the gift, by the *Mahāvihārasaṁhāra* Haribala, of the figure below which it is engraved.

600.— *Ep. Ind.* Vol. I. p. 12, and Plate.² Lakkhā Maṇḍal (at Maḍhā in the Jaunsār Bāwar district of the North-West Provinces) inscription,³ recording the dedication of a Śiva-temple by the princess *Īśvarā* of the royal race of *Siṅghapura*, for the spiritual welfare of her deceased husband *Chandragupta*, a son of a king of *Jālandhara*; (composed by *Bhaṭṭa Vasudēva*, the son of *Bhaṭṭa Skanda* and grandson of *Bhaṭṭa Kaśēmaśiva*).

Among the kings of *Siṅghapura*, who belonged to the race of *Yadu*, there was *Sēnavarman*; his son *Āryavarman*; his son *Dattavarman*; his son *Prādiptavarman*; his son *Īśavaravarman*; his son *Vṛiddhivarman*; his son *Siṅghavarman*; his son *Jala[varman]*; his son *Yajñavarman*; his son *Achalavarman-Samaraghaṅghala*; his son *Divākaravarman-Mahighaṅghala*; his younger brother *Bhāskara[varman]-Ripughaṅghala*, married *Jayāvali*, the daughter of *Kapilavardhana*; their daughter *Īśvarā*, married *Chandragupta*, a son of a king of *Jālandhara*.

601.— *Gupta Inscr.* p. 285, and Plate. *Sārnaṭh* (near Benares, now Calcutta Museum?) fragmentary *Vaiṣṇava* inscription⁴ of a king *Prakaṣāditya*, a son of *Bālāditya* and *Dhavalā*, of *Kāśī* (?). The inscription mentions at least one earlier *Bālāditya*.

602.— *Ind. Ant.* Vol. XX. p. 124.⁵ Lucknow Museum plate of the *Mahāsāmānta Balavarmadēva*, the successor of the *Mahāsāmānta Paṇḍuvarmadēva*, issued from *Bṛihadgriha* :—

(L. 12).— samvat 20⁶ | Chaitra-śudi 2 |

603.— *Proceedings Beng. As. Soc.* 1877, p. 72, and Plate; *Ind. Ant.* Vol. XXV. p. 178. *Paṇḍukēśvar* (in the Kumāun division of the North-West Provinces) plate of the *Mahārājādhirāja Lalitaśūradēva*, issued from *Kārttikēyapura* :—

(L. 19).— [ut]tarā[ya]pa-sa[m*]kr[ā*]ntō(ntan).

(L. 23).— pravarddhamāna-vijayarāja-samvatsarē śkaviṇśatimē⁷ samvat 21 Māgha-vadi 3.⁸

Nimbara; his son, from *Nāśūdevi*, the *Mahārājādhirāja* *Ishtagaṇa*; his son, from *Vēgādēvi*, the *Mahārājādhirāja* *Lalitaśūra*, [married] *Sāmadēvi*.⁹

604.— *Ind. Ant.* Vol. XXI. p. 170; Plate in *As. Res.* Vol. IX. p. 406, and *Colebrooke's Misc. Essays*, Vol. II. p. 247. *Gōrākhpur* (in the North-West Provinces, now Bengal As. Soc.'s) plate¹⁰ of the time of *Jayāditya*, the son of *Dharmāditya*, of *Vijayapura*; recording a grant of his minister *Madōli*, a son of the minister, the great *Sāmānta Kṛitakṛti*. (Composed by the *Kāyastha Nāgadatta* and his younger brother *Vidyādatta*.)

605.— *Ep. Ind.* Vol. I. p. 64. *Badāun* (in the North-West Provinces, now Lucknow Museum) inscription¹¹ of the reign of the *Rāshṭrakūṭa* *Lakhaṇapāla*; (composed by (?) *Gōvindhachandra*, the son of *Gaṅgādharma* and grandson of *Sōmēśvara*).

In the *Pañchāla* country, at *Vōdāmāyūtā* which was ruled by princes of the *Rāshṭrakūṭa* family, there was first the king (*narēndra*) *Chandra*; his son *Vigrahapāla*; his son *Bhuvanapāla*;

¹ Of "about the end of the fifth century A.D."

² This inscription had been edited before in *Jour. Roy. As. Soc.* Vol. XX. p. 454.

³ Of about the end of the seventh century A.D.

⁴ Of "about the end of the seventh century A.D."

⁵ This inscription had been edited before in *Jour. Am. Or. Soc.* Vol. VI. p. 538. It may be assigned to about the beginning of the ninth century A.D.

⁶ This '20' is denoted by a numerical symbol, but the following '2' by a numeral figure.

⁷ Read *śkaviṇśatitama*.

⁸ The date perhaps corresponds to the 22nd December A.D. 853; compare *Ind. Ant.* Vol. XXV. p. 178.

⁹ See a fragmentary inscription from *Bagēśvar*, in *Jour. Beng. As. Soc.* Vol. VII. p. 1058.

¹⁰ Of about the beginning of the tenth century A.D.

¹¹ Of about the thirteenth century A.D.

his son Gôpâla; his sons Tribhuvana[pâla], Madanapâla, and Dêvapâla; Dêvapâla's son Bhîmapâla; his son Sûrapâla; his son Amṛitapâla; his younger brother Lakhapapâla.—The inscription also gives an account of the Śaiva ascetics Varmaśiva (whose original home was Anahilapâṭaka), Mûrtigapa, and Îśanaśiva (the eldest son of Vasâvapa, a resident of Simhapalli in the Hariyâpa¹ country).

606.—*Ind. Ant.* Vol. XVI. p. 99, and Plate. Śirpur (in Khândêsh) fragmentary plate² of the *Mahârâja Rudradâsa* :—

(L. 9).—varsha 100 (?) 10 8 (?) vaitrayaś³ 2.

607.—*Jour. Bo. As. Soc.* Vol. XVI. p. 90. Plates⁴ of the Râshṭrakûṭa *Abhimanyu*, the son of Bhavishya who was a son of Dêvarâja, the son of the *Râjâ Mânâka*; recording a grant which (in the presence of a certain Jayasimha who is described as the chastiser of the Kottâ Harivatsa) was made at Mânapura.

608.—*Archæol. Surv. of West. India*, Vol. IV. p. 133, and Plate lviii. No. 6. Ajaṇṭâ somewhat damaged inscription,⁵ recording the excavation of a cave-temple by the Buddhist mendicant *Buddhabhadra*. The inscription mentions Bhavvirâja and Dêvarâja, the ministers of an *Āsmaka* king; and also the ascetic, the *Śthavira* Achala.

609.—*Gupta Inscr.* p. 280, and Plate. Sâñchi (in the Bhôpâl State of Central India) fragmentary pillar inscription;⁶ appears to have recorded the gift of the pillar by the *Vihârasâmin Rudra* . . . , the son of Gôsûrasimhabala.

610.—*Gupta Inscr.* p. 193, and Plate. Ârâṅg (in the Central Provinces, now Nâgpur Museum) plates of *Mahâ-Jayarâja*, issued from Śarabhapura :—

(L. 24).—pravarddhamâna-vijaya-samvatsara 5 Mâgashira 20 5.

611.—*Gupta Inscr.* p. 197, and Plate. Râypur (in the Central Provinces, now Nâgpur Museum) plates of *Mahâ-Sudêvarâja*, issued from Śarabhapura :—

(L. 12).—uttarâyanâ.

(L. 27).—pravarddhamâna-vijaya-samvatsara 10⁷ Mâgha 9.⁷

612.—*Jour. Beng. As. Soc.* Vol. XXXV. Part I. p. 196. Samâlpur (in the Central Provinces) first and second plates only of *Mahâ-Sudêvarâja*, issued from Śarabhapura.

613.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 69. Udaypur (in Gwâlior) inscription containing a hymn in praise of the sun.

614.—*Archæol. Surv. of India*, Vol. XXI. Plate ix. L. Kâlâñja: rock inscription; mentions a king *Udayana* of the Pâṇḍava family.⁸

615.—*Ep. Ind.* Vol. IV. p. 257. Notice of a Nâgpur Museum fragmentary inscription⁹ of which a rough lithograph and translation are given in *Jour. Bo. As. Soc.* Vol. I. p. 151. The inscription first mentions a king *Sûryaghôsha*; long after him came *Udayana* of the Pâṇḍava family; he had four sons, of whom the eldest was *Indrabala* (?), and the youngest *Bhavadêva*, also called *Rapakêsarin* and *Chintâdurga*. (Composed by Bhâskarabhaṭṭa.)

¹ See above, No. 238.

² Of about "the sixth century A.D." (?). The characters shew "a certain amount of resemblance to the characters used in the Vâkâtaka inscriptions," below, No. 618 ff.

³ *Chaitra-devityâgân* (?).

⁴ From Dr. Bhau Dâji's collection; according to Dr. Bhagvanlal Indraji of about the fifth, but according to Dr. Fleet of about the seventh century A.D. The letters "resemble those of the Valabhi plates."

⁵ Probably of about "the latter half of the sixth or beginning of the seventh century A.D."

⁶ Of about "the fifth century A.D."

⁷ Expressed by numerical symbols.

⁸ See *Ep. Ind.* Vol. IV. p. 257, note 4.

⁹ Of about the beginning of the eighth century A.D.

616.— *Gupta Inscr.* p. 294, and Plate. Rājim (in the Central Provinces) plates¹ of the lord of Kōsala, the Rājā Tivaradēva (Mahāśiva-Tivararāja), the son² of Nannadēva who was a son of Indrabala, of the family of Pāṇḍu; issued from Śrīpura :—

(L. 24).— Jyēsthā-dvādaśyām.

(L. 35).— pravarddhamāna-vijayarājya-samvatsara 7 Kārttika-divasu ashtā(ṣṭa)ma 8.³

617.— *Ind. Ant.* Vol. XVIII. p. 179; *Archæol. Surv. of India*, Vol. XVII. Plate xviii. A. Sirpur (Śrīpura, in the Central Provinces) inscription⁴ of the time of Śivagupta-Bālārjuna; (composed by Kṛishṇanandin, the son of Dēvanandin).

In the lunar race, the king Udayana; his son Indrabala; his son Nannadēva (Nannēyura); his son Chandragupta; his son Harshagupta; his son Śivagupta-Bālārjuna.⁵

618.— *Gupta Inscr.* p. 234, and Plates. Nachnē-ki-talāi (in the Bundēlkhapḍ division of Central India) inscriptions of the Mahārāja Prithivishēṇa⁶ of (the family of) the Vākātakas, and his feudatory Vyāghradēva.

619.— *Gupta Inscr.* p. 236, and Plate. Chamanak (in East Berar, Central India) plates of the Vākātaka Mahārāja Pravarasēna II., recording a grant which was made at the request of Kopḍarāja, the son of Śatrughnarāja; issued from Pravara-pura :—

(L. 60).— samvatsarē-ashṭādaśa(ṣṭ) 10 8 Jyēsthāmasa-śuklapaksha-trayōdaśyā[m*].

The Mahārāja Pravarasēna [I.] of (the family of) the Vākātakas; his son's son—the son of Gautamputra and of a daughter of the Mahārāja Bhavanāga of the Bhārasīyas—the Mahārāja Rudrasēna [I.]; his son, the Mahārāja Prithivishēṇa; his son, the Mahārāja Rudrasēna [II.]; his son (from Prabhāvatiguptā, a daughter of the Mahārājādhirāja Dēvagupta⁷), the Mahārāja Pravarasēna [II.].

620.— *Gupta Inscr.* p. 245, and Plate. Siwanī (in the Central Provinces) plates of the Vākātaka Mahārāja Pravarasēna II. :—

(L. 18).— pravarddhamāna-rājya-sa[m*]vatsarē | ashṭādaśamē⁸ | Phālguna(na)-śukla-dvādaśyām.

Genealogy as in No. 619.

621.— *Ep. Ind.* Vol. III. p. 260, and Plate. Dudia (in the Central Provinces) plates of the Vākātaka Mahārāja Pravarasēna II., issued from Pravara-pura :—

(L. 28).— samvatsarē trayōvitātāmē⁹ varsh[ā*]-pakshē chaturthē divasē daśamē.

Genealogy as in No. 619.

622.— *Archæol. Surv. of West. India*, Vol. IV. p. 124, and Plate lvii. Ajaptā fragmentary Vākātaka inscription; mentions the kings Vindhyasakti, Pravarasēna [I.], Rudrasēna [I.], [Pri]thivi[shēṇa], Pravarasēna [II.], Dēvasēna, and Harishēṇa; and the ministers Hastibhōja and Varāhadēva(?).

623.— *Archæol. Surv. of West. India*, Vol. IV. p. 138, and Plate lx. Ajaptā Ghatōtkacha cave fragmentary inscription; gives the pedigree of Hastibhōja (of the Vallūra clan of Brāhmaṇas), the minister of the Vākātaka king Dēvasēna.

¹ Of about the middle of the eighth century A.D.

² According to Dr. Fleet, the adopted son.

³ The '7' is denoted by a numerical symbol, and the '8' by a numeral figure.

⁴ Of about the beginning of the ninth century A.D.

⁵ For cognate fragmentary inscriptions see *Archæol. Surv. of India*, Vol. XVII. Plates xviii. B., xix., and

xx. E.

⁶ See No. 619.

⁷ Apparently the son of Ādityasēna of the family of the Guptas of Magadha; see above, No. 562. (For another Dēvagupta see No. 528.)

Read *ashṭādaś*.

⁸ Read *trayōvitātāmē*.

624.—*Archæol. Surv. of West. India*, Vol. IV. p. 129, and Plate lvi. Ajapṭā fragmentary inscription of a family of kings subordinate to the Vākātakas(?); mentions Dhṛitarāshṭra, Harisām̐ba, Śaurisām̐ba, Upēndragupta, Kācha [I.], Bhikṣudāsa, Niladāsa, Kācha [II.], Kṛṣṇapadāsa, and Ravisām̐ba; and [the Vākātaka?] Harishēṇa.

625.—*Gupta Inscr.* p. 280, and Plate. Calcutta Museum¹ fragmentary image inscription,² recording the gift, by the Śākya mendicant Dharmadāsa, of the image of Buddha on the pedestal of which it is engraved.

626.—*Gupta Inscr.* p. 282, and Plate. Bōdh-Gayā (now Calcutta Museum) image inscription,³ recording the gift, by the two Śākya mendicants Dharmagupta and Daṁśhṭrasēna of Tishyāmratīrtha, of the statue of Buddha on the pedestal of which it is engraved.

627.—*Gupta Inscr.* p. 284, and Plate. Rōhtāsgaḍh (in Bengal) stone seal-matrix of the Mahāsāmānta Śaśāṅkadēva.⁴

628.—*Ep. Ind.* Vol. II. p. 345. Dudhpani (in Bengal) rock inscription⁵ of Udayamānadēva; mentions a king of Magadha, named Ādisim̐ha, and the three brothers Udayamāna, Śrīdhautamāna and Ajitamāna,⁶ who, originally merchants of Ayōdhyā, were made Rājās of the three villages Bhramaraśālmali, Nabhūtishauḍaka, and Chhūtgalā.

629.—*Proceedings Beng. As. Soc.* 1890, p. 192, and Plate ii. Inscription⁷ from a stone found at Mudgalāśrama, Kashiabaraṇi-ghāt, Munger; mentions a king (nriṇa) Bhagiratha:—

(L. 4).— . . . samvat 3(?)⁸

630.—Rājēndranāth Mitra's *Buddha-Gayā*, p. 195, and Plate xl. Bōdh-Gayā (now Calcutta Museum) inscription of the Rāshṭrakūṭa⁹ Tuṅga-Dharmāvalōka, the son of Kīrtirāja who was a son of Nanna-Guṇāvalōka¹⁰:—

(L. 20).— samvat 15 Śrāvapa(?)-dina(?)-pañchamyām̐ |

631.—*Archæol. Surv. of India*, Vol. I. Plate xiii. 1, and Vol. III. p. 120. Nālandā image inscription of the reign of the Mahārājādhirāja Gōpāla:—

(L. 1).— samvat 1 (?) Āsvina-śudi 8 paramabhaddraka-mahārājādhirāja-paramēśvara-śrī-Gōpāla-rājani (?).

632.—Sir A. Cunningham's *Mahābōdhi*, Plate xxviii. 2. Bōdh-Gayā image inscription of the reign of Gōpāladēva:—

(L. 4).— śrī-Gōpāladēva-rājyē . . . (?).

633.—*Proceedings Beng. As. Soc.* 1880, p. 80; Sir A. Cunningham's *Mahābōdhi*, Plate xxviii. 3. Bōdh-Gayā inscription of the reign of Dharmapāla:—

(L. 7).— Shaḍviṁśatitamē¹¹ varshē Dharmapālē mahābhūji Bhādra-va(ba)hula-pañchammyām̐ sūndr=Bhāskarasy-āhāni (?) ||

634.—*Jour. Beng. As. Soc.* Vol. LXIII. Part I. p. 53, and Plates; *Ep. Ind.* Vol. IV. p. 247, and Plate of seal. Khālumpur (now Bengal As. Soc.'s) plate of the Mahārājādhirāja Dharmapāladēva, recording a grant which was made at the request of the Mahāsāmāntādhipati Nārāyaṇavarman; issued from Pāṭaliputra:—

(L. 60).— abhivarddhamāna-vijayarājyē samvat 32 Mārga-dināni 12 ||

¹ There is no information as to where the inscription was found.

² Of about "the fifth century A.D."

³ Of about "the sixth century A.D."

⁴ According to Dr. Fleet "the age of the characters would justify us in identifying him with the Śaśāṅka, king of Kārnasuvarṇa in Eastern India—the contemporary and murderer of Rājyavardhana II. of Kanauj,—who is mentioned by Hiuen Tsiang as a persecutor of the Buddhists."

⁵ Of about the eighth century A.D.

⁶ For two Māna princes of Magadha see above, No. 362 of Ś. 1059.

⁷ Of about the tenth century A.D.

⁸ The published translation has *samvat 13*.

⁹ Compare below, Nos. 635 and 640.

¹⁰ Compare *Ind. Ant.* Vol. IX. p. 143, note 3.

¹¹ Read *śaḍviṁśa*.

Dayitavishnu; his son Vapya; his son Gōpāla [I.], married the Bhadra king's daughter Dēddadēvi; their son Dharmapāla.— The inscription mentions the Yuvarāja Tribhuvanapāla as the *dātaka* who communicated Nārāyaṇavarman's request to Dharmapāla.

635.—*As. Res.* Vol. I. p. 123, and lithograph; *Ind. Ant.* Vol. XXI. p. 254. Mungir plate of the *Mahārājādhirāja* Dēvapāladēva, issued from Mudgagiri:—

(L. 46).— samvat 33 Mārga-dinē 21 |

Gōpāla [I.]; his son Dharmapāla, married Rappādēvi, a daughter of the Rāshtrakūṭa¹ Parabala; their son Dēvapāla.— The inscription mentions, as *dātaka*, Dēvapāla's son, the Yuvarāja Rājyapāla.

636.—*Ind. Ant.* Vol. XVII. p. 309, and Plate. Ghōsrāwā (now Bihār Museum) Buddhist inscription, of the time of king Dēvapāla.

637.—*Archæol. Surv. of India*, Vol. III. Plate xxxvi. Gayā inscription of the time of Nārāyaṇapāladēva:—

(L. 15).— Śrī-Nārāyaṇapāladēva iti yaḥ rājās-tasya guṇ-āmalasya mahataḥ samvatsarē saptamē Vaiśākhyā[m]

638.—*Ind. Ant.* Vol. XV. p. 305; *Jour. Beng. As. Soc.* Vol. XLVII. Part I. Plates xxiv. and xxv. Bhāgalpur (now Bengal As. Soc.'s) plate of the *Mahārājādhirāja* Nārāyaṇapāladēva, issued from Mudgagiri:—

(L. 47).— samvat 17 Vaiśākha-dinē 9.

Gōpāla [I.]; his son Dharmapāla (after defeating Indrarāja and others, gave the sovereignty of Mahōdaya (Kananj) to Chakrāyudha²); his younger brother Vākpāla; his son Jayapāla; his elder brother Dēvapāla; Jayapāla's son Vighrapāla [I.], married the Haihaya princess Lajjā; their son Nārāyaṇapāla.

639.—*Ep. Ind.* Vol. II. p. 161, and Plate. Badāl pillar inscription of the time of Nārāyaṇapāla; mentions Dharma[pāla], Dēvapāla, Śūrapāla, and Nārāyaṇapāla.

640.—*Jour. Beng. As. Soc.* Vol. LXI. Part I. p. 82. Dinājpur plate of the *Mahārājādhirāja* Mahipāladēva,³ issued from Vilāsapura (?) :—

(L. 49).— viśu(śu)va-saṁkrāntau.

(L. 53).— samvat . . . [na?]-dinē . . .

Genealogy as far as Nārāyaṇapāla as in No. 638; his son Rājyapāla, married Bhāgyadēvi, a daughter of the Rāshtrakūṭa Tuṅga;⁴ their son Gōpāla [II.]; his son Vighrapāla [II.]; his son Mahipāla.

641.—*Archæol. Surv. of India*, Vol. III. p. 122, and Plate xxxvii. 5; *Ind. Ant.* Vol. IX. p. 114. Bōdh-Gayā inscription of the reign of Mahipāladēva:—

(L. 2).— paramasaugata-śrīman-Mahipāladēva-pravaraddhamāna-vijayarājyē śākāśasamē⁵ samvatsarē abhilikhya pañchamyām tithau.

642.—*Proceedings Beng. As. Soc.* 1879, p. 221; *Archæol. Surv. of India*, Vol. III. Plate xxxvii. Gayā Kṛishṇa-Dvārikā temple inscription of the reign of Nayapāladēva:—

(L. 18).— Samasta-bhūmaṇḍala-rājya-bhāram-āvi(bi)bhrati śrī-Nayapāladēve | vili-khyamānē dāśa-pañcha-saṁkhyā-samvatsarē siddhim-agāch-cha k[rtt]iḥ ||

The inscription mentions Śūdraka⁶ and Viśvāditya.

¹ The Rāshtrakūṭa family, here referred to, may be the one mentioned above, in No. 630.

² Compare *Ind. Ant.* Vol. XX. p. 187.

³ See above, No. 59 of V. 1083.

⁴ See above, No. 630.

⁵ Read *śākāśaś*.— In the Bihār Museum there is another (Buddhist) inscription (of which I possess Dr. Fleet's impressions) of the eleventh year (*samvat 11*) of the reign of Mahipāladēva; see *Archæol. Surv. of India*, Vol. III. p. 123.

⁶ See below, No. 646.

643.— *Ind. Ant.* Vol. XIV. p. 166, and Vol. XXI. p. 100. Āmgāchhi (now Bengal As. Soc.'s) plate of the *Mahārājādhirāja Vīgrahapālādēva* III. :—

(L. 40).— sōmagrāha- . . .

(L. 42).— samvat 13 (or 12 ?) Chaitra-dinē 9.¹

Genealogy as far as Mahāpāla as in No. 640; his son Nayapāla; his son Vīgrahapāla [III].²

644.— *Ep. Ind.* Vol. II. p. 350, and Plates. Kamauli (now Lucknow Museum) plates of the *Mahārājādhirāja Vaidyadēva* of Prāgjyōtisha,³ a subordinate or feudatory of the Pāla Kumārapāla of Gauḍa; (composed by Manōratha, the son of Murāri) :—

(L. 46).— Ētasmai śāsanam prādād=Vaidyadēva-kshitiśvaraḥ | Vaiśākhe viṣṇu(ṣṇu)-[va*]tyān=cha svarg-ārtham Hari-vāsarē ||

(L. 51).— chaturth-ābda sam Vaiśākha-prathamā-dinā.

(L. 53).— sam 4 sūryya-gatyā Vaiśākha-dinē 1 ni.

The inscription mentions, in the solar race (*Mihirasya vanśe*) and Pāla family (*kula*), the kings of Gauḍa Vīgrahapāla [III. ?], his son Rāmapāla⁴ (who killed Bhīma of Mithilā), and his son Kumārapāla; and their ministers Yōgadēva, his son Bōdhidēva, and his son Vaidyadēva, of whom the last was appointed by Kumārapāla to rule the eastern country, in the place of Tiṅgyadēva.

645.— *Archaeol. Surv. of India*, Vol. III. p. 125, and Plate xlv. 17. Jaynagar image inscription of the reign of Madanapālādēva⁵ :—

(L. 4).— śrīman-Madanapālādēva-rājyē samvat 19 (?) Āsvina 30 (?).

646.— *Ind. Ant.* Vol. XVI. p. 64. Gayā inscription⁶ of a king (*narēndra*) Yakshapāla, the son of Viśvarūpa who was the son of Śūdraka,⁷ of Gayā; (composed by Murāri⁸ of the Āgigrāma family).

647.— *Ep. Ind.* Vol. I. p. 307, and Plate. Deopara (in the Rājshāhi district of Bengal, now Calcutta Museum) inscription of Vijayasēna; (composed by Umāpatidhara, and engraved by the *Rāṇaka Śūlapāni*, the son of Brīhaspati and grandson of Manadāsa).

In the lunar race were Virasēna and other southern rulers. In that Sēna lineage there was Sāmantasēna, 'the head-garland of the clan of Brahmakshatriyas'; his son Hēmantasēna, married Yaśōdēvi; their son Vijayasēna (defeated Nānya,⁹ Vira, and other kings).

648.— *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 11, and Plates. Tarpandighi plate of the *Mahārājādhirāja Lakshmapasēnadēva*, the successor of the *Mahārājādhirāja Ballālasēnadēva*; issued from Vikramapura :—

(L. 56).— sam 3 Bhādra-dinē 2.¹⁰

In the lunar race, Hēmantā of the Sēna family; his son Vijayasēna; his son Ballālasēna; his son Lakshmapasēna.

¹ The equivalent of the date (the 2nd March A.D. 1086), suggested by me in *Ind. Ant.* Vol. XXII. p. 108, is not satisfactory.

² Another inscription of the 12th year (*samvat 12 Mārga-dinē 15*) of the reign of a Vīgrahapāla is mentioned in *Archaeol. Surv. of India*, Vol. III. p. 121.

³ In the published version Vaidyadēva is described as 'king of Kāmarūpa,' but according to the original the Kāmarūpa mapāla was only part of the Prāgjyōtisha bhukti.

⁴ For an inscription of the second year (*samvat 2 Vaiśākha-dinē 28*) of Rāmapāla see *Archaeol. Surv. of India*, Vol. III. p. 124.

⁵ *Ibid.* p. 124 mention is made of an inscription of the third year (*sam 3 Vaiśākha-dinē 24*) of the reign of Madanapāla. And inscriptions of the eighth year (*samvat 8*) and of the 19th year (*sam 19 Vaiśākha-sudi 5*) of king Mahāndrapāla are mentioned *ibid.* pp. 123 and 124.

⁶ Of about the 12th century A.D.

⁷ This name occurs above, in No. 644.

⁸ The published text has *sam 7 Bhādra-dinē 3*.

⁹ The same name occurs above, in No. 642.

¹⁰ This name occurs above, in No. 564 of N. 769.

649.— *Jour. Beng. As. Soc.* Vol. VII. p. 43, and Plate xlv. Bākergaṇj plate of the *Mahārājādhīrāja Viśvarūpasēnadēva*,¹ lord of Gaṇḍa, the successor of the *Mahārājādhīrāja Lakṣmapasēnadēva*, lord of Gaṇḍa, issued from near Jambugrāma :—

(L. 56).— *tri(?)tiyāydi(bdi)ya-Jyaishthādīnā*.

(L. 65).— *saṁ 3 Jyaishtha-dinē . . .*

In the lunar race, Vijayasēna; his son Ballālasēna; his son Lakṣmapasēna, married . . . (?) ; their son Viśvarūpa (Viśvarūpasēna).

650.— *Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 9, and Plates. Madanapāḍa plate of the *Mahārājādhīrāja Viśvarūpasēnadēva*, lord of Gaṇḍa, the successor of the *Mahārājādhīrāja Lakṣmapasēnadēva*, lord of Gaṇḍa, issued from near Phalgogrāma :—

(L. 51).— *chaturdāśtyāydi(bdi)ya-Bhādrādīnā*.

(L. 60).— *saṁ 14 Āśvina-dinē 1*.

Genealogy as in No. 649.

651.— *Proceedings Beng. As. Soc.* 1885, p. 51, and Plate. Dacca (Aahrafpur, in Eastern Bengal, now Bengal As. Soc.'s) plate² of the king (*uripatī*) *Dēvakhaḍga* :—

(L. 15).— *saṁvat 10 3 Vaiśākha-di 10 3*,³

652.— *Jour. Beng. As. Soc.* Vol. IX. p. 767, and Plate with specimen of letters and seal. Tējpur (Assam) plates of the *Mahārājādhīrāja Vanamālavarmadēva* of Prāgyōtīśha, dated "saṁvat 19" (?).

From Ādivarāha (Viṣṇu) and the Earth sprang Naraka; his sons Bhagadatta and Vajradatta. In the lineage of Bhagadatta,⁴ Prālammbha, married Jivadā; their son Ha[r]jara, married Tārā; their son Vanamāla.⁵

653.— *Proceedings Beng. As. Soc.* 1880, p. 148, and Plates. Sylhet (Assam) plates of *Kēśavadēva* :—

(L. 55).— *Pāṇḍavakulādīpāl-ābda (?) 4328 (?)*.

In the lunar race, Kharavāṇa (?); his son Gōkula (? Gōlhapa); his son Nārāyaṇa; his son Gōvinda-Kēśavadēva.

654.— *Proceedings Beng. As. Soc.* 1880, p. 152, and Plates. Sylhet (Assam) plates of *Īśānadēva*; (composed by Mādhuva of the Dāsa family) :—

(L. 32).— *saṁ 17 Vaiśākha-dinē 1*.

In the lunar race, Gōkula (? Gōlhapa); his son Nārāyaṇa; his son Kēśavadēva; his son Īśānadēva.

655.— *Jour. Beng. As. Soc.* Vol. XL Part I. p. 165, and Plateii. Bāmanghātī (in Orissa, now Calcutta Museum) plate of *Raṇabhaṇjadēva*, the son of *Digbhaṇja* who was the son of *Koṭṭabhaṇja*, of the *Bhaṇja* family :—

(L. 36).— *saṁvat 200⁶ (?) 80 8 Pushya-śudī 17(?)*.

¹ This name was by Prinsep misread as *Khacastāna*, which was supposed to have been substituted in the plate for, perhaps, *Mādhavaśa*.

² Another plate from the Dacca district (purchased by the Bengal As. Soc.), also dated in "saṁvat 13," is mentioned in the *Proceedings Beng. As. Soc.* 1890, p. 242, and 1891, p. 119; it does not seem to have been published yet.

³ Both times the '10' is denoted by a numerical symbol and the '3' by a numeral figure.

⁴ For a king Bhagadatta or Bhagadatta kings see above, No. 541.

⁵ The inscription also, before-Prālammbha, appears to mention a line of kings commencing with Sālastambha and ending with Harisha (Harsha?), but, to enable one to give a reliable account of its contents, it requires to be re-edited.— Compare below, Nos. 711-714.

⁶ The symbol, used here, is exactly like the *akṣara* १२, and has been taken to denote 200; but I doubt this being correct.

⁷ Expressed by a numeral figure (which may possibly be 7).

656.— *Jour. Beng. As. Soc.* Vol. XL. Part I. p. 168, and Plate iii. Bāmanghāti (now Calcutta Museum) plate of Rājabhañjadēva, the son of Rapabhañja who is described here as the son of Koṭṭabhañja, of the Bhañja family.

657.— *Jour. Beng. As. Soc.* Vol. VI. p. 669, and Plate xxxiii. Gūmsūr (in the Gañjām district) plates of Nētrībhañjadēva, the son of Rapabhañjadēva and grandson of Śātrubhañjadēva, of the Bhañja family:—

(L. 36).— samvat (?) Māgha-śudi (?) [saptami?].¹

658.— *Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 159, and Plate ix. Orissa (?) plates of the Mahārāja Vidyādharaḥaṇjadēva, the son of Śilībhañjadēva,² grandson of Diva(?)bhañjadēva and great-grandson of Vra(?)ṇabhañjadēva, of the Bhañja family.

659.— *Ep. Ind.* Vol. III. p. 341, and Plate. Paṭṭā³ (now Bengal As. Soc.'s) plates of the Mahārājādhirāja Mahā-Bhavaguptarājadēva [I.] Janamējayadēva, lord of Trikalīṅga, the successor of the Mahārājādhirāja Śivaguptadēva, of the family of the Moon; issued from Kaṭaka⁴:—

(L. 39).— -mahārājādhirāja-paramēśvara-śrī-Janamējayadēvasya vijaya-rājyē samva-
chchharē⁵ śhaśṭhē⁶ Āśāḍha-māsē sita-pakṣē t[i*]thāv-aśṭamyām yatr-āṅkatō-pi samvat
6 A(ā)śāḍha-śudi 8.

660.— *Ep. Ind.* Vol. III. p. 347, and Plate. Kaṭak (Cuttack, or Chaudwār, in Orissa) plates of the Mahārājādhirāja Mahā-Bhavaguptadēva [I.], lord of Trikalīṅga,⁶ the successor of the Mahārājādhirāja Śivaguptadēva, of the family of the Moon; issued from Kaṭaka:—

(L. 43).— -mahārājādhirāja-paramēśvara-Sōmakulatilaka-Trikalīṅgādhipati-ś r 1 - M a h ā -
Bhavaguptadēva-pādapadma-pravarddhamāna-vijayarājyē ēkatrīṣattimē⁷ sāmvaṭsarē /
Mārgga-śudi tithau trayōdaśyām yatr-āṅkēn-āpi samvat 31 Mārgga-śudi 13.

661.— *Proceedings Beng. As. Soc.* 1882, p. 11; *Ep. Ind.* Vol. III. p. 346. Other Kaṭak (or Chaudwār, now Bengal As. Soc.'s) plates of the Mahārājādhirāja Mahā-Bhavaguptadēva [I.]; of the same date.

662.— *Ep. Ind.* Vol. III. p. 346. Notice of other Kaṭak (?) plates of the Mahārājādhirāja Mahā-Bhavaguptadēva [I.]; of the same date.

663.— *Ep. Ind.* Vol. III. p. 351; *Jour. Beng. As. Soc.* Vol. XLVI. Part I. p. 153, and Plate x. Kaṭak plates of the Mahārājādhirāja Mahā-Śivaguptarājadēva Yayātirājadēva, lord of Trikalīṅga, the son and successor of the Mahārājādhirāja Mahā-Bhavaguptarājadēva [I.] Janamējaya, of the family of the Moon; issued from Vinītapura:—

(L. 63).— -mahārāja-paramēśva[ra*]-Sōmakulatilaka-Trikalīṅgādhipati-śrī-Ja(ya)yātirāja-
dēva-pravarddhamāna-vē(vi)jayarājyē navamē samvaṭsarē 9 Jyēṣṭha-śi(si)ta-trayō-
daśyā[m] 13.⁸

664.— *Ep. Ind.* Vol. III. p. 356, and Plate. Kaṭak (?) plates of the Mahārājādhirāja Mahā-Bhavaguptarājadēva [II.] Bhīmarathadēva, lord of Trikalīṅga, the son and successor of the Mahārājādhirāja Mahā-Śivaguptarājadēva Yayāti (who himself was the son of Janamējaya), of the family of the Moon; issued from Yayātinagara:—

(L. 42).— sūrya-grahapē.

¹ The date probably contains numerical symbols.

² In *Ep. Ind.* Vol. III. p. 353, l. 33, mention is made of a place Śilībhañjapattī in the Ōḍra country.

³ A Native State, attached to the Sambalpur district, Central Provinces.

⁴ But when the grant was issued, the king was at Mūrasīma.

⁵ Read *samvaṭsarē śhaśṭhē*.

⁶ He is also called Kōśalādēva, 'lord of Kōśala.'

⁷ Read *ēkatrīṣattimē sāmvaṭsarē*.

⁸ In *Ep. Ind.* this '13' is taken to be denoted by numerical symbols for 10 and 3, but in my opinion the plate contains numeral figures for 1 and 3.

(L. 70).—mahārājādhirāja-paramēśvara-Sōmakulatilaka-Trikaliṅgādhipati-śrī-Bhīmarathadēvasya pravarddhamāna-vijayarājyō triti(tī)[ya*]-samvatsarē Mārgaśīrṣhamāsiya-śuklapakṣa[ṭ*] tithau trit[ī*]yāyām yatr-āṅkē=āpi samvat 3 Mārga-śudi 3 ḥ ||

665.—*Ep. Ind.* Vol. IV. p. 258, and Plate. Kudopali (in the Sambalpur district of the Central Provinces, now Nāgpur Museum) plates of the *Rānaka* Puñja, the son of Vōḍā (?), of the Mathara family; of the reign of the *Mahārājādhirāja* Mahā-Bhavaguptarājadēva [II.], lord of Trikaliṅga, the successor of the *Mahārājādhirāja* Mahā-Śivaguptarājadēva, of the family of the Moon, residing at Yayātinagara; issued from Vā(?)mapdāpāṭi:—

(L. 4).—mā(ma)hārājādhirāja-paramēśvara-Sōmakulatilaka-Tri(tri)kaliṅgādhipati-śrī-Mahā-Bhavaguptarājadēva-mahī-pravarddhamāna-kalyāṇa(na)vijayarājyō trayōdaśa-samvatsarē ā(a)tr-āṅkē samvata(t) 13.

666.—*Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 125. Purl (in Orissa) plates¹ of the *Mahārāja* Kulastambhadēva or Rala(na?)stambhadēva (?).

667.—*Ep. Ind.* Vol. III. p. 313, and Plate. India Office plate of the *Mahārājādhirāja* Vijayarājadēva, issued from (?) Kaṭaka.

The inscription mentions the *Mahārājās* Lachohhidēvi and Hamsinidēvi.

668.—*Jour. Beng. As. Soc.* Vol. VII. p. 558, and Plate xxiv. Bhuvanēśvar (in Orissa) partly damaged inscription of the reign of the *Mahārājādhirāja* Uddyōtakēsarirājadēva, lord of Trikaliṅga; (composed by Bhaṭṭa Purushōttama):—

(L. 20).—śrīmad-Uddyōtakēsarirājadēvasya vijaya-rajyō samvat 18 Phālguna-śudi 3 . . .

According to the published text, the inscription mentions Janamējaya² of the lunar race, his son Dirgharava, and his son Apavāra who died childless; after him, Vichitravīrya (another son of Janamējaya), his son Abhimanya, his son Chaṇḍihara, and his son Uddyōtakēsaria, whose mother was Kōlāvati of the solar race.

669.—*Jour. Beng. As. Soc.* Vol. VI. p. 89, and Plate vii. with specimen facsimile. Bhuvanēśvar (in Orissa) inscription, being a *prastāvi* of Bhaṭṭa Bhavadēva, surnamed Bāvalabhībhujaṅga,³ a minister of Harivarmadēva; (composed by Vāchaspati). Dated "samvat 32" (?).

670.—*Jour. Beng. As. Soc.* Vol. VI. p. 280, and Plate xvii. with specimen facsimile; also Vol. LXVI. Part I. p. 18. Bhuvanēśvar (in Orissa) inscription of the time of the Gaṅga Aniyāṅkabhīma of Trikaliṅga; (composed by Udayana).

The inscription first mentions the *Rājaputra* Dvāradēva (in the *gōtra* of Gautama), his son Mūladēva, his son Abhirāma, and his son and daughter Svapnēśvara and Suramā; and then Chōḍagaṅga of the lunar race, his son Rājarāja who married Suramā, and Rājarāja's younger brother Aniyāṅkabhīma.⁴

671.—*Ind. Ant.* Vol. I. p. 355, and Plate. Balasor (in Orissa) plate of the *Mahārāja* Purushōttamadēva:—

(L. 7).—ē 5 nūka Mēsha di 10 am Sōma-bāra grahaṇa-kālā.⁵

672.—*Ep. Ind.* Vol. IV. p. 199. Gañjām plates of the Gaṅga *Mahārājādhirāja* *Mahārāja* Prithivivarmadēva, the son of Mahindravarmadēva, of Kaliṅga; issued from Śvēṭka (?):—

(L. 18).—viśhuka(va)-saṅkrāṇyā(ntyām).

¹ The plates may be compared with those of the *Mahārāja* Prithivivarmadēva, below, No. 673.

² This name occurs above, in Nos. 659, 663 and 664.

³ See Prof. Eggeling's *Catalogue*, No. 1725.

⁴ He is the king (7.) in No. 367 above.

⁵ The equivalent of the date (Monday, the 7th April A.D. 1493), given by me in *Ind. Ant.* Vol. XXII. p. 108, is not satisfactory.

673.— *Ep. Ind.* Vol. III. p. 43. Buguḍa (in the Gañjām district, now Madras Museum) plates of Mādhavavarman, issued from Kaiṅḍōḍa :—

(L. 37).— sūryagrah-ōpśrāgēṇa.

The inscription mentions Pulindasēna, 'famous amongst the peoples of Kaliṅga,' Śailōdbhava; Raṇabhita; his son Sainyabhita [I.]; Yaśōbhita; his son Sainyabhita [II.]; and his son Mādhavavarman.

674.— *Ep. Ind.* Vol. IV. p. 144, and Plate. Kōmarti (in the Gañjām district) plates of the Mahārāja Chaṇḍavarman,¹ lord of Kaliṅga, issued from Siṃhapura :—

(L. 20).— saṃvatsaraḥ śhaśṭhaḥ 6³ Chaitramāsa-śukla-pañchami(mī)-divasaḥ ||

675.— *Ind. Ant.* Vol. XIII. p. 49, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Mahārāja Nandaprabhañjanavarman, lord of the whole of Kaliṅga, issued from Śārapalli.

676.— Gāṅgēya-s. (?) 87.— *Ep. Ind.* Vol. III. p. 123, and Plate. Achyutapuram (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman Rājasimha of Kaliṅga, issued from Kaliṅganagara :—

(L. 13).— udag-ayanā.

(L. 22).— pravarddhamāna-vijayarājya-saṃvatsarāḥ saptaśīti[h*] 80 7 Chaitr-āmāśvayām |

677.— Gāṅgēya-s. (?) 91.— *Ind. Ant.* Vol. XVI. p. 134; *Ind. Inscri.* No. 18. Parlā-Kimeḍi (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman Rājasimha of Kaliṅga, issued from Kaliṅganagara :—

(L. 18).— pravarddhamāna-vijayarājya-saṃvatsarāḥ ēkā(ka)navati[h*] 90 1 Māgha-dina trīṣaṭima 30.

678.— Gāṅgēya-s. (?) 128.— *Ind. Ant.* Vol. XIII. p. 120, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman of Kaliṅga, issued from Kaliṅganagara :—

(L. 10).— Mārggaśira-paurṇamāsyām sōm-ōparāgā.

(L. 20).— pravarddhamāna-vijayarājya-sambatsarā² 100 20 8 Chaitra-di 10 5.

679.— Gāṅgēya-s. (?) 146 (?)— *Ind. Ant.* Vol. XIII. p. 123, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Indravarman [of Kaliṅga], issued from Kaliṅganagara :—

(L. 15).— Māgha-saptamyām.

(L. 23).— pravarddhamāna-vijayarājya-saṃvatsarāḥ 100 40 6 (?)⁴ Māgha-di 10 ḥ(?) .

680.— Gāṅgēya-s. (?) 183.— *Ep. Ind.* Vol. III. p. 131, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gāṅga Mahārāja Dēvēndravarman, the son of Guṇārṇava, of Kaliṅga, issued from Kaliṅganagara :—

(L. 11).— Māgha-māsy-udag-ayanā śuch(kl)-āṣṭamyām.

(L. 25).— pravarddhamāna-vijayarājya-sambachchhara-śataṃ⁵ trirāśite⁶ 100 80(?) 3(?)⁷ Śrāvaṇē māsi divē viṣaṭi⁸ 2 0.

681.— Gāṅgēya-s. (?) 254.— *Ind. Ant.* Vol. XVIII. p. 144, and Plate. Vizagapatam plates of the Gāṅga Dēvēndravarman, the son of the Mahārāja Anantavarman, of Kaliṅga, issued from Kaliṅganagara :—

(L. 13).— ayana-pu(pā)rvvakam.

¹ See below, No. 686.

² Denoted by a numerical symbol.

³ Read -sambatsarāḥ.

⁴ The numerical symbol, employed in the original, seems to me to be the symbol for '8' rather than that for '6.' The following '10 ḥ' may really be '10 2'.

⁵ Read sambatsara.

⁶ Read tryaśīti.

⁷ The writer, in my opinion, has wrongly employed the numerical symbols for '8' and '30,' instead of those for '80' and '3.' The following 20 he has denoted by the symbol for '2' and the sign for naught.

⁸ Read diṇē viṣaṭi.

(L. 27).—samvachchha(tsa)ra-śata-dvayē chatushpachā(ūchā)ś-ābhyadhikē 254¹
Phālgupa(na)-prathama-pakṣhē pratipadi.

682.—Gāṅgēya-s. 51 (?).—*Ind. Ant.* Vol. XIII. p. 275, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gaṅga Dēvēndravarmadēva, the son of the Mahārāja Anantavarmadēva, issued from Kalingānagara :—

(L. 15).—sū[r*]yagrah-ōparāgē.

(L. 22).—Gāṅgēyavaṇṣa²-pravardhamāna-vijayarājya-samvatsaram-ēkapachā(ūchā)śa[m*].

683.—Gāṅgēya-s. 304.—*Ep. Ind.* Vol. III. p. 18, and Plate. Alamaṇḍa (in the Vizagapatam district) plates of the Gaṅga Anantavarmadēva, the son of the Mahārāja Rājēndravarmān, issued from Kalingānagara :—

(L. 18).—su(sū)ryagrah-ōparāgē . . .

(L. 28).—G[ā*]ṅgēyavaṇṣa²-pravardham[ā]na-vijayarājya-samvachhrara-sat[ā] tṛipi
chatu[rō]tarā.³

684.—Gāṅgēya-s. 351.—*Ind. Ant.* Vol. XIV. p. 11, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gaṅga Satyavarmadēva, the son of the Mahārāja Dēvēndravarmān, of Kalingā, issued from Kalingānagara :—

(L. 17).—sū[r*]y-ōparāgē.

(L. 34).—Gāṅgēyavaṇṣa²-samvachchha(tsa)ra-śata-tray-aikapāñchāśa(śa)t.⁴

685.—*Ep. Ind.* Vol. III. p. 223, and Plate. Parlā-Kimeḍi (in the Gañjām district, now Madras Museum) plates⁵ of the Gaṅga Dāraparāja, the son of Chōla-Kāmadirāja, of the reign of the Gaṅga Mahārājādhirāja Vajrahastadēva; issued from Kalingānagara.

686.—*Ind. Ant.* Vol. V. p. 176, and Plate. Kolleru lake (in the Gōdāvari district) plates of the Śālaṅkāyana⁶ Mahārāja Vijayanandivarman, eldest son of the Mahārāja Chapḍavarman,⁷ issued from Vēṅgipura :—

(L. 9).—pravarddhamāna-vijayarājya-saptama-sa[m*]vatsarasys Pausbya(aha)māsa-
kṛishnapakṣhasy-āṣṭamyām.

687.—*Ep. Ind.* Vol. IV. p. 195, and Plate. Chikkulla (in the Gōdāvari district) plates of the Mahārāja Vikramēndravarmān II., the eldest son of the Mahārāja Indrabhattarakavarman, grandson of Vikramēndravarmān I. 'whose birth was embellished by the two families of the Vishṇukupḍins and Vākātas (Vākātakas)',⁸ and great-grandson of the Mahārāja Mādhavarman, of (the family of) the Vishṇukupḍins; issued from Lenduḷāra :—

(L. 25).—vi[ja]yarājya-samvassaraṇbuḷ 10 māsa-pakkaṁ 8 gibmā 5.⁹

688.—*Jour. Bo. As. Soc.* Vol. XVI. p. 116, and Plates. Gōdāvari district plates of the Rājā Prithivimūla, the son of the Mahārāja Prabhākara, recording a grant which was made at the

¹ The decimal figures for 4 and 5, here used, "are of a decidedly exceptional type, and, but for the explanation of them in words, would most naturally have been read as 6 and 8."

² Read "eṇṣa-".

³ Read -samvatsara-śatāni tṛipi chatuḥ-uttardhi.

⁴ This reading was suggested to Dr. Hultzsch by Mr. G. V. Ramamurti.

⁵ Of about the 11th century A.D., and therefore, probably, of the reign of the Vajrahastadēva who issued the Nadagām plates, above, No. 357 of Ś. 979 (A.D. 1059).

⁶ By Dr. Fleet this is taken to mean "of the Śālaṅkāyana gōtra."

⁷ According to Dr. Hultzsch (*Ep. Ind.* Vol. IV. p. 143), he may be identical with the Chapḍavarman of No. 674, above; "at any rate, the two Chapḍavarmans must have belonged to the same period."

⁸ See above, No. 618 ff.

⁹ Intended for -samvatsardh 10 grishma-pakṣhā 8 [dieṣaṣ] 5. The numbers are denoted by numerical symbols.

request of Mitravarman's son Indrādhirāja, the conqueror of a certain Indrabhaṭṭāraka;¹ issued from Kāndāji:—

(L. 34).—prava[r*]d[dh*]amāna-vijayarājya-samvatsarāpi pañchavi[m*]śa² 20 5 vāśa 4 (?)³ divasaṃ 3.

Addenda.

689.—V. 1117.—*Bombay Gazetteer*, Vol. I. Part I. p. 472, No. iv. Bhinmāl (Śrīmālā) inscription of the reign of the Paramāra Mahārājādhirāja Kṛishṇarāja, the son of Dhandhuka and grandson of Dēvarāja:—

(L. 3).—samvat 1117⁴ Māgha-sudi 6 Ravau śrī-Śrīmālā Paramāra-vaśa-ōdbhavō mahārājādhirāja(ja)-śrī-Kṛishṇarājaḥ śrī-Dhamdhuka-sutaḥ śrīmad-Dēvarāja-pauttraḥ tasmin kṣhitīśō vijayini |

Sunday, 31st December A.D. 1060.

690.—V. 1123.—*Bombay Gazetteer*, Vol. I. Part I. p. 473, No. v. Bhinmāl (Śrīmālā) fragmentary inscription of the reign of the [Paramāra] Mahārājādhirāja Kṛishṇarāja:—

(L. 1).—samvat 1123 Jyēshṭha-vadi 12 Śanau || ady-ēha śrī-Śrīmālā mahārājādhirāja-śrī-Kṛishṇarāja-rājyē.

Saturday, 12th May A.D. 1067.

691.—V. 1134 and 1135.—From an impression supplied by Dr. Führer. Kahla (in the Gōrākhpur district, now Lucknow Museum) plates of the Mahārājādhirāja Sōḍhadēva, the successor of the Mahārājādhirāja Maryādāśgaradēva (apparently of the Kalachuri family⁵); issued from Dhulīā-ghaṭṭa on the great river Gaṇḍaki:—

(L. 39).—⁶chatustrinsatsamvatsarādhik-aikādasa(śa)sa(śa)ta-samvatsarō Pauśa-māsi su(su)kṣa-saptamyām Rāvi-dinē | sū[r*]ryy-ōttarāyapa-samkrāntau mahānadi-Gaṇḍakyām vidhivat snātvā.

Sunday, 24th December A.D. 1077.

(L. 57).—samvat 1135 Chaitra-va(ba)hula-shashṭhyām || Ravi-dinē | likhitō-yaṃ tāmra-paṭṭa . . .

Sunday, 24th February A.D. 1079.

692.—V. 1171.—From an impression supplied by Dr. Führer. Pālī (now Lucknow Museum) first plate⁷ only of the Mahārājādhirāja Gōvīndachandradēva of Kananj:—

(L. 18).—⁸ekasaptatyadhika-sa(śa)taikādasa(śa)-samvatsarō Bhādrapadō māsi.⁹

Genealogy as in No. 84.

693.—V. 1189.—*Ep. Ind.* Vol. V. p. 114. Pālī (now Lucknow Museum) plates of the Mahārājādhirāja Gōvīndachandradēva⁹ of Kananj and his mother, the Mahārājñī Rāihapadēvi¹⁰:—

(L. 22).—Vaiśā(śa)khō māsi śi(śi)tō pakṣō akahaya-tṛitīyāyām parvvaṇi . . .

(L. 34).—samvat 1189 J[y*]yēshṭha-vadi 8 Sa(śa)nau |

Saturday, 29th April A.D. 1133.

Genealogy as in No. 84.

¹ Probably the Indrabhaṭṭārakavarman of No. 687 above.

² Read *pañchaviśatīti*.

³ The published text has *Vadaka-dīcasam*; I take the original to mean *ecreūd-pakṣaḥ 4*; compare *Ep. Ind.* Vol. I. p. 7, l. 49, " *edra 6 dīca 5*."

⁴ The English translation has 1113.

⁵ The impression of the first plate in some parts is so indistinct that, for the present, I cannot give the names that occur in the genealogical part of the inscription.

⁶ Read *chatustrinsat*.

⁷ See *Ep. Ind.* Vol. V. p. 114, note 4.

⁸ Here the writing on this first plate ends.

⁹ The king made the grant after bathing in the river Satī at the *ghaṭṭa* of the god Svapnēvara.

¹⁰ See above, No. 96 of V. 1181.

694.—V. 1201 (for 1202?).—*Ep. Ind.* Vol. V. p. 115. Machhlisbahr (Ghiswā, now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindschandrādēva of Kanauj, issued from Vārāṇasī:—

(L. 15).—samvatsarāṇā[m] ēka¹dhika-dvādaśa-satēshu Vaisākhē māsi śukta(kla)-pakshē 'kahaya-trītiyāyām tithau Sōma-dinē 'ūke-pi samvatā² 201 Vaisākha-sudi 3 Sōmē.

Monday, 19th April A.D. 1143; or, perhaps, Monday, 15th April A.D. 1146.

Genealogy as in Nō. 84.

695.—V. 1208.—*Jour. Roy. As. Soc.* 1898, p. 101, and Plate. Horniman Museum Jaina image inscription of some members of the Grahapati family³:—

(L. 1).—samvat 1208 Vaisā(śā)kha-vadi 5 Gurau ||

Thursday, 27th March A.D. 1152.

696.—V. 1239.—*Bombay Gazetteer*, Vol. I. Part I. p. 474, No. vi. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājaputra* (?) Jayatasimhadēva (?):—

(L. 1).—sam 1239 Āśvina-vadi 10 Vu(bu)dhē ady-ēha śrī-Śrīmālē mahārājaputra⁴-śrī-Jayatasimhadēva-rājyē ||

Wednesday, 25th August A.D. 1182; or Wednesday, 12th October A.D. 1183.

697.—V. 1262.—*Bombay Gazetteer*, Vol. I. Part I. p. 474, No. vii. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājādhirāja* Udayasimhadēva⁵:—

(L. 3).—samvat 1262 varshē ady-ēha śrī-Śrīmālē mahārājādhirāja-śrī-Udayasimhadēva-kalyāṇa-vijayarājyē.

698.—V. 1274.—*Bombay Gazetteer*, Vol. I. Part I. p. 475, No. viii. Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājādhirāja* Udayasimhadēva:—

(L. 1).—samvat 1274 varshē Bhādrapada-sudi 9 Śukrē=dy-ēha śrī-Śrīmālē mahārājādhirāja-śrī-Udayasimhadēva-kalyāṇa-vijayarājyē.

Friday, 31st August A.D. 1218.

699.—V. 1305.—*Bombay Gazetteer*, Vol. I. Part I. p. 476, No. ix. Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājādhirāja* [Uda]yasimhadēva:—

(L. 4).—sam 1305 varshē ady-ēha śrī-Śrīmālē mahārājādhirāja-śrī-[Uda]yasi[m]hadēva-kalyāṇa-vijayarājyē.

700.—V. 1320.—*Bombay Gazetteer*, Vol. I. Part I. p. 477, No. x. Bhinmāl (Śrīmāla) inscription; (composed by Subhata):—

(L. 14).—sam 1320 varshē Māgha-śudi 9 savamī-dinē.

701.—V. 1330.—*Bombay Gazetteer*, Vol. I. Part I. p. 478, No. xi. Bhinmāl (Śrīmāla) fragmentary inscription, containing a reference to the *Rājādhirāja*⁶ Udayasimhadēva; (composed by Subhata):—

(L. 13).—samvat 1330 varshē Āśvina-śudi 4 chaturthī-dinē.

702.—V. 1333.—*Bombay Gazetteer*, Vol. I. Part I. p. 480, No. xii. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājakula* [Chā]chigadēva; (composed by Subhata):—

(L. 5).—samvat 1333 varshē || Āśvina-śudi 14 Sōmē | ady-ēha śrī-Śrīmālē mahārājakula-śrī-[Chā?]chigadēva-kalyāṇa-vijayi(ya)rājyē.

The date is irregular.⁷

¹ Read 'pām-śāddhika-.

² Read *samvat* 1201.

³ See above, Nos. 55, 125 and 139.

⁴ As this has been rendered by 'Mahāraul,' the original text perhaps has *mahārājakula*.

⁵ Compare above, No. 256, note.

⁶ This title occurs in a verse.

⁷ For *Kārttikādi* V. 1333 expired the date would correspond to Sunday, 12th September A.D. 1277.

703.—V. 1334.—*Bombay Gazetteer*, Vol. I. Part I. p. 481, No. xiii. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājakula Chāchiga* :—

(L. 2).—samvat 1334 varshē Āsvina-vadi 8 ady-ēha śrī-Śrīmālē mahārājakula-śrī-Chāchiga-kalyāṇa-vijayarājyā.¹

The inscription mentions, in the Chāhumāna lineage, the *Mahārājakula Samarasimha*; his son, the *Mahārājādhirāja Udayasimhadēva*; his son Vāhaḍhasimha; and [his son ?] Chāmuṇḍarājadēva.

704.—V. 1339.—*Bombay Gazetteer*, Vol. I. Part I. p. 483, No. xiv. Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājakula Sāmvatasiṃhadēva* (?) :—

(L. 2).—samvat 1339 varshē Āsvina-vadi (?) Śanāv-ady-ēha śrī-Śrīmālē mahārājakula-śrī-Sāmvatasiṃhadēva-kalyāṇa-vijayarājyā.

705.—V. 1340.—*Ep. Ind.* Vol. IV. p. 313. 'Burtra' (now Jōdhpur) inscription of Rūpādēvi, of the reign of the *Mahārājakula Sāmya*(ma?)ntasiṃhadēva² :—

(L. 18).—samvat 1340 varshē Jyēṣṭha(sphṭha)-vadi 7 Sōmē 'dy-ēha mahārājakula-śrī-Sāmya(ma)ntasiṃhadēva-rājyā.

Monday, 8th May A.D. 1284.

Samarasimha; succeeded by Udayasimha; his son, the Chāhumāna Chāva (Chācha ?³); his daughter (from Lakshmidēvi), Rūpādēvi, became the wife of the king Tējasimha, and bore to him Kshētrasimha.

706.—V. 1342.—*Bombay Gazetteer*, Vol. I. Part I. p. 484, No. xv. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājakula Sāmvatasiṃhadēva* (?) :—

(L. 3).—samvat 1342 Āsvina-vadi 10 Ravāv-ady-ēha śrī-Śrīmālē mahārājakula-śrī-Sāmvatasiṃhadēva-kalyāṇa-vijayarājyā.

Sunday, 15th September A.D. 1286.

707.—V. 1345.—*Bombay Gazetteer*, Vol. I. Part I. p. 486, No. xvi. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājakula Sāmvatasiṃhadēva* (?) :—

(L. 14).—samvat 1345 varshē Māgha-vadi 2 Sōmē 'dy-ēha śrī-Śrīmālē mahārājakula-śrī-Sāmvatasiṃhadēva-kalyāṇa-vijayarājyā.

Monday, 10th January A.D. 1289.

708.—K. 392.—*Ep. Ind.* Vol. V. p. 39, and Plate. Sākshêḍā plates of the Gurjara Dadda II.⁴ Prasāntarāga, the son of [Jayabhata I.] Vitarāga, issued from Nāndipura :—

(L. 18).—Vaiśākha-suddha-pañchadaśyām.

(L. 27).—samvatsara-śata-trayē dvi[na]vaty-adhikē Vaiśākha-suddha-pañchadaśyām . . .

. . . sam 300 90 2 Vaiśākha-śu 10 5.

709.—K. 392.—*Ep. Ind.* Vol. V. p. 39, and Plate. Other Sākshêḍā plates of the Gurjara Dadda II.⁴ Prasāntarāga, the son of [Jayabhata I.] Vitarāga, issued from Nāndipura :—

(L. 17).—Vaiśākha-paurṇamāsyām.

(L. 26).—samvatsara-śata-trayē dvinavaty-adhikē Vaiśākha-paurṇamāsyām . . .

. . . sam 300 90 2 Vaiśākha-śu 10 5.

¹ In l. 15 the inscription has the date sam 33 varshē Chaitra-vadi 15.

² See Nos. 704, 706 and 707.

³ See above, Nos. 702 and 703, where we have the name Chāchiga.

⁴ By Prof. Bühler, who took the inscriptions Nos. 347, 348 and 349 to be genuine records, he is called Dadda IV. Compare above, Nos. 395-397.

710.—H. 100.—From impressions supplied by Munsiff Debiprasad and Dr. Führer. Daulatpurā (now Jódhpur) plate of the *Mahārāja Bhōjadēva* I., issued from Mahōdaya (Kananj)¹ :—

(L. 16).—samvatsrō 100 Phālguna-śudi 10 3² niva(ba)ddbarā ||

The *Mahārāja Dēvaśakti*; his son, from Bhūyikādēvi, the *Mahārāja Vatsarāja*; his son, from Sundaridēvi, the *Mahārāja Nāgabhaṭa*; his son, from Īsatādēvi, the *Mahārāja Rāma-bhadra*; his son, from Appādēvi, the *Mahārāja Bhōja* [I.] [surnamed *Prabhāsa*?].—The inscription also mentions, as *dātaka*, the *Yuvarāja Nāgabhaṭa*.

711.—*Jour. Beng. As. Soc.* Vol. LXVII. Part I. p. 106, and Plates. Bargāon (Assam) plates of the *Mahārājādhirāja Ratnapālavarma*dēva, the successor of *Brahmapālavarma*dēva, of *Prāgjyōtisha* :—

(L. 63).—samkrāntau vipṇu(shṇu)padyān=cha pañchaviṁś-āvda(bda)-rājyākē.

Hari (Vishṇu); his son *Naraka*; his son *Bhagadatta*; his brother *Vajradatta*. After certain descendants of his came the *Mlēcchha Śālastambha*³ and twenty-one(?) other kings, from *Vigrahastambha* to *Tyāgasinha*. Then, in the *Bhauṇa* (i.e. *Naraka*'s) lineage, *Brahmapāla*, married *Kuladēvi*; their son *Ratnapāla*.

712.—*Jour. Beng. As. Soc.* Vol. LXVII. Part I. p. 122, and Plates. Suālkuchi (Assam) second and third plates only of the *Mahārājādhirāja Ratnapālavarma*dēva, the successor of *Brahmapālavarma*dēva, of *Prāgjyōtisha* :—

(L. 39).—rājyē śaḍviṁśad-āvdi(bdi)kē.

713.—*Jour. Beng. As. Soc.* Vol. LXVI. Part I. p. 123, and Plates. Gauhaṭi (Assam) plates of the *Mahārājādhirāja Indrapālavarma*dēva, the successor of *Ratnapālavarma*dēva, of *Prāgjyōtisha* :—

(L. 44).—rājyē 'shṭama-samē.

From *Hari* (Vishṇu) and the Earth sprang *Naraka*; his son *Bhagadatta*; his son (?) *Vajradatta*. In this lineage there was *Brahmapāla*; his son *Ratnapāla*; his son *Purandarapāla*, married *Durlabhā*; their son *Indrapāla*.

714.—*Jour. Beng. As. Soc.* Vol. LXVI. Part I. p. 289, and Plates. Nowgong district (Assam) plates of the *Mahārājādhirāja Balavarma*dēva of *Prāgjyōtisha*, issued from [*Hārū*]ppēśvara :—

(L. 49).—samva . . . Vai . . .

Upāndra (Vishṇu); his son *Naraka*; his son *Bhagadatta*; his younger brother *Vajradatta*. After many kings in that race, *Śālastambha*,⁴ *Pālaka*, *Vijaya*, and others. Then *Harjara*; his son *Vanamāla* (see No. 652); his son *Jayamāla*; his son *Virabāhu*, married *Ambā*; their son *Balavarman*.

715.—*Ind. Ant.* Vol. XII. p. 275. 'Walā clay seal of the *Mahārāja Mahā[sēnā]pati Pushyēṇa*, the son of the *Mahārāja Ahivarman*, descended from *Jayaśkandha*.

716.—*Ind. Ant.* Vol. XVIII. p. 289, and Plate. Bulandahahr terra-cotta seal, with the name [*M*]attila.

¹ See above, Nos. 542 and 544 of H. 155 and 189.

² The numbers '100' and '10' are denoted by numerical symbols, and '3' by a numeral figure.

³ See above, No. 652, note, and below, No. 714.

⁴ After him the family, in line 4, is called the *Bhagadatta-vanśa* (the published text has *Bhagadatta-vatsa*, but the reading on the plate is *Bhagadatta-vanśa*); compare above, Nos. 541 and 652. In line 13 the family is spoken of as 'the *Bhauṇa* lineage,' after the Earth or her son *Naraka*. See *Jour. Roy. As. Soc.* 1893, p. 384.

⁵ See above, No. 711.

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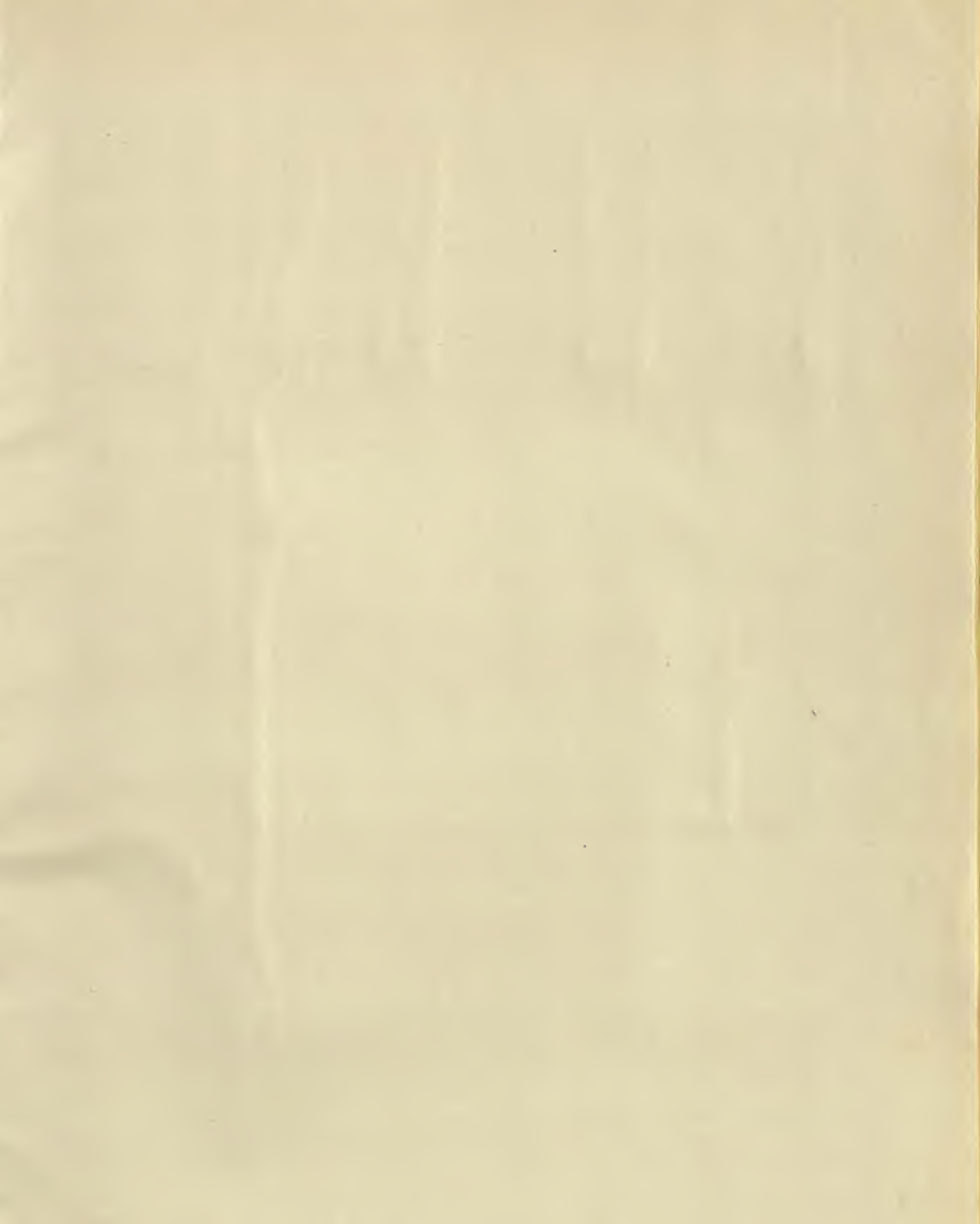
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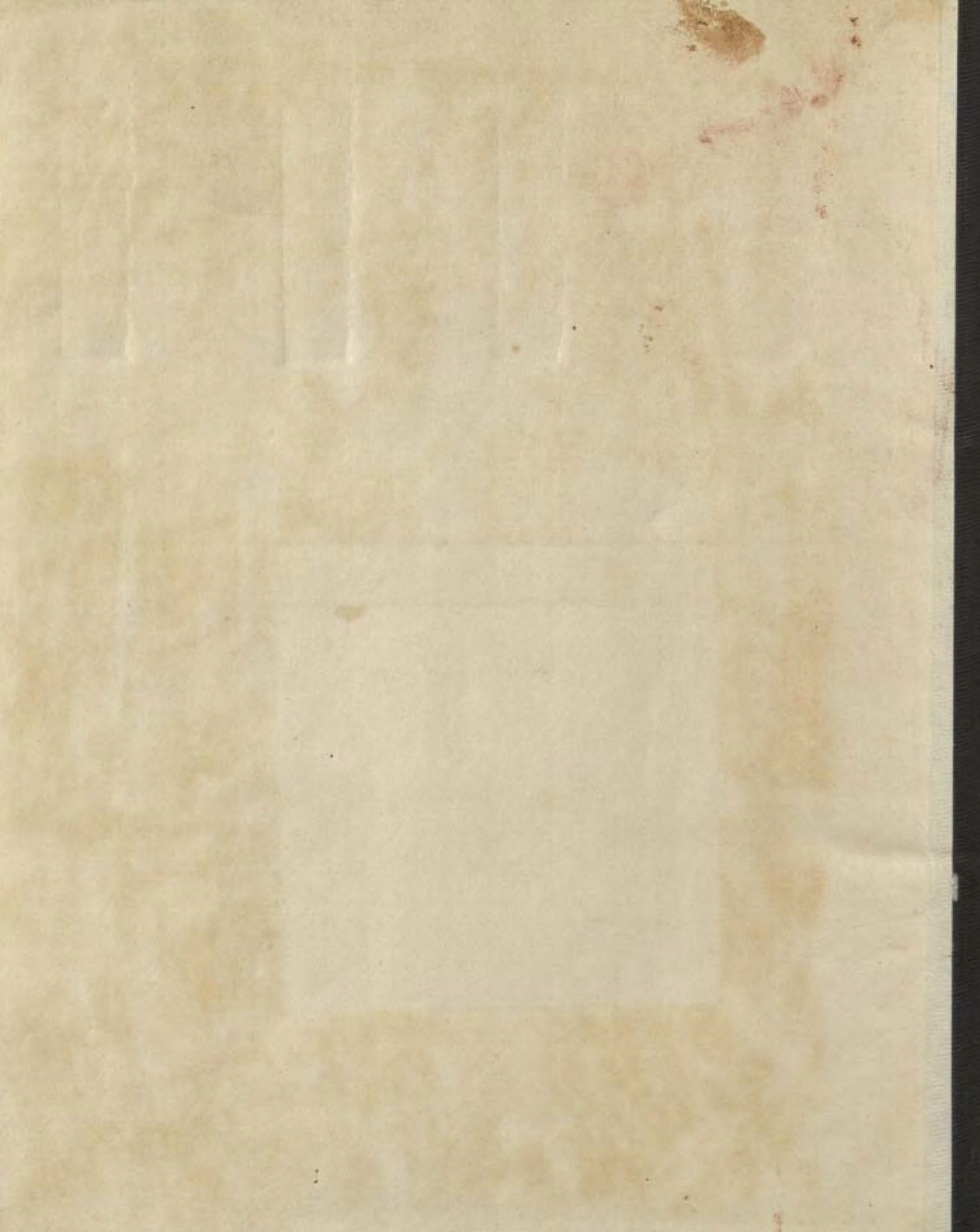
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CORRECTIONS.

- Page 2, line 21.—For these, read those.
- " 3, No. 7.—Judging from a rubbing given to me by Prof. Bendall, I believe that this inscription is now in the British Museum; but it has not been found yet.
- " 5, „ 25.—For Mahipāladēva, read Mahipāladēva.
- " 8, footnote 3, and page 10, footnote 2.—For Munahi, read Munsiff.
- " 12, line 11.—For -samkrāntan, read -samkrāntau.
- " 19, No. 131.—This has been edited now in *Ep. Ind.* Vol. V. p. 117.
- " 41, line 18.—Insert a semicolon at the end of the line.
- " 47, No. 331.—For Lucknow, read Lahore.
- " 47, footnote 5, line 3.—For "91," read "91."
- " 51, No. 359, and page 52, line 13.—After Rājarāja, add [I.].
- " 79, line 13.—Insert a full stop at the end of the line.
- " 79.—Insert the figure "1" before the first foot-note.
- " 96, No. 710.—This has been edited now, with a facsimile of the date, in *Ep. Ind.* Vol. V. p. 211.







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